The Catholic Record

LONDON, SATURDAY, JUNE 8, 1914

THE SUNDAY SCHOOL The Church has always emphasized the work of the Sunday school. The Council of Trent is very explicit in the matter. It ordains that not only shall the people in church be taught the Sacred Scriptures and the Divine Law on all Sundays and feast days. but pastors shall also, at least on Sundays and holy days, teach the children of every parish the rudiments of faith, obedience to God and

their parents. St. Charles Borromeo played an important part in making this decree effective by his work in the preparation of the famous catechism of the Council of Trent. Confraternities of Christian Doctrine were founded and became potent factors in the spread of truth and the safeguarding of the young from ignorance and evil. The laity took up the work with such enthusiasm as to cause St. Charles' biographer to say that many of the workers of both sexes attained to such a holiness of life and fervour that they might be compared to the Primitive Christians. To our mind the Sunday school is the most important parochial agency. It is the recruiting ground of all other organ. izations. It is a workshop of char-

The Sunday school should not be devoted merely to learning the Catechism by heart. To leave the children under the impression that it is but a matter of school routine will never mould their character but must render religion dry and repellent to many of them. "To train children effectively, we are told, the priests and the catechists must make use of such means and industries as are best calculated to interest the children. They must get hold of their imagination, of their affections and their will, of their innocent inclinations and tastes; and steadily enlist all these on the side of their true and everlasting happiness."

SOME PRACTICAL DETAILS The late Cardinal Vaughan gives a few practical details useful to parents and catechists.

"Illustrate well your Catechism lessons and the children will love them. Stories from Old and New Testaments, from Church History and saints lives will fascinate their

attention.
2. Good colored prints and pictures are a wonderful help. magic lantern might also be used in explanations of Catechism. 3. Especially make them sing the great truths of religion.

4. Often bestow tokens of approval—little presents of no money value. Better these than costly gifts because you want the children to value the approval rather than the token. Prizes, distinctions for knowledge and good conduct, should be freely used. Again, to give children a treat, to take them for an excursion, to play a game signify af-fection, esteem, real charity; and have a magical power to make children bright and happy and associate the thoughts of their religion with genial and pleasant memories."

This is within the power of any intelligent man or woman. We may not be able to get trained teachers, but there are in every parish those who can be very efficient in the Sun day school because of their earnestness, tact and facility in impressing the truths of religion upon the plastic minds of children. Here is a wide field of usefulness for the Catholic who understands that his is the privilege and duty of contributing to the extension of God's kingdom on earth. He can and should become an apostle. And there is no more fruitful source of good, no more efficient remedy for the "leakage" than the Sunday school.

THE HABIT OF BEING ALONE Mountain people have a certain directness of glance, an aloofness. They have dwelt long in the high solitudes where there was time for meditation, and, be they good or bad, these mountaineers seldom lose this inbred individuality that is oftimes rare among people huddled in close cities, swept hither and thither by the cross-currents of life. They have mastered the art of doing their own thinking-not having it done for them by the press or the public. It is good for most of us to learn the and width of view are most likely to habit of going upon the heights be cattained by the observant wan-

mentally and surveying the environment as a thing apart. It is fatal to individual endeavor and success to lean habitually on the thoughts, opinions and decisions of those about us. These are valuable as material-no wise man will underrate them-but they must be considered as material to be taken off to the soul-solitude to be weighed and examined. It is but natural to fall into a groove and much easier than to survey what lies beyond the groove. It occasions less comment and makes for contentment. That is the mistake we make—taking ease and contentment as ends in themeasiness, pain. It is wisdom to leave hours when in quiet and self-communion we may truly rest and measure our progress. If we are groovevictims we soon degenerate into mere machines and right here we have the reason of prayer, which is ascending the heights of the soul; sojourneying on spiritual hill-tops in order that we may behold afar the probabilities of the future and the real importance of the present. In all affairs of life the true solution must be sought by raising the soul, and it is well worth while for all of us, be our lives of a dull sameness or of continued change, to retire from time to time for calm thought and even eyed decision to the heights.

OUR CHARITY

Christian charity, founded upon the sublime principles of Christianity, is certainly a fertile and glorious factor in the world to-day. It is a charity that holds rigorously to the evangelical precept, that the left hand know not what the right hand doeth. It is a refuge for the outcast, the poor and the sick. It is a virtue that is modest and retiring, seeking not the noisy applause of the crowd or the vain admiration of the curious. It extends the hand of brotherhood in the Name of Him Who gave Himself entire for the fallen and the oppressed. It encourages the proud heart to soften and aid and uplift. Christian charity is warm and loving, for does it not bear upon its banner as its watch word that sweet invitation of Him Who said, "Come unto Me all ye who labor and are heavy burdened and I will refresh you." The pity is that this virtue is so rare, too rare in many centres, to go round.

LABOUR ESSENTIAL TO PROGRESS

If, as the sages tell us, " the continuous training along a single line is the highway to success, and the late arrivals by by-paths are few," why is it that so many are seeking a change of career? Why does about every second young man one meets wish he was going to a different profession or business from that which lies before him? A good deal of discontent is due to sheer restlessness The work that is known seems much harder, duller and more confining than the work that is not known. The world is wide and open to the adventurous, but preparation to fill the average post of duty keeps a man, as a rule, in one place during the years of his life when the spirit of the wanderer is strongest within him. Often this spirit of restlessness turns a young man's desires away from the work he might prepare for most readily and efficiently, but disparages because of its familiarity. Even stronger than this tendency to seek a change of career through restlessness, is the actual failure in the choice of a career What can be made of the boy who has come to the time when he must specialize in work? His parents and teachers try to do something, and other authorities have made a pretence of helping; but the result seems to be that large numbers of lads recently out of school are aimlessly seeking a career and acquiring are going to do the same because you the habit of change which later may unfit them for steady effort at some suitable work. There are many who favour a man casting about in the world to find his true career by experience and the trial of many forms of work. They say that only by such search is he likely to arrive where the best opportunities await him. They hold that width of experience

derer. " A rolling stone gathers no '-moss in this case mean ing the foundation of knowledge on which to build—a foundation lacking in the casual wanderer who has not yet discovered his especial aptitude. Any lengthy looking about to fix on a career must have the effect of weakening a man's power of application. It is likely to end at last in an attempt to find the easiest way : but the easiest way is never the way of success. It is the weak man's resource. Whatever career is found a stern battle of self-discipline has to be fought in order that skill may be gained and perseverance become selves. Striving means effort, un- a habit. Many attempted changes of career are simply a shirking of this this longing for ease until those inevitable struggle in the hope of finding a course less laborious.

SOCIALIST MIGHT AGAINST RIGHT

Ethics of the Industrial Workers of the World have recently come very much in the limelight. are embraced in their bold declaration that "might is right." They are best understood in the enthusi-

astic statement of Vincent St. John "As a revolutionary organization the Industrial Workers of the World aim to use any and all tactics that will get the results sought with the least expenditure of time and energy.
The tactics used are determined solely by the power of the organization to make good in their use. The question of 'right' and 'wrong' does not concern us.

The learned Jesuit, Joseph Husslein, gives this elucidation of their

moral code:
"'The creed of force,' as the new morality has been called by one of their most prominent leaders, is a logical development of the Historic materialism taught by Marx and Engels and made the foundation of modern Socialism. All social instithis theory, are the result of economic conditions. Religion and morality alter with every change in the methods of production. Not only do the conceptions of 'right' and 'wrong' vary with successive ages, but they necessarily differ for different classes. during the same period. Capitalist morality cannot be working class morality. The respective economic conditions of the two classes call for entirely opposite ethical standards There is consequently no possibility of any common morality or common conception of 'right' and 'wrong until all classes have been abolished and labor alone exists. This is the fundamental doctrine of Socialism upon which the theory of the I. W. W. or American Syndicalism is likewise

"The second principle upon which exponents of Socialism and the leaders of the I. W. W. agree is the abstract proposition that in the present state of society everything is right which can be successfully used to destroy the existing order, and everything is wrong which will tend

to perpetuate or prolong it."
Giovannitte, poet, editor and agithe World who was recently in Salt Lake City, makes this further ex-

Under this aspect (that all social morality of to day is class mor-ality) the question of right and wrong does concern us because we believe that everything that tends to preserve the existing economic system, based on inequality, is wrong, and whatever works to overthrow and supplant it with a new one, based on economic and social equity, is right."

Fundamentally there is no differ-ence between the Socialist and the I. W. W. agitator. With the political Socialist it is simply a question of expediency. He is abiding nis time. He believes that when the time comes form must be used—violence and bloodshed. Then the ballot will count for nothing. As a matter of principle there is no difference between the rich, who grind down the poor, and the revolutionist agitator, who would level the rich to the

Comparing the two classes, the oppressing rich and the poor, Giovan-

nitti frankly avows:
"It was perfectly right, simply because you were defending your in-terests and privileges, because you had the power to do it, because you were the stronger and because it is the law of the jungle, from which neither you nor we have graduated. But whether it is right or not, we have taught us that these tactics are the only ones that bring results. You will call this a fearsome creed. sinister philosophy of force. is. Our ethics are the ethics of power, those of the absolute social

and economic dictatorship of the proletariat, exactly as yours are those of the supreme mastery of plutocracy, or of the exclusive domin-ion of middle class cowardice and imbecility. We have nothing in common with you. We do not recog-nize the 'public,' the nation,' Christendom or humanity—we know

only the working class and rigidly maintain that outside of the working class there is not, nor shall there be any hope of salvation in the great social hereafter."

Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

It is therefore perfectly clear that there can be no true solution of the social problem, excepting by con-servative methods—as they are found in sincere religion and within the portals of the true Church of Christ.

—Intermountain Catholic.

ULSTER AND IRISH TAXES

Dublin, May 8.—In a preface to a Unionist handbook entitled "Nutshell" it is truthfully affirmed that "it takes much more time and space to refute than to utter a misstate No one will dispute this dic-I have been examining this Nutshell" for what, from past experience, I knew Unionist propa-ganda literature invariably contains conclusions based on wrong prem ses. I had not far to go for an illus tration of the misstatement which takes less time and space to utter than for the writer of this article to refute. This one example of the Unionist method of argument proves how utterly impossible it is for a Canadian who knows nothing ments of Unionists as to the true condition of affairs here. The rule holds good in political controvery as in the law court that the person whose testimony proves unreliable in one particular cannot be accepted as a veracious witness in anything. Constant reiteration has convinc

the average Ulster Unionist that his party is the purse-bearer, the taxpayer, and the brain-carrier of Ire-land. On page 7 of the "Nutshell"

With respect to the industrial and commercial standing of Belfast, a measure of her comparative wealth is afforded by the fact that in 1909 Belfast paid £2,230,000 in customs more than £697,000."

This statement has provided a text for the Unionist press which it has been quick to seize upon. The Standard, a leading London Tory

daily, writes:
"With a population of 385,000, Belfast pays more than three times the amount of customs paid by the whole of the rest of Ireland. She is, and must be, the predominant partner. Her views on Ireland cannot be disregarded if Ireland—of which she is the brain-is to prosper."

This flattering comment of The Standard was copied into all the Dublin Unionist papers under the caption, "Ireland's Brain."

No one desires to rob Belfast or Ulster of the credit which is theirs

of building up industrial wealth. A searching investigation into condi-tions in the industrial North does not, however, justify exaggeration and misrepresentation. What about this matter of the customs, for in-

CAPTAIN CRAIG'S SPEECH On November 21 last Captain Craig, M. P., stated in the House of Com-

They in Ulster contributed between two thirds and three of the customs revenue of Ireland, and those south of the Boyne only one-quarter to one-third."

OFFICIAL FIGURES

The report of the Department of Agriculture on trade for 1909 gives the following list of dutiable articles

Imported .	*	Belfast
	All Ireland	Pctg
Ale and beer, barrels	152,433	23
Porter, barrels	5 176	
Foreign spirits, gals,	516,260	45
Wine, gals	1,305,102	16
Chocolate, lbs	311,136	38
Cocoa, lbs	4 368,560	42
Coffee, lbs	1,274.784	18
Chicory, lbs	55,776	4
Currants, cwts	48,683	4
Raisins, cwts	29.349	
Sugar, etc., cwts	3,120,068	
Tea. Ibs	34.334 83	
Tobacco, manfd. lbs	2,780,99	
Tobacco, unmanfd. lbs	12,977,483	3 73
	The state of the state of	The Contract of the Contract o

An examination of the foregoing official table shows that, with the exception of unmanufactured tobacco not a solitary dutiable article imported into Belfast was 50 per cent. of the quantity for all Ireland, not to speak of Capt. Craig's "two thirds or three-fourths."

These official statistics prove that of sugar only one-fourth entered the port of Belfast; of tea, not much more than one-fourth, of coffee, less than one-fifth; of wine, less than one-sixth. Of manufactured tobacco less than one third was shipped through Belfast.

These figures do not take account of the fact that the real criterion as to comparative prosperity—if cus-toms duties can be taken at all—is the quantity of dutiable goods passing through the port, not the duty paid at the port of entry. And for this reason a large proportion of goods liable to customs duty arrive at Irish ports duty paid. In addition, a very large proportion of excise dutiable goods are cleared from bond by the Belfast manufacturers and wholesale houses doing business in the south and west of Ireland.

BELFAST WITHOUT TOBACCO

One of the largest tobacco factories in the world—Gallagher's, Limited

-is responsible for the inflation of Belfast customs returns, on which Unionists base exaggerated estimates of the comparative wealth of this city and province. Accepting the figures from "Nutshell," that Belfigures from "Nutshell," that Belfast, in 1909, paid £2,230,000 in cusoms, we arrive at the following :

Of this £470,000-customs duty on all goods entering Belfast port save on tobacco leaf—it must be remembered that Belfast is one of the clear ing ports for all Ireland, and that considerable portion of this £470,000 was paid by consumers outside Ulster. To ignore this point is false-ly to assume that Belfast merchants arry on no trade with the southern

ABSURDITY OF THE ARGUMENT The absurdity of relying upon customs returns as a test of the com-parative wealth of a community is forcibly illustrated by a comparison of the figures for Ireland and Scot-

Customs duties collected in 1911 Ireland £2.74,207 £3 288 527

Were customs a safe guide, then Ireland is a wealthier country than Scotland, and were Gallagher's to-bacco factory to continue to increase its output, in a comparatively short time the city of Belfast custom's receipts will exceed those of the whole of Scotland. In other words, applying these custom figures to Scotland, as the Unionists persist in applying them to Ireland, Belfast will soon be as wealthy as the whole of

glance at the centres of tobacco manufacture in the United Kingdom illustrates still further the ridiculous absurdity of the arguments on which Unionists rely in fighting the

	Customs
pulation	receipts
1911	1911
329,526	£5,372,042
386,947	2,294 924
784.621	1,388,313
259.942	1,354,67
	opulation 1911 32 9 ,526 386,947 784,621

Nottingham is the home of Players Navy Cut tobacco, as Belfast is of Gallagher's Gold Plate and Bristol of "Wild Woodbines" Bristol with a smaller population than Belfast collects more than double the amount of its customs duty, and nearly double as much as the whole of Scotland. The whole Unionist or Scottain. The water argument regarding the prosperity of Belfast goes up in tobacco smoke. Nottingham, with less than a third of Glasgow's population, collects

nearly the same amount of duty. The boasted prosperity of Belfast only serves to emphasize the fact that her comparative wealth depends largely upon manufactures which are distributed over a wide area, and in the case of Belfast particularly might easily be shut out by the rest of Ireland were such arguments as those of Capt. Craig and the "Nut-shell" to prevail. Of course, the argument as to customs is ridiculous. Customs duties, whether in tea, sugar, or tobacco, are not paid by the inhabitants of the place where the duty is collected ; nor are excise duties paid by the cities in which distilleries and breweries are established, but by the consumer.

BELFAST AND IRELAND

Belfast imported during 1909 unmanufactured tobacco to the amount of 9,594,823 pounds. During the same period Belfast re exported 1,-528,200 pounds manufactured to-bacco as received, leaving a balance of 8,071,623 pounds. Of this balance Belfast exported as manufactured to bacco 6,214,656 pounds retaining 1,856,967 pounds, not for Belfast, but for all Ireland. It is impossible to say what proportion of this was con sumed by Belfast, but it is safe to assume that Belfast contributed no more to revenue than Dublin. It is due solely to tobacco factories that Belfast owes its customs pre-eminence over the rest of Ireland and Bristol so extraordinary a pre eminence over the whole of Scot

Great is tobacco, but the Unionist arguments based on it vanish into

The bedrock fact is that, apart from unmanufactured tobacco, Ulster's proportion of customers is 31 per cent. its population being 36 per cent. of that of Ireland.

VIEWS OF A PROTESTANT WRITER

That well-known Protestant writer

H. J. Wells, sees only the Catholic Church among coming religions. He says in Anticipations: "There will be a steady decay in the various Protestant congregations. The rich as a class and the people of the abyss, so far as they move toward any existing religious body, will be attracted by the moral kindliness, picturesque organization, and venerable tradition of the Catholic Church. We are only in the very beginning of a great Catholic re-

UNITARIAN PASTOR ARRAIGNS DEFAMERS OF THE CHURCH

Catholicity, its effort on the lives of its adherents and some of the erroneous beliefs that have grown current in regard to it, were discussed on a recent Sunday by the Rev. George R. Gebauer, pastor of the First Unitarian Church, Duluth Minn., who talked on "The Roman Catholic Church—Is It a Menace?"

Mr. Gebauer said in part:
"No greater helper to the Catholic
Church in the long run is there than
the orator who indulges in gross misrepresentation. He may tickle the ears of a certain foolish people, but he will disgust the thinking men and women, and he will, by his action, only arouse sympathy for the Church and excite loyalty in the hearts of the lukewarm Catholic.

"No greater silliness is there than the rest about an institution like the

to rant about an institution like the confessional, which fails to appeal to us, but which has been a source of comfort to millions. tainly as long as Catholics are willing to give into the keeping of their priests the secrets of their souls, it is no concern of ours. And, so too,

it is foolish to attack Catholic asceticism. "The great menace of the country is not the Catholic Church, nor the Menace, for its days are counted, but the spirit of ignorance, fear and hatred out of which such mad papers

and orators arise. 'To me it will seem that the Catholic Church is not so much a menace as it is a challenge. It challenges the entire Protestant Church to awaken and become a greater power for good in the lives of men. It bids the various denominations to work together in harmony for the kingdom of God and put aside all bickering and jealousy. It calls to the Protestant Church to rival it in

good works.
"And it has its challenge for the free man in religion. It bids him to prove his greater nobler faith by nobler, greater workers."—Philadel-phia Standard and Times.

A NON-CATHOLIC

Not alone Catholics see the impropriety of Nathan's appointment. A non-Catholic, Charles F. Lummis, author of a book on Mexico, "The Awakening of a Nation," and many other valuable works on South America, has made a strong protest against the appointment to C. O. Moore, president of the Panama-Pacific Exposition. Mr. Lummis in

his letter says:
"As a Californian, interested in all that concerns California, I beg to call your attention to the nation wide protest which is being made against the appointment of Ernest Nathan as

representative of Italy at the Panama-Pacific Exposition.

"I am not myself a Catholic, but as a historian I cannot but realize that your exposition is to celebrate an event, or a sequence of events, in which Catholics were the chief, if not the only actors. Up to the time of the canal itself, everything that you celebrate is related to the Cath-

olic Church.
"I believe it is known throughout the reading world that Mr. Nathan is a rabid enemy of that faith to which we owe the discovery, the exploration and the colonization of the three Americas; and that he is not only active in speech and in type Church, but also as

against its head—the Pope.
"It seems obvious that in a celebration of this sort it will be imper ative to have the good will of the Catholics. Whatever official consideration may enter, it will be financially disastrous to the exposition is a large proportion of Catholics of this and other countries boycott San Francisco because of this offensive appointment, and either refrain from California at all, or confine their visits to San Diego, where it is certain that they will have no such lack of consideration.
"I do not need to apologize for this

suggestion. My long residence in this state, and my known devotion to its progress, make apology needless. I simply wish to call this to your attention, as a business man; and particularly because I find so strong an antagonism to your fair arising from that class of citizens who feel that the appointment of Mr. Nathan is a direct slap at their faith."

THE MONKS AND MUSIC

Recently in London at an annual gathering under the auspices of the Catholic "Trinity College of Music," Mr. G. E. Bambridge, Director of Studies, reminded the audience that if it had not been for the magnifi-cent work done by the monks and nuns in the Middle Ages, music to-day would not be what it is. To them the world of to-day owes the splendid system of notation which is a language in itself. The world is deeply indebted in this direction to the work of the Churchmen of the Middle Ages.
So the "lazy monks" were learned

and skillful in music too, as in every other department of human science and art.—New York Freeman's Jour-

CATHOLIC NOTES

Brazil owes her wealth in coffee to monk who planted two seeds in a monastsry garden in Rio de Janeiro in 1754, whence the plants spread hroughout the country.

Bishop Koudelka has 4,000 Catholic Indian converts in his diocese of Superior, and many German, English, French, Italian, Polish, Bohemian and Hungarian Catholics. One of his priests is an Indian.

An ostensorium which is credited with having saved St. Louis from de-vastation by Indians in 1780, was discovered among the antiques at St. Louis University the other day, and probably will be used in the produc-tion of the Pageant and Masque of

St. Louis in Forest Park. The Reverend Wilfrid Woollen, B. A., an Anglican clergyman of St. Michael, Shoreditch, well-known in several London parishes, was re-ceived into the Church of the Redemptorists at Clapham recently. Mr. William Dawenhill, British Consul at Granada, Spain, has been baptized a Catholic by the Archbishop of that see. His conversion caused quite a sensation in official circles.

An interesting and impressive ceremony took place in St. Mary's Church, North End, recently, when a family of four abjured Protestantism and were received into the Church. They are Mr. Oliver Henry Tucker, his wife, Miss Cora B. Tucker, their sixteen year old son, Herbert G. Tucker, and daughter, Mary Alice Tucker, aged eight. They were formerly members of the Protestant Episcopal Church. They reside at 22 Bain-bridge St., Charlestown.

Out of a fortune estimated at \$1,-000,000, Theodore B. Basselin, lum-berman, who died at his home in Oroghan, N. Y., April 19, bequeathed by his will about \$750,000 to the Catholic University of America, Washington, to be used in preparing will also leaves to employees and friends life interests in funds totaling about \$100,000, and on the death of these heirs the principal is to go to the University.

An important "motu proprio" of the Pope has just been issued establishing a college in Rome for the training a college in Rome for the training of priests who are to be charged with the care of Italians emigrating to foreign lands. The Pope dwells upon the urgent neces-sity of furnishing the emigrants with priests who speak their own language and who are acquainted with their habits and needs. A desire for such priests has often been expressed by American Bishops, whose solicitude for the welfare of these emigrants is gratefully acknowledged by the Holy

The death is announced in exile of Dom Felix Faure, a Carthusian friar whose name is notable because of his long and splendid career before he entered religion. Son of a late peer of France, he was himself auditor to the Council of State at one time and his historical work was several times crowned by the Academy. At the age of sixty-eight he decided to enter the Carthusian order and was ordained priest at the Grande Chartreuse when in his seventy; third year. He died on Tuesday at the patriarchal age of ninety-three. tomed to take part in the midnight office with the rest of the brethren despite his advancing years.

As a result of the concerted action of the members of the State Assembly, Fourth Degree Knights of Columbus, 50,000 large circulars were distributed recently throughout the state of Indiana. These circulars contain an address on "Catholicism and Americanism," delivered by Archbishop Ireland of St. Paul at the twelfth annual convention of the American Federation of Catholic Societies; an address on "The Work. man's Hope," by Rev. Ignatius Smith, and the Confession of Guilt of "The Menace." an account relative to the the prosecution brought by the Knights for libel and conspiracy and the letter of retraction issued by the Aurora publication.

April 15 was the twenty-fifth anniversary of the death of Father Damien, the Apostle of the Lepers of Molokai, and it was observed at Tremeloo, a little village of Brabant, near Louvain, where he was born. It was also observed in Louvain itself where a magnificent statue by a Belgian sculptor has been erected to the memory of the heroic priest. This statue represents Father Damier standing embracing with one arm and partly shielding with his cloak of the poor victims of the terrible disease. Many floral tributes adorned the plinth of the statue on the occasion. It may be remembered that Father Damien went to Molokai quite by chance, as it were. He was a young priest preparing to take his degree at the University of Louvain when his brother, Father Pamphile, who was leaving for the Sandwich Islands, fell ill, and the young Damien instantly offered to take his brother's place. Thus began that career of heroic renunciation which Thus began that so impressed the Protestant world that the Prince of Wales led a collection for a lasting memorial to Father Damien in the Sandwich Islands.

AILEY MOORE

PALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH-JUSTICE ADMINISTERED IN IRE LAND TOGETHER WITH MANY

OT RICHARD B. O'BRIEN, D. D., DRAN OF NEWCASTLE WAS CHAPTER XVI

AN OLD FRIEND IN A NEW COUNTR

France has changed much since '44, and Paris has changed more than the rest of France. God bless the Emperor; he has not attempted to play the game with Providence, and Eugenie has realized his beautiful shought—so beautifully expressed to the senate—she has called back to the mind of France "the memory of

ne people wondered, and still wonder, at the success of Louis Napoleon; but from the day he sent the expeditionary force to Rome— and months before it—people of sand mind saw that the President believed in God. "It is not," said a French
abbe to us once—"it is not because
he supports the Church I love the he supports the Church I love the Emperor, but because he did so in the face of obloquy and danger—and therefore proved that he acted upon principle." The same spirit that sent Louis Napoleon this year to his parish church to receive his Pascal parish church to receive his Pascal Communion, and which animates his beautiful consort, when she plays with the innocent children of the Creche, or seeks the sorrowful in their hiding-places to comfort them—the Spirit of Faith has been the salvation of la belle France. The salvation of la belle France. The Emperor took right for a director instead of what is called policy, and he had therefore God for his friend, instead of having Him for his enemy

Certainly; just as the "policy' of Caiphas succeeded in crucifying Christ. God may permit "policy" to succeed, but success will be transi-tory, and will be avenged. Policy being the work of the devil, " will not stand," only just as long as Providence has His own holy pur-pose to be subserved. And besides, the "policy" people will go to the the "policy" people will go to the devil, unless they repent for their sagacity—a reason we think of some weight in the discussion.

But does not

policy " frequently

Ve have no wish to speak harshly of the dead, and therefore we pass by the ashes of the last King of France. We shall merely remark, that France has no reason to quote him with pride, and has strong reason to pray for him; he must, we fear, need in-

Paris was not very edifying in 1844; but there were thousands upon thousands praying for Paris. Paris had the old Catholic habit of thinking and acting—but she was acting and thinking like a dreamer. She had not the reasonable life of St. Louis. Benevolent, generous, honorable, self sacrificing, laborious, too, principle was that it was oper "to be all this, not that it "proper" to be all this, not that it was God's commandment, or the re-flections of a godlike soul; and so proper " or "not proper," a rule which men change according to fancy

and folly, as we know.
Still France has not lost the impulses to the right direction, and, as we have said, thousands were pray-ing that the impulses should be governed by the principle which had produced them "long, long ago," be-fore Christian law had changed to the chamelion thing called "what is pulses to the right direction, and, as melion thing called "what is per." Indeed they prayed and rked hard, those who loved France.

The Place of the Bastile is a great three or four streets, if we do not forget; and one passes it by as he goes to Pere la Chaise. Omnibusses gravitate towards this area, and cabs have some fair play in dashing in and through it. You generally find little knots of people there; men in blouses, women with nice white round caps and good-natured faces, and a sprinkling of fashionably at-tired folk, who wear rings, long wristbands, and gold chains. A goodly number of boys and girls, very dirty and very handsome, are scattered about the frame and the

corners of this picture.

A gentleman and a lady, evidently foreigners, have just drawn up at the corner of the street which leads to the cemetery; and the "jarvey" has descended to demand their wishes. The best specimen of polite-ness is not better than a French charioteer, cap in hand, or hat in hand to a lady. Our brethren in England and Ireland could learn a valuable lesson from the French "ouvriers;" perfectly attentive and perfectly dignified, they never forget what they owe you, nor what they owe them. "D—n you!" said an indignant Londoner to a servant at the Palais Royal one day a year or two ago, "bring me what I demandtwo ago, "bring me what I demanded." With a serene coldness the waiter answered, "Monsieur, I am paid for waiting on you, but I am not paid for being insulted; take great care not to speak after that fashion again, or—" And the "gentleman" did "take great care not to speak after that fashion again.

Our people should learn "dignity" even when dealing with people in coaches and castles.
"Nothing," answered the lady, in

reply to the coachman; "pray par-don me, I wish merely to look at Monsieur l'Abbe, who is over there

This remark regarded an old gentle-man with long white locks, in a rusty black soutan, looped up to the waist, and who, with his breviary under his arm, and two little girls by the hands at either side, was speaking to five

or six others, who gathered around and walked leisurely along the street with him.

"Ah! madame, that is Monsieur

l'Abbe Foytnon—the children all follow him for bonbons."

"To what church is he attached?" demanded the gentleman.

"Oh! Monsieur l'Abbe lives among

How?" asked the lady. "Madame does not priests of Paris much?"

" Eh bien. Monsieur l'Abbe has a "Eh bien. Monsieur l'Abbe has a little property of his own, madame. He lives in the fifth story of a poor house in a back fauburg, he lives on half nothing and spends his 5,000 francs a year upon bonbons for children and alms for the poor.
"Le it possible ?"

"Is it possible?"

"Oh, yes, madame; Monsieur l'Abbe finds out every one just as you see. He meets the children in the street and gives them bonbons; the street and gives them bottoms, he asks where their parents live and they bring him to their fathers and mothers in all kinds of out-of-the-way places; and then Monsieur l'Abbe is quite at home, I assure

you."
"What does he do?" "What does Monsieur l'Abbe do? Why, madame, he does everything. He talks about their labors, their wants, their little children, their hopes; and Monsieur l'Abbe takes great pleasure in these reunions. Monsieur l'Abbe is good for the poor, madame; he apprentices the boys, and watches over the little girls, and nurses the infants—for you see, madame, Monsieur l'Abbe loves children, and all Paris loves him."

"He must do a vast amount of good," remarked the gentleman. "Monsieur cannot imagine how much happiness M. l'Abbe distributes; it is not his money, but his heart M. l'Abbe gives." "You know him, then?"

"Every one knows M. l'Abbe Fortbon; but I know him better than any one, said the cabman, earnestly. was one day blaspheming Provi-dence, and denying him, when Monsieur l'Abbe entered our little cham-ber—Clothilde, our baby of three years had him by the found her on the stairs-I know not how; but she had the bonbons, poor infant, and was happy. I had just stamped my foot, and said God and Providence was a chest, and more, when my little one came into the room, and I was enraged to see a priest so near to me."

"Ah, madame, do not speak. waved my hand for him to be off, but he would not. 'Mon pauvre frere, my poor brother,' he said, 'you are not happy; but you are a Frenchman,' he said, 'and a Frenchman is a man of courage.' Ah, mon dieu! a man of courage.' Ah, mon dieu! he came near me, madame, and the tears were in his eyes, and I saw M. l'Abbe loved me. Then mon pere embraced me, and taking my hand, he placed two five franc pieces on my palm, and closed my hand upon them. 'My father,' I said, for you see, madame, this money gave me my rent, and I cannot be turned forth into the streets—'My father,' I said—but M. l'Abbe placed his hand on my mouth, and stooping, he took on my mouth, and stooping, he took the petite Clothilde in his arms, and pointing to her, he said, 'My little daughter, your Clothilde— has brought you Providence.' Ah, ma-

'He is a good man." "I have confessed, madame, and my woman has confessed, and we have gone to church regularly, and there is a good Providence, said the cabman.

that description in Paris?" demanded

"A great number. I never should have known it, but for my own conversion. I think from sixty to eighty live among the lanes, looking for the strayed sheep, and save their little means to relieve the poor."

"Wonderful!" exclaimed the lady

and gentleman together.
"Shall I drive to the cemetery? asked the cabman.

"Not to-day," replied the foreign ady; "drive to the Hotel de lady; France."

Nothing is more instructive tha the admiration of certain people for the spirit of sacrifice and love which they behold in the Church of God. In every country and in every class everything is dared, suffered, sur-rendered for heroic love. This is done by hundreds upon hundreds of thousands universally and perpet ually. It is confessedly, the spirit of Christianity that "gives its life for the brethren," and sells what it has, and "gives it to the poor," at least in its more perfect form. It is not in its more perfect form. Is it not wonderful that those who can admire the perfection of the picture are not led to the artist? Or seeing

a work without correctness of out-line, or "perfection" of finish, can still attribute it to the master hand? The Hotel de France is a splendid establishment. Pride is prouder as it passes the majestic entrance, and the appointments of the attendants, as you approach the staircase, tell you that you have entered an aristo-cratic retreat. The shining furni-ture, polished floors, and dazzling mirrors of the magnificent apart-ments complete the impression which you have at the door; and if any doubt remain, it will be dis-pelled by the air and address of every one you meet in its saloons, or lounging about its portices.

A servant in livery is just standing at the conciergerie, where there waits a very pretty barmaid; he is demanding whether certain parties stay at the hotel. There is some inconvenience, however, for the man speaks only English. The handsome on the face which bore the hue of Paradise, and on the figure around which a charmed atmosphere was ever diffused; and as her tapering fingers listlessly passed over her neck she touched her cameo. This was to her aray from heaven; she seized it and drew it forth, and a hundred times

brunette shakes her head, smiles, and prays him to sit down; the English servant speaks three times louder, hoping, by the energy of his voice, to overcome "the difficulty" of making himself understood. The Frenchwoman looks concerned, and rings one or two bells in succession; the Englishman sata angre at the ill rings one or two bells in succession; the Englishman gets angry at the ill-success of his exertions, and in-creases in vehemence, of course. It was quite a scene. And whether John Bull would finally have done some of them hodily have some of them bodily harm for not understanding English, must remain an unsolved question, because a car-riage driven up to the door pre-vented further discussion.

riage driven up to the door prevented further discussion.

A fine young man was the first to descend from the vehicle, and he immediately handed out a lady, young, pale, dark, and beautiful. As soon as the Englishman beheld the first of the travellers his eye bright-

ened.
"Ah, then!" he said, which mean 'all's right." He saw the lady, and he rubbed

his hands joyously. "That gal speaks English, I know, he added.

As the young people entered the loor, the servant in livery addressed the gentleman,—
"Please, sir these here people caunt

"Please, sir these here people caunt speak no English!" said he. "Well my man!" "Please, sir, could you inform me whether Mr. Frank Tyrrell stops at

this hotel?"

"Yes," answered the lady. "Any message for him?" The gentleman smiled—for the lady's cheek flushed as she spoke. "I am the Honorable Hyacinth Wilkin's body servant, and he wishes

Where is he?" asked the gentle-"Does he come from Ireland?" de

manded the lady.

"Yes, ma'am," answered the servant. "He arrived from Ireland two

days ago."
"We can go, Frank, can we not?" "Cecily," said the gentleman, whis-pering in her ear—"How you do love to hear from the 'Green Isle!' " "Come, Frank! I can make re

Where is your master, my man! asked Frank Tyrrell, for it was no other than he turning to the servant "My master is at 14, Rue des Postes; he is confined to his bed."

Cecily's countenance fell.

At this moment Frank heard some at 14, Rue des Postes, and turning to him, addressed him in French. From this latter he learned that the Honorable Hyacinth had gone into restraunt in the Rue Saint Honore and having found a lady very atten tive, mistook politeness for indelicacy and resolving the case in favor of his own folly, attempted a familiarity which was deemed offensive. The brother of the lady having been apprised of the Honorable Hyacinth's conduct, watched the aggressor, and beat him nearly to death. The Frenchman was not satisfied, however, and had determined that the him." So Frank Tyrrell was quite aware by this time that the Honor-able Hyacinth had sufficient reason

to seek an interview. There is much more vice in Paris than any man approves; but there is more virtue than nineteen Englishmen out of twenty admit. Untravelled and inexperienced coxcombs make up their minds that every glance of a joyous eye is lacivily. iousness, and every smile of a kind heart must be "love." They often meet the deserved success of the Honorable Hyacinth, and perpetuate their errors by their hatred. Paris with London, and if you examine the two capitals in relation to the great virtues of charity and philanthropy, London sinks into the merest insig.

We will be understood to speak of those virtues as they manifest them-selves in individuals; that is of love, beautiful Christian love of men for one another. Money may be given by legislature and corporations, and institutions, all of which keep poverty from dropping its rags and vermin on our way, and wretchedness from annoying us by its lamentations; but this is love of ourselves, or of a system; it is not love of "God's poor," such as we find in the Catholic countries and such as we find even still

pre-eminent in France. Cecily Tyrrell seated herself in the window of a magnificent private apartment, which faced the street. It was on the second floor of the hotel, and commanded a view of Frank's carriage during a portion of the way to the Rue des Postes. The fair girl took a book in her hand— and Cecily looked beautiful with a book—for it harmonized with her fine form and thoughtful brow. Placing her forefinger on a page and closing the volume, she sat in the window and looked after her brother and her soul went with the carriage until the vehicle disappeared in the distance; and then some way or other her mind was at Kinmacarra, and the view of the sea, and she beheld again view of the sea, and she beheld again the calm young man that seized the maddened horses on their course, and the creature's heart beat strangely. Why? And old Father Mick, so like M. l'Abbe Forthon, she thought, came before her, leading in Ailey. Ailey was her angel, and she again looked into those charming eyes, and on the face which bore the hue of Paradise, and on the figure around which a charmed atmosphere was ever diffused; and as her tapering fingers listlessly passed over her neck

she kissed the ornament—it was Ailey's—and then her eyes rested on the figure for which its former owner loved it so well—the figure of Mary! Cecily's thoughts immediately took a new turn; heaven's light stole in to brighten, as well as to sanctify the stream of feeling that flowed through her soul. She looked, and looked, and looked, at the mild maiden of Israel, the virgin whom God loved from rael, the virgin whom God loved from eternity, and whom he honored morsingularly than all men, and all angels, and all things that have been or will be, and Cecily's heart opened, and tears found their way forth upon the image, and she whispered in the language she was devoted to, the words of the canticle:

"Tutta bella sei mia amica." "Tutta bella," she continued, adding this time, "Madre dolcissima!

gently laid on her shoulder. "Frank! So soon back!"

"Or Cecily's thoughts have been very absorbing," said the young man eyeing the cameo, and looking at his sister's still moistened eyes.

Cecily smiled, and kissing the mnemonic again, murmured, "True."

"Madre dolcissims!" she sighed, as

she replaced the pin in her necktie. "It was an absurd folly of—

"But the news from Ireland-the foores!"—any letters?"

"None whatever?" "None from them."

'And Kinmaccara "Cecily, we must make up our ninds for strange things, and many changes in this world."

Why Frank? You make me fear more by your philosophy than I hope I shall from your facts. What do you mean?"

Cecily spoke bravely, but she got pale nevertheless.
"Gerald Moore has been impris-

"Gerald Moore?—Gerald Moore im prisoned!—Imprisoned for——" 'Murder. There was a pause.

"Pshaw!" said the noble girl, rising up while the fresh fire blood mantled er neck and cheeks up to her

temples.
"Pshaw!" she said; "there never lived an enemy whom Gerald Moore would strike dishonorably, as he never had a friend for whom he would not die! Murder! a conspir acy! the malignity of mean souled inferiority," said Cecily; and she laughed scornfully. And then Cecily sat down and began to weep.

The loyal heart of Cecily Tyrrell flung defiance in the face of all accusers; but the affectionate heart dissolved in the view of a prison—a dungeon and chains for one to whe he owed her life. Noble child!

"Tell me," she said to her brother, as he sat by her, and took her hand of course he has been set free?" He has, my charming Cec'y.

And Ailey?"
Poor Ailey!" said Frank; " poor Ailey ;—'

A step was here heard at the door.
"Our own Ailey Moore!" said a
gentleman, who having noiselessly opened the door and entered th om, heard Frank's last observa-

Uncle St. John!" exclaimed

Cecily.
"Uncle in Paris!" cried Frank. "Uncle ever in good time, and the bearer of good news," said Cecily Tyrrell. The uncle, the nephew, and niece

were in each other's arms.

Baron Saint John, the "strange gentleman " that was present at t.e first examination of Gerald Moore, end who, it will be remembered, adoccasion of his committal—was the brother of Frank's and of Cecily's mother, and he had come to join his nephew and niece. He had re-mained in Ireland, and watched the whole of the proceedings connected with the trial of Gerald Moore. He had even contrived to do the young man some service, and had purchased livan's library, that same collection of books having been and being worth £400. But Baron St. John often laughed very heartily at the idea of Father Mick's having found all the books in their own every one, when the good Father came from Clonnel back to Kinmacarra, an event which Baron St. John arranged and accomplished without even without even communicating his name.

TO BE CONTINUED

THE HEART OF A FRIEND

"Broken friendship," says a writer in an exchange, "like china, may be repaired, but the break will always show." And it is a bit of real truth repaired, but the break will always show." And it is a bit of real truth and wisdom. Friendship is a preci-ous thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who under-the hedge rows. The flowers will as your virtues—who under-the hedge rows. stands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, the confort for praise; he may not for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he under-stands you, and even his quiet listening gives strength and renewed cour-age. Blessed is the man or woman

into whose life has come the beauty and power of such a friendship. Prize it well.

THE LIGHTS OF HOME

By Rev. D. A. Casey in the May "Magnificat Father Tom was almost in despair. Unpiloted a barque was slipping out into the dark. A soul was about to face its Maker, unshriven. And to his young heart, still burning And to his young heart, still burning with the sacramental grace of ordination, it seemed astoundingly terrible. The awful horror of it haunted him. He shivered at the thought, as when we touch a dead face in the dark. During the few short years since he had assumed the priestly office he had seen many pass through the portals of death, and although it was still awe inspiring, familiarity had robbed it of many of its terrors. But this death was different from the rest. Never before had anyone rerest. Never before had anyone re-fused his ministrations. On the contrary, they had sought them with eagerness. Eyes that had grown weary of the world shone brighter for the sight of him. Hands, empty of all else, sought the holy anointing. Aching heads bent low for the absolution. They had gone out across the bar unfearing, because there was a Hand at the helm that could keep the course. And he felt that even as he prayed for them, they were in safe keeping. Such deaths were full of hope and consola-tion, whereas this death was hor-

What more could he do for this soul that had defied him? How he prayed for this poor sinner, hoping against hope that grace would, even at the last moment, touch his heart. He had wearied heaven with his importunities, and yet there was no sign. The good Sisters had united their prayers with his. The little children had murmured their Aves for his "special intention." But the sick man only turned his face to the wall, and mocked them for their pains.

"You are dying," he had said to m. "You are going before God him. like this?"
"I am prepared to take the risk,"

was the invariable answer.

To-night, as he prayed here in the little hospital oratory, it seemed as though he could do no more. But how could he admit defeat? How could he face Jesus Christ and tell could he face Jesus Christ and tell
Him that of those He had entrusted
to his care, he had lost even one?
What evil had he done that this
cross should be his?
How silent everything was! The
light footfall of the Sister, passing on
some errand of mercy whilst the

world slept, could not penetrate here.
And as he thus kept vigil for this And as he thus kept vigil for this soul that was even now poised above the abyss, the thought of another vigil, and of another Lonely Watcher flashed in upon his consciousness. The silent trees cast their black shadows upon the grass. The pale stars faded in the murky sky, "And He began to be sorrowful and to be afraid." But still the lonely Figure heat watch for the souls of men. kept watch for the souls of men And was he growing tired? With that picture before him how, whilst there was any hope, could he admit defeat? He stirred in the darkness He lifted his tired eyes to the Taber nacle to supplicate forgiveness for his want of faith. Jesus was in there, waiting. He had waited now for nearly two thousand years. And for what? Was it not for the return

And then, again, the haunting terror took possession of him. Jesus must not wait in vain, and if this prodigal were to return it must be soon. There was not much time

had not begun.

The light of the sanctuary lamp shone blood red on the tabernacle door. Blood red? Was it a symbol Blood red were the hands that pleaded with the Father for this erring soul. The Blood of Jesus could not appeal in vain. A great cob broke from his weary heart. The Voice from the Tabernacle had spoken. He had found the way at last. God was very good to his priest, and this soul would not be lost after all.

In the subdued light of the shaded electric globe the priest saw that the dissolution could not now be long delayed. The Angel of Death hovered beyond in the shadows. There was no time to waste.

" May I sit with you a while?" he asked, softly.

The sick man nodded assent. priest took out his brown beads and fingered it nervously. He then lifted the cross to his lips. He was going to win out this time.

"I am not going to preach to you to-night, my dear," he said. "But I would like to tell you a little story." He waited, but there was no word of negation or assent from the bed.

"It was many years ago," began the priest, "in a plain thatched cottage nestling among the green val-leys of Ireland. It was that most eautiful of all months in that land sweet month of May. It was evening. The birds chirped drowsily in
the hedge rows. The flowers veiled
their faces and went to sleep. The
warm summer breeze, heavy with the
scent of the hawthorn, lingered by
the open door. For it had a duty to
perform, this May-evening breeze in
holy Ireland. Beyond the door, in
the shadowy light of the turf-fire,
several figures knelt upon the
earthen floor."

The sick man stirred convulsively. He fixed his devouring gaze upon the priest. And the priest went on :

"They held, each one of them, a brown beads between their fingers," and as he spoke the priest held up his own, "for they were saying the rosary. 'Hail Mary, full of grace, the Lord is with thee, blessed art Thou amongst women. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.' So they prayed on until the rosary was completed. It was for this that the May-breeze waited by the door. And when, at last, it went its way, it still bore with it the perfume of the hawthorn, only now it had, in addi-

offer at Mary's throne." The listener was apparently ill at ease. He drew his hand across his forehead, as if to ward off some haunting memory. And still the priest went on :

hawthorn, only now it had, in addi-tion, the incense of many Aves to

"Years passed by, and once again it was May-time in Ireland. And once again the evening breeze waited beyond the door to receive its trib-ute for Mary. And this time, some-how, it waited a little longer. It seemed to be looking for something it could not find, and when at last it went its way, it did not croon joy-fully as of yore. Instead there was a sadness, a note of regret, in its song. For it had found a withered

ose in Mary's wreath.
"And within, a grey haired mother wept silently. And one, the others rose and went to seek repose, she still prayed on. She was saying an extra rosary for someone who had forgotten to say it for him-self. And great blinding tears coursed down her aged cheeks as she besought the Desolate Mother to watch over her erringchild. And then she pressed the well-worn beads to her quivering lips, and there was new hope in her broken heart, be cause she remembered that Mary understand.

The priest's voice died away, but not into silence. The sound of weeping filled the room. The Lights of Home had conquered.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

WIDER DIFFUSION OF DEVOTION TO THE SACRED HEART

Not the least of the marvels of the past fifty years is the rapidity with which the devotion to the Sacred Heart has spread to the uttermost ends of the earth. We had occasion to tell our readers a year ago that there is probably no spot in the Catholic world, from its very center in Rome to the farthest mission station in pagan lands, Alaska and Central Africa, for instance, that has not some token or other to remind it of the great love of the Heart of Jesus for mankind. Cathedrals, churches, chapels, convents, institutions, societies, persons, are dedicated collectively or individually to the Sacred Haart. hardly a church in Christendom that Sacred Heart : hardly an institution a statue or painting representing Jesus pointing to His heart and pleading for our love; hardly a

parish or mission, even the most forlorn, that does not see a few faithful souls going to Communion on the First Friday, oftentimes at great personal inconvenience to themselves. In large centers of population, not merely hundreds but even thousands and tens of thou-sands honor the Sacred Heart on that morning by kneeling at the altar rail. The First Friday of every month has become a day of fervor throughout the Catholic world. Not merely in civilized countries where the church is well established and where this act of devotion can be easily accomplished, is the First Friday observed, but even in bar-barous lands where the Church is still young and where her influence is limited, the same consoling spec-

tacle may be seen.

It is this modern miracle that makes people ask why devotion to the Divine Heart, that Heart which the Divine Heart, that Heart which nearly two thousand years ago was pierced on the cross for men, re-mained so long apparently inopera-tive and enveloped in a shroud of mystery; why the work of drawing aside that shroud was reserved for these later ages ; why centuries had to pass before the world could get the full benefit of the devotion as we know it. For the Heart of Jesus is not merely the source of the grace and the sacraments which nourish our spiritual lives, but It is also the perfect model of all virtues human and divine; we have in the Heart of

and divine; we have in the Heart of Jesus, and the devotion we pay to It, the complete summary of doctrinal and practical Christianity.

Undoubtedly in past ages the learned among the saints and the saintly among the learned understood all this, for they penned admirable pages on the Sacred Heart and the cultus due to it. But it is a fact, nevertheless, that the vast majority of Christians had a veil majority of Christians had a veil drawn over their eyes which pre-vented them from seeing what was clear to those other privileged souls. It is not for us to try to sound the inscrutable ways of God to know the reason for this long silence. Let it suffice to take the answer that St. John Evangelist gave St. Gertrude who in one of her visions asked the beloved disciple why he had not put down in his Gospel some of the sentiments he experienced while he leaned on the bosom of the Lord during the Last Supper. In reply

At 60 Years Of Age THE KIDNEYS NEED HELP

Gin Pills give them the strength of youth,



50 Broad Street House, London
I bought some of your GIN PILLS
at Victoria, B.C. last September. I made
inquiries in New York on my arrival
there but was unable to obtain any
information about them. Your remedy,
I find at 60 years of age, to give me
perfect relief and I regret very much
that you have not made arrangements
to have GIN PILLS on sale in New
York and London, as I urgently recommend GIN PILLS to friends of my age
as being the one thing that does me good.
E. G. Woodford.
If your kidneys need help, strengthen
them and keep them well with GIN
PILLS,—the guaranteed cure for Weak
Kidneys, Pain in the Back, Bladder
Trouble and Rheumatism. 50c. a box—
6 for \$2.50—money back if they fail to
relieve. Sent on receipt of price if your
dealer does not handle them. Sample
box free on request. National Drug and
Chem. Co., of Canada Limited, Toronto.
National Lazy Liver Pills are a sure
cure for Constipation. 25c. a box. 200

cure for Constination. 25c. a box. 20c

Beautiful Rosarv Complete with Crucifix



ach, we will give you one of these be autifu acc., we will give you case of mese ceathful Rosaries absolutely free.

Our Pictures are all reproductions of Famous Paintings and sell regularly in Art Stores at 50 cents each, so that at our wholesale price of 15 cents, you can sell the entire lot in an hour. Order today. When pictures are sold, remit us the amount of your sales \$1.80, and your Rosary will be sent you by return mail. Address:

COLONIAL ART CO., Besk R2., Terente, Ont

This Washer Must Pay For Itself

MAN tried to sell me a horse once. He sa was a fine horse and had nothing the m with it. I wanted a fine horse. But, I di know anything about horses much. Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whis the for my money i' I once parted wit it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

Washing Machinesthe "roop Gravity
Washes.

And I said to mysalf, lots of people may think about my Washing
Machine as I thought about the horse and about the
man who owned it.

But I'd sever know, because they wouldn't write
and tell me.

You sea I sell my Washing Machines by mail. I
have told over half a million that way.

So, thought I, it is only lair enough to let people
try my Washing Machines of the try the horse.

Now, I know what our "roop Gravity" Washer
will do. I know it will wash the clothes without wearing or tearing them, in less than half the
time they can be washed by hand or by any other
machines.

I have told over the washed by hand or by any other
machine.

Our "spoo Gravity" Washer does the work so easy
that a child can run it almost as well as a strong
woman, and it don't wear the clothes, fray the edges
not break buttons the way all other machines do.

It just drives soapy water clear through the fibres
of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravitry" Washer what I wanted the man to do with the
horse, Only I won't wait for people to ask me. I'll
offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a
month's free trial. I'll pay the freight out of my
own pocket, and if you don't want the machine after
you've used't a month, I'll take it back and pay the
freight too. Surely that is fair enough, isn't it?

Doen't it prove that the "1900 Gravity" Washer
must be all that I say it is?

And you can pay me out of what it saves for you.

It will save its whole cost in a few months, in wasand tear on the clothes alone. And then it will wave
soents to 75 cents a week over that in washwoman's
it ial, I'll let you pay for it out of what it saves you.

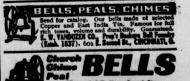
If it is ave serve you come the machine sites' earns
the balance.

Drop me a line to-day, and let me send you a book.

wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1930 Gravity" Washer that washes clothes in 6 minutes.

BELLS, PEALS, CHIMES



St. John told her that this revelation was reserved for the age when the world would have grown lukewarm, and when it would stand in need of some extraordinary means to bring it back to its first fervor.

Evidently that lukewarm age has come. The world of the hearts of men, the only world that in final analysis God cares for, has really grown cold. An icy wave of indifference and infidelity has rolled over it and chilled the souls of millions of the human race, obliging to be the last effort of His love that He wished to make in these later ages." "Without a doubt," wrote a biographer of the Blessed, "the revelation of the Sacred Heart is the most important revelation that has been given to the Church since those been given to the Church since those of the Incarnation and the Holy Eucharist. It is the strongest ray of light sent us since the day of Pentecost. Blessed Margaret Mary even went so far as to declare that the Heart of Jesus would be a new Mediator in the Church."

Needlass to say this distinguished.

Needless to say this distinguished writer does not insinuate that any addition had been made the deposit of faith, rather that the revelation of fath, rather that the reveluelon of the Sacred Heart was an important development of the dogmas of the Incarnation and the Divinity of Christ. But does not this solve the mystery of the long eclipse? If the great light was so long hidden, it is because the fulness of time had not arrived for the new mediation when Christ was to flood a cold world with the waves of His inexhaustible light the waves of His inexhaustible light and love. His Vicar of earth declared that modern society had no better support than the Sacred Heart of Jesus; It alone would cure all the evils that afflict human society. "Preach this devotion everywhere," exclaimed Pius IX, "it will save the world." And Leo XIII asserted that, in revealing the devotion to His Sacred Heart, Christ wished to bring back an erring world to Himself and make it taste anew the fruits of Re-

Devotion to the Sacred Heart, then is the remedy for the indifference, irreligion and infidelity that meet us on every side in the present age. It has made many conquests already both in society and in individuals; but while it has effected a renewal of fervor in millions of hearts, there are other millions of hearts still to ubdue. There are millions of men who do not know all that we know about this new revelation, and who through ignorance of its existence have never felt its vivifying influence. For example, to speak only of those of the household of the faith, are thousands of men and women, once fervent Catholics, who have allowed themselves to drift with the stream, thousands who have lost the strong grasp they once had of the not realize that when their belief in dogma has gone, they have no founda-tion on which to build their spiritual lives. Those people are practically lost to the Church unless charitable hands take the trouble to raise them

Since our cherished devotion is the easiest and most efficacious means to effect this evolution, we who live in and went to school at Harrow, a lukewarm age would be recreant to our duty if we did not carry out the wishes of our Lord to make His Heart known and loved by all men. There is a tremendous work yet to be done to popularize the devotion to the Sacred Heart among ignorant and lukewarm Catholics. The laity should join in this work. Possibly they are not called upon by any special voca-tion to preach or to teach, but they are called upon to do something for God and souls. Drawing their neighbors to the Sacred Heart, the source of all enlightment and love, urging them to turn to It for spiritual strength is the easiest and most con soling of works. So little is required and so great are the results !

The League of the Sacred Hear has for its object to develop devotio nas for its object to develop devotion to the Sacred Heart among the faith ful by urging them to offer daily to God their works, prayers and suffer-ings, in union with the Divine Heart, thereby spiritualizing their whole lives. Supposing our thirty thousand Promoters were to start a crusade throughout Canada to sugment the number of those who make this precious daily offering, or sup-posing each Promoter would persuade ven one lukewarm Catholic to go to Communion on the First Frid each month in honor of the Sacred Heart, what a shower of graces would descend on the Catholic Church in Canada! This is a form of zeal that Promoters can undertake — should undertake; in fact—for the greater diffusion of their beloved devotion. The Holy Father asks this from them during the present month; they should try to meet his wishes; nor, should they be discouraged if their success does not correspond to their efforts. There are many people, even Promoters, who lose heart once they get a rebuff; their zeal is paralyzed; and such a thing as reparatyzed; and such a thing as renewing an attack, even for the honor of the Sacred Heart, is out of the question. But this sort of zeal has not the true ring about it. Our Promoters should know that the most

hardened hearts will sooner or later yield to their importunate entreaties, and that when the objects of their zeal feel themselves being enlivened with God's grace, which never fails, they will be the first to thank the benefactors of their souls. For the some extraordinary means to bring it back to its first fervor.

Evidently that lukewarm age has come. The world of the hearts of men, the only world that in final analysis God cares for, has really grown cold. An icy wave of indifference and infidelity has rolled over it 'and chilled the souls of millions of the human race, obliging God to furnish them a more than an ordinary source of warmth. This source of warmth is devotion to the Sacred Heart which He wishes all men to study and to practise. "He made known to me," wrote Blessed Margaret Mary in one of her revelations, "that the great desire He had to be perfectly loved by men, made His Heart to them. He promised me that He would shower down abundantly His choicest gifts on all who would honor It; and most important of all, that this devotion was to be the last effort of His loye that He wished tempts in these later in the service of the sacree, which never fails, they will be the first to thank the benefactors of their souls. For the most part it is not the lack of good will but the lack of knowledge that keeps men hardened; they have only to be shown the right path and the start to walk. Even though a promoter should succeed in merely placing in some lukewarm Catholic home a copy of our Lord's promises to Blessed Margaret Mary or a picture of the Sacred Heart, or a Messenger, that is already the thin end of the Worling Offering, the Daily Decade and the Monthly General Communion will be accomplished facts in the lives of thousands. This work is being done quietly but steadily by our Promoters and readers in many of our Canadian centers. What they are doing can be done by others. A little zeal for the glory of God is all that is needed, and the army of worshippers of the Sacred Heart will be increased in strength and in effi-

E. J. DEVINE, S. J.

REMINISCENCES OF A CONVERT

Sir Henry Bellingham contribute

to the Catholic Truth Press an account of his conversion from Protest antism to the Church. It was, he says, the most momentous decision of his life, and the growth of his conor his life, and the growth of his con-victions having been so gradual, he finds it hard, he adds, to express himself in words. He says he got his earliest ideas about Catholicism in Ireland, where he was born and where he passed the first seven years of his life. His mother was a deeply religious woman of the Low Church type, and her convictions were those of the severest type, not, indeed, far from Calvinism. She believed that "the Borne were the Man indeed, far from Calvinism. She be-lieved that "the Pope was the Man of Sin" and also that he was the Antichrist of the Apocalypse. No Catholic was in her service and all Catholic ideas were adhorrent to her. She always "inculcated internal piety rather than external reverence and disliked ritual of all kinds." and disliked ritual of all kinds.
Young Bellingham was therefore
brought up in an atmosphere of antiCatholic hate, and abuse of "Pap
ists" was the fashion in his home
and social circle. Nevertheless, he and social circle. Nevertheless, he says, the early impressions received from his mother really prepared his way for ultimate belief in the Church, for, he says, his mother's teaching, though clothed in Evangelical Protestantism was really based on Catholic doctrine. He knew his Bible well, but only began to understand it when he had witnessed the Oher-Ammergan play.

Ober-Ammergau play.
In his young days in Ireland, the Protestant clergy were persons of far greater importance than is now the case. They claimed, he says, to be legally masters of the souls of all who lived in their parishes, although on Sundays he could only count a few parishioners where the priest could count hundreds. Such days as Good Friday, and Ash Wednesday, with the hot-cross buns and the ashes pegan to puzzle him as being really began to puzzle him as being really "kept" by the Catholic parishioners and only "kept" in a half-hearted and imitative way by the non-Catholics. Even as a child, he says, he often made his masters and parents angry by asking them questions which they found it hard to answer. vas more puzzled than ever to find that the scores of sects he found in England were all more or less imitative of some fundamental commun ity, altho' each sect claimed to be the real reformed Church. He decided therefore, to find out for himself what was the fundamental religion they imitated and why they had "re-formed" themselves. Enquiry Enquiry among the non-Catholic sects him convinced that the bulk of English church goers were content to accept any religion provided only it was not Catholic. This he found was the result of the superabundance of "schools of thought."

On enquiry for himself, he found that Christ and His apostles insisted in all their discourses and teachings on the absolute necessity of unity; in his own Church he looked in vain in his own Church he looked in vain for unity in any place or upon any principle. Outside his own Church he could see it only in one church and that the Catholic. Accordingly, and as a good scholar and mathematician he became immediately interested, since unity in a vast system like that of unity in a vast system like that of the Church must have the advantage of being without difficulties in regard to the teaching of the young —a pivotal advantage. It was Bos-suet who enlightened him more especially on this point, for that cele-

brated divine stated (1) Christ, in order to impart and secure visible unity to His Church founded it on the primacy and supremacy of Peter's Chair.

His doctrine is contained both in Holy Scripture and in the clear and unbroken tradition of all Chris-

tian antiquity. (3) Episcopal authority is intended to give unity to particular local churches, but the unity of the whole Universal Church flows from the supreme authority of the Sec of Rome

DURABLE-Fire grates are three-sided; last three times as long. Shaped in the

Furnace to grind up clinkers when "rocked". See the McClary dealer or write for booklet. 32

In the course of his investigations the baronet found in the British Museum some two hundred and thirty seven publications bearing on the matter, and wondered why all these works should have been needed these works should have been needed if there were any doubts on the question. Indeed, Sir Henry says that had he remained in Ireland, he is not sure that his eyes would ever have been opened. He admits that even the least educated Irish people with whom he used often to argue could always "beat him laughing" when it came to settling controver-sial questions. They had no doubt; he always had, and there was no dif-ference with his Protestant friends. Nevertheless, placed in his especial social surroundings (he says,) he Nevertheless, placed in his especial social surroundings (he says.) he might never have gone farther than argue matters. When at Harrow he heard of a work called the "End of Controversy" by Milner, but although he agreed that the simple logic of this work convinced him that there could only be one true Church, he was gravely taken to task by his masters for reading a work. by his masters for reading a work which purported to maintain such a

which purported to maintain such a proposition. This episode, he says, made him think very hard.

When at Oxford, a tutor of his threw up a Fellowship worth much money because, as he declared, it is the interest. could not see any truth in the inco-herent and discordant principles of Protestantism. Again, young Bellingham began to wonder. The recusant Fellow was the future Father Richard Clarke, S. J., who eventually started a hall to Catholics in Oxford. The baronet sought him out and asked many questions, and learned many new things which amazed him. He was introduced to Monsignor Capel who gave him the advice to visit Catholic countries. On his return from abroad, he realized the "insularity and insignificance of the High Church and also the or the High Church and also the "Calvinistic Irish form of Episcopal ianism." He began to make friends with Catholics and realized the true devotion and zeal of the Catholic

clergy. In vain his friends intro-duced him to a Protestant minister who had once been a Catholic who had once been a Catholic priest. The young man was not edified, as he tells us. This ex-priest was unmeasured in his abuse of every Catholic, and he found that the very congregation to which this pervert ministers did not trust him. Eventually, and as a young man still, he entered the Church, since when he says, "I have felt at peace —a peace which the world can neither give nor take away."—N. Y.

Freeman's Journal.

WHEN THE CURE OF RAMBOUILLET BEAT NAPOLEON

By E. P. Ryder

During Napoleon's sojourn in the own of Rambouillet, France, there were many days when no hunting, no concerts, no plays, relieved the monotony of the work in which he was engaged with his ministers. To compensate for this dearth of amuse-ment, the evenings were spent in playing cards, chess, checkers, etc.
Nine tables were arranged in the
great, square salon of the palace—
one in the centre being reserved for
the Emperor himself, should he feel
disposed to take part in a game.
One overling he harmoned to an

One evening he happened to approach a table on which had been placed a set of chessmen.
"Come, Duroc," said he to his
Grand Marshal, "are you anything of

chessplayer?" "Well, see whether you can find among these gentlemen one who is, and request him to give me a game." Turning to a general officer with whom he had been talking a few moments before, Napoleon resumed the interrupted conversation. Duroc

in the meanwhile inquired on all sides for a chess-player, but among those present not one had the least idea of the difficult game.

On reporting his want of success, the Emperor asked whether the Mayor of Rambouillet was present. "Yes, sire," answered Duroc. "I saw him a moment ago."
"Ask him to come here."

Duroc went off, and soon returned with the Mayor.
"Mayor," said Napoleon, "have you not in your own town some one

who plays the game of chess?" "Sire, the pastor of our parish understands the game, but I cannot answer for his skill." Never mind! He will do. Is he

good sort - companionable and "Sire, he is a very worthy man, venerated and loved by all the towns-

folk, especially the poor."
"I must make his acquaintance," said Napoleon : and, in obedience to

his order, the Grand Marshal left the

A quarter of an hour later there entered a hale, white haired old man, whose frank, open countenance was as venerable as it was prepossessing. It was the Cure of Rambouillet. On being presented to the Emperor he bowed respectfully and turned a little compliment quite in keeping with his age and profession.

"Monsieur le Cure," replied Napoleon. "I hear that you are a good chess-player, and I would like to try my skill against yours. Come, sit down here, and play like a brave champion. Don't spare me if I make mistakes."

"Well, well, sire! I once played the game passably well, but now I am A quarter of an hour later there

The Cure seated himself opposite the Emperor. Napoleon put his hand in his waistcoat pocket, drew out some twenty franc pieces, and placed one of them on the table saying:
"We must make the game interest.

ing, but not ruinous. We will play only a 20 franc game. My dear Cure, your money is the patrimony of your poor, and I would not have you risk the least portion of it at play. You and Duroc here shall be partners; and your shares of stock will be quite equal,—you giving your skill, and he his money."

"But, sire," replied the pastor, "the Grand Marshal has perhaps a

"the Grand Marshal has perhaps a less favorable opinion of my skill than you have. He who has the honor of being your companion in arms must know better than any one else that your opponents never This compliment, arising so natur-

ally from the subject and pronounced with perfect candor, flattered Napo-leon far more than the most extrava-gant eulogies of his courtiers; and he smilingly replied :

"Monsieur le Cure, both Duroc and

I are your parishioners at present You should not try to spoil either of us. The game began. It was indeed a strange spectacle, the powerful Emperor engaged in a playful contest with a modest old priest. The great conqueror then in the zenith of a glory that seemed destined never to fade—he who with a word could set half a million of men marching from one extremity of Europe to the other —was soon deeply meditating the movements of a few knights across a

chess board.

Napoleon was completely routed by the Cure, who won five successive games. At the end of the fifth game. Napoleon laughingly arose and said to his adversary, in his most amiable

My dear Cure, you have given me a capital lesson, and I will profit by it. I have learned more about chess to night than during the past twenty years that I have played the game You have beaten me unmercifully.'

"Your Majesty is invincible on every other field," answered the pastor; "the least you can expect is to be beaten at chess. Moreover, sire, you owe your defeat to the rapidity of your play. That style is success sometimes, but it is not always fortunate when one has an adversary who is slow, patient, and experi-

enced.' Without intending it, the good priest had given Napoleon another

lesson in strategy.

The great personages who had surroundeds the Emperor's table during the game made no comments during the game made no comments on the result. The Cure took the five gold pieces, and, approaching Duroc, said in a half whisper:

"Of this sum your share is 50 franc; the rest is for charity."

"Keep them, I beg you, and distrib-ute them for my intention among

your poor."
"It shall be as you wish," said the

In the meantime Napoleon had been explaining the causes of his defeat to the by standers. Turning again to the priest, he remarked:

"Monsieur le Cure, you have given me a charming evening, and I thank you for it. But I hope to get even with you the next time we play." Then, changing his tone, he went on

"How old are you?"

"Seventy two, sire. For forty-five years I have prayed for France in the exercise of my ministry." " Well, continue, my dear Cure, to

pray for France and for me." They did not meet again. The pastor of Rambouillet died in 1813, and the Empire was then near its downfall.

There is a big difference between a wish and a dogged resolution.

BIG GAIN FOR CATHOLICS

The Roman Catholic population o the United States increased nearly 1,000,000 in 1913. According to the Official Catholic Directory, the advance copies of which were issued recently, 913,827 additional Catholics were counted in the country last

There are now 16,067,985 persons professing the Catholic faith in the United States. There are 18,568 Catholic priests, an increase of 623 for the year. Catholic churches number 14,651, with 5403 parochial schools, in which 1,429,859 children are being educated.

Character is the cultivation of the soul, and the predominance of the spiritual element in man's nature over the material. In the original design of Providence all the faculdesign of Providence all the facul-ties of man were subjected to the supremacy of the spiritual power. This order, however, has been inverted. The spiritual is now subject to the material, and this in-version is the primary cause of all the evil and misery existing in the world at present. Character, then, by cultivating the spiritual power

AUTOMOBILES, LIVERY, GARAGE R. HUESTON & SONS

ery and Garage. Open Day and Night.
3 Richmond St.
100 Wellington 2.
Phone 441 FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO'

Capital paid up, \$1,750,000. Reserve \$1,450,000 deposits received, Debentures issued, Real Estations made. John McClary, Pres.; A. M. Smart, Mgn Offices: Dundas St., Cor. Market Lene, London.

Loretto Ladies' Business College 385 Brunswick Ave., Toronto MUSIC STUDIO ATTACHED

ST. JEROME'S COLLEGE BERLIN, ONTARIO

Excellent Business College Department. Excellent High School or Academic Department. Excelles College and Philosophical Department.

REV. A. L. ZINGER, C.R., Ph.D., Pres.

Loretto Abbey Toronto College and Academy for Resident and

Non-Resident Students.

COLLEGE FOUR YEARS—Classical, Moderna English and History, and general courses leading English and History, and to Degree.

CADEMIC COURSE—Lower, Middle and Upper School—prepares students for Pass and Honor Junior Matriculation and Entrance to Faculty of Education; special course of one year after Junior Matriculation, designed as finishing year for Academic Matriculation and Matriculation and

REPARATORY COURSE—Eight grades—usual elementary subjects, French, sewing, drawing and REPARATUR: elementary subjects, French, sewing, choral training, choral training, piano, harp, guitar, mandolin, vocal, MUSIC—Violin piano, harp, guitar, mandolin, vocal, Students who desire it, prepared for University and Students who desire it, prepared for University and Students was examinations. Frequent recitals by

Conservatory examinations. Frequent recitals distinguished artists. ART—Studies for Applied and Fine Arts COMMERCIAL DEPARTMENT—Full course resident students only. resident students only.
For information, address The Superior.



HOME STUDY

OUEEN'S UNIVERSITY

KINGSTON, ONTARIO ARTS APPLIED SCIENCE
EDUCATION Including SUMMER SCHOOL G. Y. CHOWN, Registrar, Kingston, Out.

FOR ROUGH SKIN, SORE LIPS, OR CHAPPED HANDS

Campana's Italian Balm i soothing, healing and pleasant. Send 4 cents for sample—27 years on the market. E. G. WEST & CO., 80 GEORGE ST., TORONTO.

St. John's, Newfoundland H. J. BROWNRIGG IMPORTER OF

Seeds, Fruit, Provisions, and Groceries

HOTEL

WASHINGTON Q

D.C.

TUTEL OF AMERICAN IDEAL)

Pennsylvania Avenue, 18th and H Streets

To seekers of a hotel where luxurious quarters may be se-cured, where charm and con-genial atmosphere prevail, and where excellence of service is paramount, the Hotel Powhatan offers just such inducements.

Rooms with detached bath may be obtained at \$1.50, \$2.00 and up. Rooms with private bath \$2.50, \$3.00 and up. Ask for special tipeary for Bridal Couples, Conventions. Tourier Pariles, and Schools. Write for booklet with map.

CLIFFORD M LEWIS,

Conscience's Tales. Marian Elwood. By ANONYMOUS Faith, Hope and Charity. **POWHATAN**

The Commander. By FANNY WARNER By REV. W. H. ANDERSON Catholic Crusoe.

By Rt. Rev. Mgr. J. O'CONNELL, D.D. The African Fabiols

By CLARA M. THOMPSON By GENEVIEVE WALSH

Alias Kitty Casey. Lady Amabel and the Shepherd Boy

Ferncliffe.

and by restoring this power to its happiness which it was originally in-rightful position, gives to man that tended he should possess.



THE ST. CHARLES

THE CLEVELAND & BUFFALO TRANSIT CO., Cleveland, O.

Most Select Location Fronting the Beach ATLANTIC CITY, N.J.

With an established reputation for its exclusiveness and high class patronage Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and sea water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet.

NEWLIN HAINES CO.

Record Standard 50c. LIBRARY

Good Reading for Everybody Free by Mail.

Liberal Discount to the Reverend Clergy and Religious Institutions

NOVELS

By ROSA MULHOLLAND Marcella Grace. Agatha's Hard Saying. Late Miss Hollingford.

By JEROME HARTE
The Light of His Countenance. By FRANCIS COOKE Her Journey's End. The Secret of the Green Vase.

My Lady Beatrice. The Unbidden Guest. By JEAN CONNOR Bond and Free. So as by Fire.

By F. VON BRACKEL The Circus Rider's Daughter. By W. M. BERTHOLDS Connor D'Arcy's Struggles.

By CARDINAL WISEMAN Fabiolo. By A. C. CLARKE Fabiola's Sisters. By ERNST LINGEN

Forgive and Forget. By COTNTESS HAHN-HAHN The Heiress of Cronenstein, By RAOUL DE NAVERY Idols; or the Secret of the Rue

Chaussee d'Antin. The Monk's Pardon. Captain Roscoff. By H. M. ROSS In God's Good Time. The Test of Courage. By M. C. MARTIN The Other Miss Lisle. Rose of the World. By A. DE LAMOTHE The Outlaw of Camargue.

JANE LANSDOWNI The Shadow of Eversleigh. By MARY AGATHA GRAY The Tempest of the Heart. The Turn of the Tide. By CARDINAL NEWMAN

Callista. By MRS. ANNA H. DORSEY Tangled Paths.
May Brooke.
The Sister of Charity. Tears on the Diadem.

By ISABEL CECILIA WILLIAMS The Alchemist's Secret. In the Crucible. By REV. A. J. THEBAUD, S.J.

Louisa Kirkbridge. By HENDRICK CONSCIENCE The Merchant of Antwerp. By SARAH M. BROWNSON

By CHARLES D'HERICAULT

By MARY C. CROWLEY Happy-go-lucky. Merry Hearts and True.

Kathleen's Motto. By MARIE GERTRUDE WILLIAMS By ELIZABETH M. STEWART

By MARY I. HOFFMAN The Orphan Sisters.

50c. Per Volume

By LADY GEORGIANNA FULLERTON Rose Le Blanc. The Strawcutter's Daughter. By REV. JOHN TALBOT SMITH The Solltary Island.

By REV. T. J. POTTER By REV. JOHN JOSEPH FRANCO, S.J.

Tigranes. By CECILIA MARY CADDELL The Miner's Daughter. BY CATHRYN WALLACE

One Christmas Eve at Roxbury Crossing and other Christmas tales. By RICHARD BAPTIST O'BRIEN, D.D.

RELIGIOUS BOOKS The New Testament. 12 mo Edition.

Life of Father Mathew. By Rev. Alban Butler By Rev. M. V. Cochem Life of Christ. Explanation of the Holy Sacrifice

of the Mass. By Rev. B. Rohner, O.S.B. Life of the Blessed Virgin. Veneration of the Blessed Virgin. By Rev. A. Tesniere Adorarion of Blessed Sacrament.

By Rev. J. Stapleton
An Explanation of Catholic Morals By Rev. H. Rolfus, D.D. Explanation of Commandments. Explanation of the Creed. Explanation of Holy Sacraments.

By Rev. Joseph Schneider Helps to a Spiritual Life. By Rev. L. C. Bushinger History of the Catholic Church.

tion in England and Ireland. By Rev. Joseph Krebbs, C.SS.R. How to Comfort the Sick. By Rev. Richard F. Clarke

History of the Protestant Reforms

Lourdes: Its Inhabitants, its Pilgrims and its Miracles. By Madame Cécilia More Short Spiritual Readings. By St. Alphonsus Liguori

The True Spouse of Christ.

By Rev. H. Saintrain The Sacred Heart Studied in the Sacred Scriptures. By Rev. Thomas F. Ward St. Anthony.

By Rev. Leo L. Dubois St. Francis Assist, Social Reformer, By St. Francis de Sales

By Abbe Lasausse Short Meditations for every day. By R. A. Vain Duties of Young Men. By St. John the Baptist de La Salle

Duty of a Christian Towards God. By Aubrey de Vere Heroines of Charity. By Father Alexander Gallerani, S.J. Jesus all Good. Jesus all Great.

By Rev. A. M. Grussi, C.P.P.S. Little Followers of Jesus. By Nicholas O'Kearney Prophecies of St. Columbkille.

By Abbe Baudrand Religious Soul Elevated. By Father Henry Opiz, S.J. Under the Banner of Mary.

By Rev. Nicholas Russo, S.J. The True Religion and its Dogmas By Ella M. McMahon Virtues and defects of a young girl.

By Very Rev. S. J. Shadler Beauties of the Catholic Church.

The Catholic Record Canada

The Catholic Record

Price of Subscription—\$1.50 per annua Publisher and Proprietor, Thomas C.
Editors { Rev. James T. Foley, B. A.
Thomas Coffey, L.L.D. ciate Editors Rev. D. A. Casey.

in St. John, N. B., single copies may be purchased.

LONDON, SATURDAY, JUNE 6, 1914

WHAT DIFFERENCE WILL IT MAKE?

Home Rule is not yet an a plished fact. But the passage of the Bill by the House of Commons is practically the end of a heroic struggle unparalleled in history.

The Act of Union passed in 1801 was the result of bribery, corruption and fraud, the most enormous, says Lecky, in the history of representative institutions. Under this Union a form of government has grown up which it is quite safe to say not one Unionist in a thousand understands.

"Time has accentuated rather than attenuated the administrative separ ation since the Union, with the single exception of the Act of 1817, which amalgamated the two Exchequers. Successive statutes of the Imperial Parliament in the nineteenth century have created one department afte another until their total numbe another until their total number reaches, to quote Mr. Birrell, 'at least forty-five.' Some have put it as high as sixty."

This is not a quotation from Mr. Dooley or Mark Twain; it is from an article in the Nineteenth Century by J. H. Morgan, Professor of Constitutional Law, University College, London. Not even the Chief Secretary for Ireland, the Minister responsible to Parliament for the government of Ireland knows even the exact number of departments of Irish Government; still less definite is his knowledge of the limits of their jurisdiction; over many of them he is quite certain he has no effective control, over some indeed no control at

Professor Morgan continues: 'Ireland' has her own Viceroy,

enjoying prerogatives which are denied to the governors of the greatest of our Colonies, her own Privy Council, her own Lord Chancello She has her own Courts, from which no appeal lies to the House of Lords in such cases affecting the executive as Mandamus, Quo Warranto and Certiorari. She has her own statute law and her own law of marriage. Even the liberty of the subject is governed by a separate Habeas Corpus Act, conferring upon the Viceroy the power to proclaim its suspension and by a Crimes Act, which enables at any moment to substitute summary jurisdiction for trial by jury in cases of riot, conspiracy, intimidation or unlaw ful assembly. Her local authori-ties have no control over either education or police. . . . She has an executive which reminds one of nothing so much as Burke's description of a famous ministry of compromisea tesselated mosaic of every conceiva ble hue and pattern — boards and commissions which officially are hardly on speaking terms with one another, which appear to meet when they please and do what they like. Until quite lately it was impossible to know what the Government of Ireland really was ; but we have now two official volumes of evidence taken by a Royal Commission and a select committee, which, for th first, time, present something like a complete survey of Irish administration, and incidentally throw a most vivid light upon the social condition of Ireland. With these, and the aid of the Law Reports, the Parliamentary Debates and some other material, it is pos sible to reconstruct a picture of what is the most highly centralized, the most paternal, and the most bureau government in the British Empire with the exception of India and the Crown Colonies, with which indeed it possesses many features in

common.
"The chief secretary is a Prime Minister without colleagues, though by no means without rivals, for there are many departments who dispute his pre eminence and repudiate his

responsibility.
"When we come to inquire into the constitution of these different departments we shall find an amazing hierarchy-Boards of three men set to do the work of one, as Lord Morley once put it, Commissions of twelve or even twenty unpaid gentle men, enjoying a life tenure, and administering the education of the whole country down to its minutest detail, semi representative Boards whose constitution suggests a faint adumbration of the principle of popular representation, all disposing of relatively vast sums of money and conducting Irish affairs with almost

"The one function of the Chief Secretary about which no doubt as to his responsibility, although con-siderable doubt as to his power, exists is the Irish Estimates. He has no power to control Irish expen-diture with a view to Irish exi-gencies, for barely one fifth of the total Irish estimates (which amounted to 11,289.8291. for the year 1911 12) are under his control. Another fifth are submitted to the Treasury through his office, but the depart which submit them are under his control, and some of them are engaged in a perpetual feud with the Lord Lieutenant. . . These eleven millions of Estimates are rushed through supply in two or three days of languid Parliamentary discussion, during which nearly everything about Ireland is disd except Finance.

"There is, however, one group of departments over which the Chief Secretary's control is supreme and undisputed—the departments cond with the administration of aw and order, the police, the prisons, the Crown Solicitors, the Petty Sessions Clerks and the Resident Magistrates. Here indeed he has authority and can say to everyone Come, and he cometh; Go and he goeth! Not a constable can be appointed without his sanction or that of the Inspector-General. . .

We have quoted thus at length because very few realize the amazing network of autocratic and irresponsible Boards and departments which go to make up the present bureau cratic administration of Irish affairs. There are those who honestly ask why Ireland has not settled down contentedly as Scotland and Wales. Ireland is not governed as Scotland is governed nor as Wales is governed. The present government of Ireland makes Russian administration of Siberian affairs look modern, enlightened and in harmony with the spirit of a democratic age.

Quoting from a Royal Commission Report Professor Morgan says that Mr. Commissioner Starkie when pointing out that the Intermediate Education Board is not a Government Board " warns us with almost unnecessary emphasis that 'the Government of Ireland is a very peculiar thing.' He will not allow that the Government of Ireland controls these Boards; all it does is to obstruct them."

After giving an idea of the crazy patch-work of Irish Boards and departments, the London Professor of Constitutional law thus concludes

his article : "Only in one case—the Board of the Department of Agriculturethey represent an element of popular control and of Ministerial responsibil-They are controlled neither by the Irish Government nor by th English Government. The Treasury may obstruct them but it cannot rule them, and the Treasury is already responsible for more departments than t can effectively answer for in the House of Commons. It is too late to return to the drastic proposals of Lord John Russell in 1850, and by abolishing the Lord Lieutenancy to place Irish affairs in the hands of Secretary of State so as to 'mix and confound the administration of Ire land with the general administration of the United Kingdom.' It is surely obvious that the only logical cours s to complete this administrative differentiation by annexing to it an it to order.'

Autocratic power, irresponsible administration, and control of positions of emolument naturally make the Ascendancy party 'loyal' to the present condition of things. Ireland is in the position in which we were under the Family Compact; and the arguments for the perpetuation of the bad old order bear a striking resemblance to those used in Canada

eighty years ago. What difference will Home Rule nake in Ireland? Using the Irishman's privilege we may answer by asking, What difference did respon-

sible Government make in Canada? There is one modern department n Irish Government at present-the Department of Agriculture and Technical Instruction, Upon Council every County Council Ireland is represented, and it has made a new departure in education in Ireland by recognizing the right of local authorities to have a voice in public instruction.

To quote Professor Morgan again: "It has brought to the doors of the Irish farmer instruction in the technique of his craft; teaching him the use of feeding stuffs, fertilisers and potato spray, the arts of butter and potato-spray, the arts of butter-making, dairying, horticulture, and poultry-farming. It has given new life to the lost industry of Irish fisheries by providing the fishermen of the West Coast with boots, nets and tackle on loan and with such success that it has 'the smallest per-centage of bad debts that almost anything can show in Ireland.' This is high praise, for the good faith of the purchase annuitants under the Land Acts also stands high. Such is the paternal power, as if the whole people were still in statu pupillari. No logical principle seems to govern the distribution of their work. . . . purchase annuitants under the Land Acts also stands high. Such is the magic of ownership and the success of a policy which takes a people into partnership."

The success of the only representaive department in Irish Government has been marvellous and it is a piedge and a promise of the difference Home Rule will make in every lepartment of Irish Government.

And there is another result of selfgovernment as exercised under this single representative department in the present administration of Irish

Father Finlay, S. J., thus described

"A co-operative meeting is an unique phenomenon in Irish life. There the militant Ulster man site There the militant officer man sits down with the Irish Leaguer of the South and West, the Chaplain of an Orange Lodge with the Munster or Leinster Parish Priest; and the only rivalry between these strangely assorted colleagues is in the effort to do most for the common cause. The friendliness generated in the parties to these deliberations necessarily restarting their social relations in acts upon their social relations in other spheres. It is beyond question that in the districts where co-opera tion has been introduced into rural industry the traditional animosities of rancour, and party strife much of its bitterness."

This again is a pledge and a promise of what will occur on a larger scale when north and south and west meet in friendly rivalry to further the common interests of their common coun-

Setting aside, then, the groundless fears and harmless threats of the Orange dupes of desperate political gamblers, and setting aside also what William O'Brien once called the 'Brian - Borukery' of sentimental and over enthusiastic Home Rulers, we can, even in the light of recent Irish experience, confidently hold that Home Rule will make for efficient, economical and democratic administration of Irish affairs and promote good - will, co-operation. mutual confidence and respect among all classes and conditions of Irishmen.

SIGNIFICANT

We have been surfeited with threats of bloody war if the "deadly earnest" and "grimly determined Orangemen of Ulster were allowed to escape the bureaucratic control of their parasitic friends and take a freeman's part in governing their country. Indeed the poor Orangemen of the North must begin to feel like "the man without a country." The "Ulster Scot" is an Irishman, nevertheless, even if some of his forebears a few centuries ago were absent for a while in the Irish colony which gave its name to all Caledonia. But one thing we are never allowed to forget, he is "grim" and in "deadly earnest." It has been pointed out that there are 35,000 Catholic Nationalists in Ireland, seasoned veterans of the South African War. There is nothing grim about them, but they will be there if wanted. Doubtless they regard the comic opera of the Northern army with a good deal of quiet amusement. They were not unprepared for the startling report of Ulster." The "grim and deadly earnest" press agents now solemnly warn a somewhat tired and listless world that Ulster quiet is Ulster ominous."

The deep sense of responsibility, the dignified self control of Nation alist Ireland all through the time of bitter provocation is fittingly reflected in the magnanimity with which the Nationalist press greets the triumphant culmination of an

age-long struggle. The Freeman's Journal, in an edi-

torial headed "Ireland's Day " says "The feelings that will be stirred throughout the Irish world by the passage of the Home Rule Bill will not be the sentiment of a vulgar triumph in a petty, political conflict, but the generous sentiments of an ancient nation to which has come a second spring and a second birth of liberation won by a moral force. The Ulster leader has challenged us to win Ulster. We shall, and will, and the Irish must begin to day. They will begin by showing that the cause whose victory they celebrate is no party cause, that it is Ireland, all Ireland, that has come into her own. That the day is one which will yet be blessed by orange as well as by green.'

Even from the centre of factitious intolerance the Belfast News thus worthily voices Nationalist sentiment:

"We congratulate John Redmon and his party, Ireland's gallant party, to whose ranks Belfast con-tributes honored and brilliant repre-sentatives. We congratulate the British friends of Ireland, the Liberals, and Radicals and Labor men whose splendid fidelity to principle has been one of most encouraging and marvellous features of this long battle for Ireland's freedom.

"We congratulate the Nationalists of this country. They are the men and women who have really won the fight; and we congratulate no less heartily the small minority of those Irish countrymen of ours who have strenuously opposed the cause of self government, because they will share to the full in the blessings

share to the full in the blessings that will eventually and inevitably flow from the establishment of an Irish Legislature.

"Our triumph is not a victory over any section of Irishmen. It is a victory over the mighty 'forces' that have at all times and under all circumstances, been arrayed against cumstances been arrayed against popular liberty and the extension of opular rights.'

Here in Canada the Toronto Globe points out that the origin of the Irish question dates back centuries before the Reformation. It is true. There is, however, no doubt that the trouble was intensified, embittered and prolonged by religious differences. The Globe concludes a sympathetic editorial thus :

"Seven centuries of oppression and suppression have not extinguished Irish nationality. The great event of yesterday gives the Irish Celt the opportunity of proving to the world that he has the capacity for self gov-ernment and the enterprise to make Ireland a prosperous and happy nation. The Globe hopes and believes he will succeed, and that be-fore long the Ulster Scot will join him in that inspiring work. If it can be carried forward to success, if the feuds of centuries can be for gotten in the generous rivalries of the future, the British Empire will benefit as greatly from the passage God Save Ireland and God bless her as she enters upon the untried path of self-government!"

The Ottawa Citizen comments as follows :

"The greatest parliamentary struggle of the century, if not of all time, is closed with the passage of the Irish Home Rule bill, now on the

very eve of its enactment.
"With the sentimental and interesting historical side of the Home Rule struggle, the average student of progressive democracy has no concern. To him Home Rule is a simple act of justice, and it is to this spirit that he measure owes its final triumph.

The Globe and the Citizen on opposite sides of politics are fairly representative of the best type of Canadian journalism. And we are optimistic enough to believe that they are also fairly representative of the best thought or at least the best trend of thought in Canada on this and many other questions.

The exotic political views of cer tain of our papers which feel constrained to tail up in the procession of the English party press are un-Canadian and ephemeral.

Sir John Simon said a year ago that he was tremendously impressed with the self-control of Nationalist Ireland amid all the turmoil and provocation of politics ran mad. Today the world is similarly impressed by Nationalist Ireland's dignity and magnanimity in the hour of victory.

The National Volunteer move ment is entirely consistent with the magnificent self control manifested throughout the closing stormy years a Unionist" War" Correspondent just of the heroic struggle and in keepafter the third reading of the Home ing also with the magnanimous Rule Bill—" Peace has broken out in spirit shown in what we may hope hour of final triumph. It means simply the quiet but inflexible determination of Irishmen to defend themselves and their country should it prove that seditious agitators have evoked a spirit that they cannot lay.

FROM CHINA

In the following letters we shall allow Father Fraser and Father Salon, his predecessor in the mission field of Taichowfu, to speak directly to those of our readers who have generously assisted in their glorious work in that far-off portion of the vineyard of the Lord. If to others they are not charged with the same consolation these letters we feel sure will be an inspiration to join in the work of extending the Kingdom of God:

Catholic Mission, Taichowfu, China. April 17, 1914

Dear Mr. Coffey,-A translation of the enclosed letter written to Le Petit Messager by Father Salon, who did pioneer work in this district before my arrival, will be interesting to the readers of the CATHOLI RECORD. It is a description of Con firmation conferred last January. The great change for the better which Father Salon finds in this parish is due to a great extent to the alms sent me by your kind readers. It will be satisfactory for them to earn from another pen than my own how and with what fruit the money

they are sending is being expended. Last Saturday I baptized forty-one persons who were from nearly as many different towns! This week ! am preparing a whole church full for First Communion. God be praised that He is making use of a worthless servant to procure Him such glory! Last Sunday, Easter, so many converts attended the serv-

ice that the big doors had thrown open and benches outside. Most of these came from great distances, 80 and even 50 miles on foot. I see a vast horizon for good being opened up to me if only my dear friends in Canada will continue to back me up with funds.

Yours sincerely in Christ,

P. S .- The church of which I laid the cornerstone last month is half finished and my large house in which to instruct convert wor will be finished before you get this letter. Many are asking to come. Thanks ever so much for the RECORD. It makes very healthy

> AT TAICHOW FOUR YEARS AFTERWARDS! FATHER SALON'S LETTER

"An annoying affair made it neces sary for me to descend the river Ngen-kiang and cross an arm of the ea in order to meet Monseigneur at Haimen. He was on the point of leaving for Taichow with Fathers Pech and Cheng Cherub. I was invited to join their cortege and talk on the way. I already felt less regret at the matter which made my ourney necessary since it gave me the opportunity of revisiting in such pleasant company a mission which I loved so much and which it seemed made great progress and was full of promise, owing to the zeal of Fathers Fraser and Yao. Even in China in the midst of disagreeable circumstances Providence sometimes sends an agreeable diversion."

Four hours by steamer brought the party to Taichow fu. A delight ful trip through charming scenery : as for the climate Father Salon says: 'It was the climate of Nice with its roses in the month of January."

"Arriving at Taichow, what struck me at the first glance was the unaccustomed development of commerce the evidence of prosperity. Four years ago we had just one miserable little steamer which we nicknamed 'Rafiau': now five companies rival each other in speed and busi ness. In like proportion were multiplied the numbers of coolies and longshoremen.

'In the midst of the crowd we soon distinguish Rev. Father Fraser, parish priest of Taichowfu, surby a joyous phalanx of children and young people who are to form the guard of honor for His Lordship. In stately procession we approach the Church whose bells ring out a joyous welcome. Arriving Monseigneur puts on the

episcopal vestments and enters the to the chant of Sacerdos et Pontifex in Latin and Chinese. Intoned by Father Pech's choir it is taken up by the whole congregation. "Then the great crowd of Chinese Christians defiled slowly, two by two, to kiss the Bishop's ring and receive his blessing. This ceremony finished it was edifying to see those good simple Christians betake themselves in silence and recollection to the exercises of the retreat in prepara

tion for confirmation. It is Sunday, 8 o'clock; the bells are ringing full peal; the church is crowded. Indeed every Sunday it is the same; decidedly the tents must be enlarged. As usual, the rosary and morning prayer chanted in chorus by the faithful; then Monseigneur makes his solemn entry preceded by the inevitable trumpets and a long procession of altar boys. The ceremonies of con-firmation, solemn Pontifical Mass, all with an order, a piety, chanting, a precision of movements which recall or over 61 per the cathedrals of Europe. The choir of Montreal. monious notes with the liturgical prayers, and the soft cadences of the prayers, in Chinese. Never had these ious and faithful people dreamed of

otional environment. And I, throughout the whole office, and afterwards throughout the whole day, I went back in spirit to the past. I saw again the Taichowfu of four years ago, at the beginning of my ministry. The church is indeed the same with its coquettish little air and white-washed walls, with the attractive image of the Virgin in its attractive integer of the virginia re-niche; the residence also is the same spruce little house with the same little lawn in front. But then four years ago all around was silence, solitude, I had almost said, a desert. My bit of a house how large it seemed! church how empty! The school was only projected. A girls school, who then dreamed of it! could at that time go out and travel the country in search of souls.
"And now? Thanks to the present parish priest, Father Fraser,

such splendour of ceremony and de-

thanks to the zeal and tenacity which are his characteristics, thank also to the generous help extended him by devoted friends, now at Taichowfu there is a school for boys that numbers 100 pupils, there is convent of native Sisters where 4 nuns teach a large number of young girls, there is a catechumenate for women under construction. Last year, not to speak of the numerous death bed baptisms of little pagans nor of the babies rescued from death by exposure, last year, I say, the parish of Taichowfu had 67 baptisms of adults; this year, this very morning Father Fraser began this blessed

day with 10 adult baptisms.
"In my time at Taichowfu I cer tainly had no trouble in finding leisure. Now two priests are over worked and Father Fraser calls for

"Whilst he organises works, carries them on and develops them

here, Father Fraser sends his native assistant, Father Yao, to cultivate the field of Tien tai. Tien tai is the Chinese for 'the Altar of Heaven,' so named doubtless because of the numerous bonzeries which shelter themselves on the heights in the midst of charming sites of pagodas It is one of the most ancient citadels

of Buddhism.
"Tien-tai, which always gave such Christian hopes, seems in a fair way to realize them. Father Luke Yao, oung and full of zeal, calls forth everywhere numerous conversions the pagans quit the road to the pagodas to become Christians become Christians. These catechumens are sent to Taichowfu where Father Fraser we comes them cordially, instructs them zealously, prepares them for baptism and sends them back Christians into their own country. At the same time he is getting together the stones for a new church. Father Yao has developed architectural taste and capacity. He has made a plan which when realized promises to be a beautiful monument to the true God. When it shall have crowned the hill that awaits it may it attract all hearts as it cannot fail to attract the eyes of all. Already the materials are on and and in this mountainous country, difficult of access, this represent no small amount of labor. May God bless the valiant apostles of this country. Those who like myself have travelled these goat paths, will realize the material difficulties of such an undertaking. three quarters of the year the routes are not safe, infested as they are with brigands who hurl themselves on the defenceless caravans. But

confidence! the wolves become sheep will come in crowds to the Fold. Even now an ample harvest of young neophytes fill the Father's granaries. What peaceful joy, what sweet serenity radiates from the faces of those regenerated in the waters of baptism or illumined by the grace of the other sacraments

For myself, who have labored a the beginnings of this Christian mission to day so prosperous, I meditate Books: 'One indeed sows, another reaps . . . others have labored and you have entered into their abors, that he who soweth may rejoice and likewise he who reaps.

TEMPERANCE IN QUEBEC

From the Courier of St. Hyacinth e learn that fourteen licenses have been cut off since the Anti-Alcohol Congress of last September. The temperance people in the sister province are unremitting in their sys tematic and intelligent crusade against the evils of the liquor traffic Temperance journals, leaflets and treatises, anti-alcohol leagues, triduums - that is three-day temper ance missions in the parish churchs all prepare the way for and render effective the practical measure of reduction or total abolition of licences. La Croisade protests vigorously against club licenses which it characterises as the worst and most dangerous form of legalized liquor selling and the most destructive of the home influence and home life.

Despite the growing list of nolicense districts there were still in 1918 in the Province of Ouebec 1.247 licensed hotels, restaurants and clubs, etc., and 808 shop-licenses, making a total of 2,055, of which 1,256, or over 61 per cent., are in the district

be instructive for many whose intercourse with the neighboring province is limited to an occasional visit to Montreal. It is not an evidence of prejudice but a quite natural inference when these fail to appreciate the magnitude and importance of temperance work in Quebec during recent years. Montreal is not the Province of Quebec.

THE END OF THE STRUGGLE

The Legislative Union between Great Britain and Ireland, designated by Gladstone "the blackest transaction in the history of man,' by Lecky as " a crime of the deepest turpitude," by Mr. Redmond as " the greatest failure in history," was dissolved by vote of the House of Commons on May 25th. After an inglorious history of a hundred and fourteen years the curtain has rung down on the greatest blunder of British statesmanship. The evil handiwork of Pitt and Castlereagh has been undone, and Ireland's last chapter of woes has been closed for-

The Union of 1801, carried through by means of wholesale and shameless bribery and corruption, wrought untold misery to Ireland without corresponding benefit to Great Britain. Ireland never acquiesced in her betrayal, and the passing years, so far from drawing her closer to England, found her more sullen and disaffected. The Union epoch is marked by three attempts at armed insurrection, and through a movenent more or less constitutional Ireland has constantly proclaimed to the world that she was a separate

national entity, and refused to be amalgamated with a foreign people. England suffered before the nations because here at her very heart was a people that she could not govern despite all her vaunted statesmanship She might subdue them by brute force, but she could not win their nearts. A disaffected Ireland was a source of weakness to her at home, and the exile Gael presented an insurmountable barrier to her foreign policy. No words can express what

the Union cost England in strength and prestige. On the other hand Ireland paid in tears and blood for Pitt's deviltry. For more than a century she has been in very truth a corpse on the dissecting table. Her people fled from her as from a land accursed, until her population dwindled by more than half. Her industries were still-born; her genius was dwarfed; her entire national development was arrested. Abnormal circumstances used up the energies that should have been directed into more fruitful channels. With her eyes centered on the battle at Westminster it was impossible for her to apply herself to the work of uplifting the nation from within. One of the worst consequences of the Union was that it blighted her own self confidence. It was not the men and the money, the blood and the tears, that counted so much-it was the paralysis of national effort that condemned the Union as a thing accursed. England and Ireland have paid the

enalty for Pitt's colossal blunder. England, no less than Ireland, will penefit by its undoing. The Union was never a Union in anything but the name. The new relationship of the two countries will cement a real union of hearts, founded on mutual respect and good-will. Ireland, her national aspirations realized, will no longer be a source of weakness, but of strength, to England. The memory of past wrongs will be buried fathoms deep in the sea of Irish gratitude, and the Empire will have no more loval subjects than the citizens of a self-governed Ireland. It will have a far reaching effect, moreover, on the foreign policy of the Empire, for once Ireland has been given a just meed of liberty, all cause of Irish resentment towards England will be removed. That Home Rule will usher in an era of untold prosperity and development goes without saying. For the first time in history the genius of her sons will have an opportunity to exercise itself in native fields, and who that knows the intense love of country that is so characteristic of Ireland's sons can doubt that they will devote themselves unselfishly to the uplifting of their native land. They have the talent to rule wisely and well, as the nations of the earth can testify. With all confidence, then, do we look forward to the future, secure in the knowledge that the vote in the British House of Commons on May 25th was a good day's work, not only for Ireland that we all love, but for the Empire of which. we are all justly proud. COLUMBA

KNIGHTS OF COLUMBUS SERMON

BY REV. DEAN BRADY, BRANTFORD They shall remember Thy Name terations." (Ps 44, 18.)

After some words of welcome the reverend preacher said, I shall try to be brief, as your day will be a busy

and arduous one.
"They shall remember Thy Name throughout all generations." There is no denying it God and His religion must triumph and it is for you Knights of Columbus, and for us all to ask ourselves what is our share in the triumph of God's kingdom on earth. The Egyptians resisted God's mandate borne to them by Moses, and seven times He struck them with seven plagues, which made them fairly wither with fear. Their proud Pharao was glad to see the Israelites depart, for all the first born of the nation had been slain by the angel

of death. And when the Sun of Christianity dawned upon the world, and when the Lamb of God, marked with His Blood every doorway in every Chris tian generation, other Pharaos rose up a thousand times more ferocious than the Pharos of old. They met their defeat for "They shall remember Thy Name throughout all genera-

Julian, the apostate, sought to belie our Lord in the very seat of Christ's triumph, when he tried to re build the Temple of Jerusalem. Unless the Lord build the house, they labor in vain that build it."

Fire came forth from the bowels of

the earth and devoured the sacrilegious laborers, but not until they had fulfilled Christ's prophecy by removing the last stone of the old Temple.
"There shall not remain a stone upon a stone." That same Apostate followed the Christians into the battlefield, and was mortally wounded, and dying he cast his blood heavenward, crying out "Gallilean thou hast Yes. "They shall remember Thy

name throughout all generations Brethren, what application has this to our lives? It has a serious application for there was never a when a more vile or despicable war fare was waged against the Church

than at present.

False oaths attributed to you, the brave Knights of Columbus and to the Jesuits—those saintly men. Filthy sheets and publications team-

ing with lies.
But, thank God, the days when these things could be done with im-punity have gone. Our public mails, our public courts will put those scoundrels out of business.

Ours, however, must be an aggres sive campaign. Aggressive by our good lives, our good works and good

Like the brave Knights of old, who made sacrifices and fought, and rescued the holy places from pagan profanation, you must buckle on the breast plate and inscribe God's Name and His religion on your gate posts and door ways and your uplifted

Zealous priests and devoted lay men, we must do more than we have been doing. We will be urged on by the heroism of the Ancient Knights, defenders of the faith, whose grea ds are written in their very blood and told in the language of fire.

And all this, dear brethren, for the easure of our faith. "This is the treasure of our faith. victory that overcometh the world, our faith." Faith in Catholic authority, Catholic unity and Catholic

"Destroy this temple and in three days I shall rebuild it," says our Lord speaking of His own Body. And He did. He rose on the third day and His resurrection became the key-stone of our faith. "If Christ has not risen then our faith is in vain," says St. Paul, and my dear breth ren, the Hero of the resurrection the Master of life and death con ferred His authority upon the Cath olic Church, which you in turn are called to obey.

Children of redemption, we are banded together under an authority which descended from Jesus Christ. Our loyalty to the visible Head of the Church is loyalty to Christ Him-self, and our disloyalty banns us as godless heathens and law-breaking

"He that heareth you heareth Me," says our Lord to His apostles and their successors. "He that heareth their successors. "He that heareth not the Church let him be to thee as a heathen and a publican." This explains your presence here to-day the voice of Holy Church calls you. Other churches are so depleted of their attendance that the new cry is a special Sunday marked a "Church Church calls you to Mass, to the Sacrifice of Calvary, you are there, for it is the voice and authority of

Christ which has spoken.

Brethren, you belong to the greatest institution of the world, for our Church is founded upon divine auth ority and guided by the Holy Spirit of Truth.

MacCauly read history and saw this Church loom up away back in the dawn—yea, at the very birth of Christianity he saw it flourish in every age, and he predicted its triumph, even when all earthly institutions had passed away. Well he might, for our Lord had said, "The gates of hell shall not prevail against

Every perfect society must have its authority and its subjects, and that society shall flourish, if the subjects are docile to the authority, which guides them to the end for which the society exists. The authority of the Church must be the most

from the land sharks and unscrupu
Niagara Falls Daily Record perfect of all for its end is the salva-tion of souls. Therefore Christ wished that it should centre in one infallible head—the Pope. To St.
Peter He said, "Feed My Lambs,
feed My sheep." Bishops, priests and
people, the whole flock. All under
the care of Peter.

And, dear brethren, this brings us to our second consideration, faith in the unity of the Church, and why not if Christ's authority is centred in the visible authority of the Church there can be no swaying from one side to the other. With St. Augus tine of fifteen hundred years ago, we can still say, "Rome has spoken, the case is settled." There can be no variance of creed or doctrine, for it is the doctrine of Christ, expounded by an infallible Church, a Church en-lightened and guided by the Holy Ghost. "The Paraclete will come

and He will teach you all things." Originally, man was created with great intelligence and wisdom. But sin intervened and clouded the mind and corrupted the heart. Disunion and error followed. It is to repair this original fall that Christian Truth has been given to the Church by the Redeemer of the world.

St. Paul. Christian unity. Yes, says
St. Chrysostom, so long as the stones of an edifice are firmly knit together there will be no gaps in the walls. but as soon as a fissure makes its appearance the whole building is in danger." When Satan, he says, sucdanger." When Satan, he says, succeeds in making a trivial division among members of the Church of Christ, he endeavors to rush in like whole structure.

good will. The message of Peac was that of the Saviour at His birth, and it was the same on the day of reconciliation on Calvary, and the same after His Resurrection, it may well be the same message of His Church to men in all ages. "Peace be with you." Peace in her blessings and graces, in her sacraments of re-conciliation and her Eucharistic Sacrament. And with the true Catholic no word must darken the bright. ness of his fireside, nor chill the currents of affection that flow about his hearth. This is the first unity,

and Christian home. unity, harmony and peace with fellowmen. Yet, it must not be peace purchased by cowardice, surrender, or defeat. Valuable and desirable as it may be, this is one price

which must not be paid for it.

Man, if you will, may be displeased at you, but obey God before man, you must not offend your Maker, or be disloyal to the teachings of our Church. In a word, dear brethren, your peace, your spiritual vitality is drawn from your close union to the Church.
The house divided against itself,
says our Lord, is sure to fall.
The limb amputated from the body
ceases to be animated by the soul. "I am the Vine, you the branches," savs our Lord.

And that unity and vitality, dear brethren, means unity of doctrine, which brings us to our third consid-

The Catholic Church, contradicted and misrepresented at every turn has no apology to make for her teachings. They are from Him Who never contradicts Himself. Him of Whom the multitude said, "Nunquam locutus est homo sicut hic omo." Never hath man spoken as this man has spoken. The doctrine of the Church is the doctrine of Christ. "Go teach all nations, teaching them all things, whatsoever I have taught you." Penetraever I have taught you." Penetra-ting the very portals of heaven, she reveals to man the mysteries of His future home, satisting the longing and craving of the human mind for Divine Truth. Carrying the soul heavenward, she replenishes the heart with divine graces raising it up to God, Who alone can satisfy cravings. "Thou hast created us for Thyself O God," says St. Augustine, and our hearts are restless till they rest in Thee." Let us see if my words are empty and meaningless. Take the two burning ques tions of the day, labor and the sanctity of marriage. Take the most discontented man in society—take the labourer. Unions and Guilds have done much for him, but when unions and Socialistic doctrines

all his woes, they have failed. The one only great institution is Going Sunday." No need of this the Catholic Church, caring for man's with us. Whenever the voice of the soul, allowating the bodily troubles for the one cannot be separated from

the other. It was decreed from the origin of man that he should labor. In the very garden of Eden, Adam was to dress it and keep it, and, driven from that earthly paradise, he was to earn his bread at the sweat of his brow. And, from that day to our own time things have grown more and more alarming. The greed of Capitalists and Trusts, the invention of machinery, of steam and electricity, rushing the world into a maddened state, and fairly crushing the poor laborer. And ocialism and Anarchism would lay all these woes at the door of religion and give her no credit for what she

Is it not religion, clear and unspotted, fresh from the very lips of God, which refutes every vestige of SERVICE AT CHURCH OF OUR Socialism, when away back in Juda ism, God blesses individual ownerlous trafficers God ordered the Jews to celebrate a Jubilee year when they would give back to its original owner the land lost by bad debts.

has done.

And, to day they will dare to im-prove upon God's law, and to deny to man the rights of individual owner-ship. "Take off the shoes from off ship. "Take off the shoes from off thy feet for the ground whereon thou standeth is holy land."

Was it not the Catholic Church. which was the first to form guides and unions to protect the laborers, all through the early centuries, and in the Middle Ages ?

What would become of you poor weaklings, who pose as leaders and protectors of men, if the Church did not teach the golden rule, and make it operative by her blessings, and graces, and sacraments. You boast of your relief funds. What can they do in flinging maternal arms about the orphans, to embrace and caresses and comfort those motherless midgets. I have seen myself and the mayor and relief officer of a large and prosperous city almost driven to distraction when a family of orphans had to be cared for after their parents' death. Just then the Sisters, those the Redeemer of the world.

Be careful to keep the unity of if you will, but rich in faith, strong the spirit in the bond of peace," says as giants in the religion which begot them, and blesses them in their faith-they came and picked up our burden, became adopted mother to those little ones, clothed, fed, caressed them and never quit them till they became moral and intellectual

citizens of our Dominion. Read there the only successful Socialism from the time of Christ. Labor, yes, all must labor, but there shall ever be inequality. God inended it. To one He gave more in-

f fishes. Work you must but the hurch tells you it will be alleviated by Him Who promises reward even for a glass of water given in His

Toil and labor, poor fellow citizen but remember your reward is in heaven, where your stewardship will e recognized and rewarded. " I shall be thy reward, exceeding great," says the Lord.

I would love to go into this burn-

ing labor question more extensively and strip bare to the lay mind the great truths unlying the philosophi-cal principles expounded by the early Fathers of the Church on social reform. But let all remember; religion must be the soul of labor, consecrating and elevating it to its higher aims. One word on an other social question which finds its solution in Catholic doctrine and I have finished, i. e., the sanctity of marriage.
The outside world, sworn enemy of

Christ, tends to return to ancient paganism through the armies of divorce, which strikes at the vital roots of domestic society and brings roman down to the slavery of man's bassion. Brethren, be proud of your Church for sue is the only Institution in the world to day to defend the sacred bonds of matrimony. Hands off, she cries, "What God hath joined together, let no man set asunder." And her cry is effective. Were it not for her the barrier of every court would be thrown down to this moral plague. The world believes in small families, and the Church blesse: large families. Throwing ment of matrimony about bride and bride groom, she invites Our Lord to the wedding in the Holy

as a parting kiss blesses them down to the third and fourth generation. Homes thus blessed cannot fail to reproduce the virtues of the home of Nazareth. And virtuous homes must produce virtuous nations, for domestic society is the well-spring of civil society. Then, all honour to the Church which has given to you and to me virtuous and honourable

Sacrifice, purifies their souls, feed

them upon the Blessed Eucharist and

Then have faith in the authority the unity and the doctrine of the Catholic Church, for she received all from her Divine Spouse, Jesus Christ. In every century she has een the great moralizing school of the world

And when you see the world foaming and raging against her, then mark it is satan against Christ. Then take sides, for sides you must take. Make sure to be on Christ's

Brave Knights, let you keep the unity of faith in the bonds of peace. Submissive sons to the authority of the Church be grateful to her for that Holy Priesthood, through which she gives you the Bread of Truth, and the graces of her sacraments.

Yes, lay garlands and wreaths upon the tombs of her saints and neroes, but be ready to make sacrifices and become heroes yourselves when called upon. When the cur-tain of this earthly life shall have fallen, all will meet in common. The King will lose his throne, his mantle and crown must go. The rich must leave his gold. The poor his wretchedness. "Then the last may be first and the first last; "but it matters not if you have been brave sons of Holy Church, all is well. She is the only safe Port leading to eternal happiness.

LADY OF PEACE

On Sunday morning last the his oric church of Our Lady of Peace, at Falls View was the scene of unusual estivity for then an official part of the programme, sacred in its char with the peace mediation that is being held at present by the Pan-American delegates, viz, the Peace Mass that the Author of all Peace, would enlighten and guide those engaged in the conference and shower down His blessings upon their work. At the Mass which began at 11 o'clock not only were the A. B. C. Mediators the Mexican and American delegates present in a body but several hundred people as well. The Solemn Mass was celebrated with all the splendor and solemnity of the liturgy of the Catholic Church by the Pastor Rev. B. J. O'Neill, O. C. ., assisted by Rev. C. C. Kehoe and Rev. T. Zazza.

The sermon which was an eloquent plea for peace and a fervent hope for an amicable and speedy settlement of the vexing Mexican problem, was delivered by Rev. Geo. J. Krim, S. J., of Buffalo, N. Y. He impressed upon the minds of his distinguished audience the great lesson of peace taught by Christ. He told them of the trials and tribulations of the son of God, coming to the dramatic climax of our Saviour's death on Calvary followed by His glorious and triumphant Resurrection from the dead, with the salutation "Peace be with you." He spoke at length on the meaning of the ten commandments, beginning with the admonition that there is God who is the Lord of all things. This, he said was the real suggestion that there must be lawful authority and that without it there can be no ences, and live and move and have our being in Christ Jesus, our Head, visibly represented in the Head of the Church on earth.

"Peace to men of good will," this is the unity of a pure conscience and they have to lower their net is the unity of a pure conscience and they have to lower their net in the declared God and Paul and of Andrew and of all the saints, graciously grant peace in the saints, graciously g peace among men. He declared God

your government and your councils,

there can be no peace for He and He alone is the Prince of Peace.

It was a memorable incident, for among those in the congregation were men representative of the powers now at variance with one another and who are now bending every effort to insure lasting peace in the two Americas. The service was the most impressive ever held on the frontier since the Civil War

days.

The present church of Our Lady of Peace was built in 1837 by Father Edwin Gordon, who then had charge of the Niagara Frontier. It was first called St. Edward's Church after the Pastor's patron saint. During the Civil War days the late Archbishop Lynch of Toronto, moved with sor row at the loss of so many lives, and the prospect of so many souls going before God in judgment, some it is to be feared, but ill prepared, and also at the sight of the beautifu rainbow that spanned the Cataract the sign of Peace between God and the sinner, suggested that prayers and religious exercises be offered that the war would soon cease The title of the church was the changed to Our Lady of Peace, and was endowed by Pope Pius IX. of saintly memory with all the privi-leges of a Pilgrimage Shrine where may be gained the indulgences attached to the oldest shrines in Europe. This favorite little church then indeed was the ideal place for This favorite little church such a memorable event as took place on last Sunday. After the serv ices an informal reception to the guests was held in the Hospice.

WHEN NOT MUTILATED BY PROTESTANT SCISSORS

In distant India the Bombay Guardian (Anglican) has been discussing the Pan-American Thanksgiving Day observance in St. Patrick's Church, Washington, D. C. The Church, Washington, D. C. The Guardian, quoting the Christian Herald as its authority, says:

"The full text of the Mass, with

the Latin and the English in parallel columns, was furnished to the more prominent attendants at the service to enable them to follow more read ily. Among the prayers after the sermon was this one:

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercessions of the blessed and glorious Mary ever Virgin, Mother of God, and of the Holy Apostles, Peter and Paul, and of Andrew and of all the saints, mercifully grant peace in our days.

"In this prayer nothing is said about the intercession of the Son of God, our great High Priest, but merely human mediators are invoked.

A PERFIDIOUS TRICK

Here let us stop a while," comments The Examiner, of Bombay, of which the brilliant Father Hull, S. J., is editor, " and arm ourselves anew with long-suffering Christian patience. We are mindful of Our Lord's supreme commandment of charity, and thus we believe in the bona fides of the opponents of our Christian faith as long as ever by any manner of means it remains possible to do so.

"We want to be especially forbearing with that most provoking type of anti Catholic 'Christian' who whilst he slanders us, seems to believe that he is doing a service to the God of Truth. In such a case it is very hard, no doubt, to be patient; but just that sort of trial. Thus we are ably fight down any rising suspicion

of bad faith. "But what is one to do in a case of such perversion as confronts us in the above statement which the Bombay Guardian unblushingly scribes from the columns of the Christian Herald? The prayer which is given as a quotation from the Mass Book is only the first half of the prayer as it is found there. Now. the part cut off and omitted by our Christian contemporaries contains just that reference to the intercession of the God Man Jesus Christ, the absence of which is so righteously What would the Christian Herald think of the methods of a Mohammedan controversialist who presented him with a copy of the Bible from which he had eliminated very sentence that contained any reference to God, and then with pious indignation complained that Holy Book of the Christians did nowhere even mention the name of

"As a matter of fact, there is not one single prayer among the many hundreds of prayers in the Roman Missal which excludes or ignores the intercession of the God Man. Moreover, every prayer in the Mass is addressed to God Himself, as even the

"The prayer referred to by the Bombay Guardian is found in the Canon of the Mass, where it follows immediately after our Lord's Prayer. When not mutilated by Protestant scissors, it runs thus: Deliver us, we past, present and to come; and by the intercession of the blessed and

liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen."
"Where the Bombay Guardian puts

"Where the Bombay Guardian puts a full stop, there the Mass Book has a comma. A full stop may seem a small matter indeed, but on that full stop and on the sudden breaking off of a Catholic prayer hangs the whole argument, which was to prove how wickedly Catholics neglect to invoke the intercession of the Son of God, our great 'High Priest.' Bombay Guardian really think that it can serve the cause of the Son of God with such perfidious tricks?"

AN EXAMPLE OF CONSTANCY

Six months ago Miss Georgine Pawlowitsch, a Servian schoolmis tress, of twenty-three, renounced th Greek church, and joined the true Fold of Christ. Of her own accord, she resolved to enter the convent. Notwithstanding that her conversion was made in full accordance with the law of the State, a Servian newspaper made capital of the incident against the Catholics, especially against the Right Rev. Stadler, Archbishop of Serajewa. On September 8, it published a scath og denunciation of the proselytism of the Catholics, which so incented the schismatics that a band of fanatic Servians attacked Miss Pawlowitsch while on her way to the convent. Amid the jeers and gibes of the populace, she was dragged to the police station where lengthy hearings were held with a view of turning her away from the Catholic faith. Miss Pawlowitsch, however, declared that she had become a Catholic of her own free will. Baron Calar, the State Commissary, tried all in his power to shake the constancy of the young lady.
made her the most flattering of and tempting proposition, but all to no avail. The bigoted tempters then had recourse to violence. The forced her to kneel down, and, in loud solemn tone a deputy of the Servian Consistory pronounced over her the formula of excommunication Miss Pawlowitsch in the meantime recited the Apostles' Creed. Her mother was now dragged on the ene, and likewise excommunicated. Although the young lady felt it raged, her constancy remained unnaken. As a last resort, a nu mber of Servian divines were called to dis oute with her. But she answered all their questions and objections so fully and fearlessly that at length the trail was broken off, and the young lady was set at liberty.

Thank God, our age, too, has its heroes and heroines of the faith. Franciscan Herald.

THE SERMON ON THE MOUNT

We Catholics know - we do not guess, or hope, or suppose - that the solution of all the difficulties of the world rests in Catholicism, whatever hose difficulties may be, whether human ignorance, or human misery or suffering, in the Gospel of Jesus Christ as held and taught by the Catholic Church only. The man on the bed of pain says, "Why should I suffer so much? What is the good suffer so much? of it? I never asked to be born, and yet God won't ever let me die. And you and I know that if that poor soul could accept the grace of Jesus Christ-if he could persuade himself to stretch out his hands to the nails Christ Himself forewarned us that on the Cross to his pain and suffer-our patience would have to stand ing, instead of tearing them away from him, if he would only look to often conscious of how with an effort Jesus Christ crucified, that would we close our eyes to the seemingly obvious when in our heart we charit bed and all the misery from his

And what is true of the individual is true of a nation. We see when we look around our own country torn by class war, and we Catholics know that Catholicism would make the problems of that war easy of solution. If the employers were good Catholics, if they lived up to the spirit of the Sermon on the Mount, and remembered the com-mands of the Lord God of Sabaoth, if they would but know, as every Catholic knows, that they are but stewards bound to render an account not only of every word they speak, but of every penny they spend, how much easier of solution their problem would be !

And if the other side, the employed would see that there is something greater than mere selfishness; if they would but see that labor is honorable, and that the employer is entitled to some reasonable conentitled to some reasonable con-sideration, how much easier of sol-ution their side of the question would And it all comes to this: "If both

sides would only accept Catholicism, not merely call themselves Catholics but live up to the Catholic standard by leading the Catholic life, where would be the class war? Look out mutilated quotation of the Christian over the map of Europe and see the nations arming. Look at Germany on the prayer referred to by the other, piling up their tremendous armament till the heart grows sick and afraid at the thought of the bloodshed and horror and misery that may afflict this continent of beseech Thee, O Lord, from all evils, which we are a part: Ah! If the nations would only accept Catholicism and understand the reign of the glorious Mary ever Virgin, Mother of God, and of the Holy Apostles, Peter and Paul and of Andrew and of all

Capital Trust Corporation, Limited Authorized Capital \$2,000,000.00

BOARD OF DIRECTORS:

President: M. J. O'Brien, Renfrew.

Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa; R. P. Gough, Toronto; A. E. Corrigan, Ottawa.

McPhillips, K.C., Vancouver.
C. H. Lang, Berlin.
Seitz, Toronto.
Provost, Ottawa.
Provost, Ottawa.
R. G. Bealey, Halifax.
O'Brien, Montreal.
Doheny, Montreal.
Doheny, Montreal.
T. Tobin, M.P., Bromptonville.
Managing Director: B. G. Connolly. L. G. McPhillips, K.C., Vancouver, Geo. C. H. Lang. Berlin, J. J. Seitz, Toronto. A. E. Provost, Ottawa. Henn. R. G. Beazley, Halifax. W. P. O'Brien, Montreal.

Offices: 29 Sparks St., Ottawa, Ont.

Consult with us in regard to your business requirements. Have you money to invest? Do you require a Mortgage Loan? Have you made your will? Are there other matters that require attention? Correspondence invited.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's

Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of hemselves it should have fallen to inaugurate and successfully carry on blessed Father Fraser's efforts, and made him the instrument of salva tion to innumerable souls. Why not dear reader, have a share in work by contributing of your means The opportunity awaits you : let it

not pass you by.

If we are not responsible for the houghts that pass our doors, we are at least responsible for those we ad mit and entertain .-- Charles B. New

He who, forgetting self, makes the object of his life service, helpfulness and kindness to others, finds his whole nature growing and expanding, himself becoming large hearted. magnanimous, kind, sympathetic, joyous and happy; his life becoming rich and beautiful.

Desperate moments are God's opportunities; then He comes forward. God is the refuge of hearts and souls the most touching inscriptions that could be engraven on the Heart of Je us would be: "Refuge of the Je us would be: "Refuge despairing."—Golden Sands.



Be Just to Yourself! First Investigate This \$100 Saving

After you've bought a piano is the wrong time for finding out that you might have got as good or better for one hundred dollars less. If by cutting down every working expense and installing labor-saving machinery throughout, we are able to sell you a piano equal to the best instrument made and save you \$100, should you not, in all justice to yourself, at least ask us to prove it? When you are assured that the Sherlock-Manning 20th Century less that the provide heat and that you can buy it at a saving Piano is one of the world's best and that you can buy it at a saving of \$100, we know that you will buy it in preference to any other, being convinced that it is indeed

"Canada's Biggest Piano Value"

We offer these facts as first evidence: A ten-year guarantee goes with every piano sold You will field in any Sherlock-Manning Piano the famous Otto Higel Double Reneating Action, the Finest Imported Poehlmann Wire Strings and the Guaranteed Weickert Felt Hammers. Only high grade instruments have these standard parts. There are no better made. Furthermore, (we have one of the most complete plants in the Dominion and employ highly skilled workmen in every branch Many of Canada's wealthiest citizens own Sherlock-Manning Pianos; many of our foremost educational and musical institutions use them exclusively. We want to mail you a copy of our handsome art catalogue M, beautifully illustrated and free. Write to-day to Deen's, and ask for it.



THE SHERLOCK-MANNING PIANO CO., (No Street Address Necessary)



Excels in variety, beauty of design and workmanship.

CORRESPONDENCE INVITED

Illustrations and estimates cheerfully and promptly furnished. Illustrated catalogue for the Clergy and Religious mailed upon request.

MERIDEN BRITANNIA COMPANY, HAMILTON, CANADA MAKERS OF GOLD AND SILVER SACRED VESSELS FOR THE CHURCH

FIVE MINUTE SERMON

REV. J. J. BURER, PRORIA, ILL THE HOLY TRINITY

the knowledge. His judgments, ar Homans xi, 33)

These words, my dear friends, taken from the Epistle of St. Paul to the Romans, are applicable to this day's feast—a feast in honor of the greatest mystery—the mystery of the Trinity.

Trinity.

There is nothing grand, nothing beautiful in life that is not more or less mysterious. Man himself is an inexplicable mystery. He knows comparatively little about himself in this world, while the future is hid from his view. Nature in her varied forms has many mysteries he cannot fathom. If we find mysteries then, in the natural order, it is not surprising that we find them also in mysteries, why wonder at the mys-teries of religion?

The great mystery of our Lord's teaching is the mystery of the Bles sed Trinity (the feast in honor of which we celebrate to day.) This mystery is that in one God there is three Divine Persons, the Father, the Son and the Holy Ghost, equally distinct and of the same Divine na ture. The Church in teaching this mystery is in perfect harmony with revelation, tradition and reason.

That revelation is divine, all Christians believe. Its divinity rests upon facts and principles which if denied, would overturn society and

destroy all evidence.

Since the revelation is divine, is from God, whatever it teaches must

necessarily be true.

Now revelation teaches the mys tery of the Holy Trinity—that in one God there are three distinct persons the Father, the Son and the Holy Ghost. Hence, we must believe it,

although we do not understand it. And it is easy to believe when we know that God teaches it and that God can deceive us no more than we can deceive Him.

There are passages in the Old Testament which contain the doc-trine of the Holy Trinity, as in the Book of Genesis, God the Father and Creator of all things seemed, as it were, to be taking counsel with the other persons of the Blessed Trinity when He said "Let us make man to our own image and likeness."

Many passages in the New Testa-ment enounce the doctrine, among them that from the fifth chapter of St. John. "There are three who give

The words of Jesus taken from the 28th chapter of St. Matthew's Gos pel of to day are a sufficient proof that the mystery of the Holy Trinity is taught by Scripture. "Go ye," says He, "and teach all nations, bap-tizing them in the name of the Father and of the Son and of the Holy Ghost.

It is a profound mystery which we most humbly believe, as did the saints and faithful of all ages since the time of Christ, without trying to

St. Augustine was one day walking along the seashore trying to dive into and understand the mysteries of God, when he saw a beautiful little boy pouring water from the ocean into a small hole he had made in the sand on the shore. He asked the boy what he was doing. The boy answered that he was trying to pour all the water in the ocean into the hole. St. Augustine immediately saw that the little child was an angel sent by God to teach him that it was impossible for the small hole in the seashore to contain the water of the mighty ocean, so too, it was impossible for man's little intellect to comprehend the ocean of divinity. St. Augustine says the true God is Trinity in persons but

We have some semblance of this mystery in nature. The sun, though one body, has three closely united but distinct forces; fire, light and

The soul is one in substance though endowed with three faculties; will, memory and understanding.

So God is one substance though

three in persons; the Father, the Son and the Holy Ghost.

This mystery of the Holy Trinity is above reason but not contrary to it. It is above reason because it pertains to the infinite God and man can never with his can never with his weak intellect understand the infinite perfections of the Deity. But God and His Church teach that in one God there are three divine persons, and right reason tells us that God can teach

nothing unreasonable.

There are some things that we know through the medium of the senses, as for example, color, size and most things we know. Other things we learn by means of the intellect, as truth. And others we know by faith, as the mysteries of our holy

The mystery of the Holy Trinity is one of the first articles of our creed and the end of all the other mysteries. All the other mysteries and the glory of the Triune God-the

Holy Trinity.

The Christian is dedicated to the Holy Trinity from his baptism to his death. At his baptism by the invocation of the Holy Trinity he becomes a child of God the Father, a disciple of God the Son and a temple of God the Holy Ghost. Whenever he makes the sign of the cross he invokes the three divine persons and shows his faith in the Holy Trinity. His sins are forgiven in the name of the Father, and of the Son and of the Holy Ghost, and at cation of the Holy Trinity he be-comes a child of God the Father, a

SUFFERED AGONY WITH NEURALGIA

Nothing Helped Her Until She Tried "Fruit-a-tives"

CAMPBRILIVILLE, ONT., May 5th. 1913.

"I cannot speak too highly of "Fruitatives". For over thirty years, I have suffered from Chronic Neuralgia and Constipation, experiencing untold agony. The Neuralgia settled in my lungs and I took bottle after bottle of medicine without relief. The doctor told me I would not get better but "Fruitatives" proved that the doctor was wrong, by giving me quick relief and finally and completely curing me.

I would not have my present health if it was not for "Fruitatives" and I am glad of the opportunity of giving you this letter about such a splendid remedy as "Fruitatives", for the guidance of other women who may be similarly affected"

Mrs. NATHAN DUNN. CAMPBELLVILLE, ONT., May 5th. 1913.

MRS. NATHAN DUNN.

"Fruit-a-tives" is the only medicine made from fruit juices and is particularly suited to women because of its mild action and pleasant taste.
"Fruit-a-tives" is sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c, or may be obtained from Fruit-a-tives Limited, Ottawa.

his death the priest who prepared him says: "Depart out of this world, O Christian soul, in the name of the Father Almighty who created thee; in the name of Jesus Christ the Son of the living God Who suffered for thee; in the name of the Holy Ghost Who sanctified thee."

Let us, my dear friends, not imitate those who know not God nor God and busy ourselves in beautify-ing our farms, building fine buildings and amassing wealth. Let us ask ourselves whence this beautiful world came and whence our wealth Then we will love and honor and adore the great giver of all—God the Father, Son and Holy Ghost.

TEMPERANCE

THE POPE'S PHYSICIAN ON ALCOHOL

International Congre Against Drunkenness, held in Milan last autumn, the address that aroused most interest was that of Prof. Ettore Marchiafava, physician to His Holiness Pope Pius X. Prof. Marchiafava has just been made a Senator of the Kingdom of Italy. The address dealt with the effects that alcohol has upon the human body. We subjoin some extracts:

Alcohol is a substance that re-ceives a special treatment from the stomach, for, while water must pass out from it to be absorbed, alcohol is quickly absorbed by the blood vessels and lymphatics of the stomach and

passes rapidly into the blood. It is interesting to note: That scohol circulates unaltered in the blood for several hours after its ingestion; that after five or six hours the alcohol decreases and vanishes, the time varying with the kind of animal and with the quality of the alcohol; that the alcohol is found not only in the blood, but in many organs—liver, kidneys, brain, etc. and in the several excretions-

The use of alcohol occasions a diminution in the vigor of the corpuscles and in the bactericidal

It is no rare thing for us doctors even intelligent and industrious men, who attribute the symptoms of hardening of the arteries to weak ness of their nervous systems and continue to drink wine and spirits in generous quantities, ignorant of the fact that they are aggravating an arterial disease which, with sobriety, might permit them to live long and be moderately active and useful in

private and public life.

All physicians admit that diseases of the heart arise from abuse of al-cohol. Alcohol alters chiefly the

supply this with blood.

It is well known that in Germany especially in Bavaria, enlargement of the heart through the enormous abuse of beer has been observed. The pathologist Bollinger called this beer heart.

Alcohol is an enemy of the nervous system, especially of the brain, or at least of many brains—an enemy under the guise of a friend who brings joy, a sense of well-being, the illusion of warmth, oblivion of wearings, of need for food, of the worries ness, of need for food, of the worries of the mind.

Whatever opinions one may hold about the abuse of alcohol beverages. all should agree that for most men mental labor, work that demands steady attention and critical sense, work that calls for assiduous precision of judgment and of action, work which involves responsibility for the lives of others and of one's self, should be performed in abstin-ence from any alcholic drinks, since these make the mind less vigilant, the perceptions less keen, confusing

the judgment, dulling the critical faculty, obscuring the feeling of responsibility and duty.

To the psychic symptoms are to be added the nervous, such as the well-

must add that this abuse may so affect the body as to render it more apt to contract disease of other

THE DRUNKARD'S WILL . I leave to society a ruined charac ter, a wretched example and a memory that will soon rot. I leave my parents, during the rest of their lives, as much sorrow as humanity in a feeble and desperate state can sustain. I leave to my brother and sixter as much mortification and injury ter as much mortification and injury as I well could bring on them. leave to my wife a broken heart, s life of wretchedness and shame to weep over and a premature death. I give and bequeath to each of my children poverty, ignorance, a low character and a remembrance that their father was a drunkard.

DR. WILEY ADVISES TOTAL ABSTINENCE

"What would you consider sensible drinking?" a newspaper reporter asked Dr. Wiley, the famous pure food expert. The answer given by the doctor exemplifies the new atti-tude of the medical profession toward the drink habit.

"The only sensible way of drinking intoxicating liquors," said Dr. Wiley,
is by the rule of total abstinence. We should not forget that alcohol is a habit forming drug, and the strongest men both in mentality and in will power may gradually become victims of a habit deadly to their career, humiliating to their friends and fatal to their usefulness. While I have not in early years been an advocate of prohibition, I am an advocate of total abstinance. Theorem ould not forget that alcohol is advocate of total abstinence. Theoretically temperance is the logical re medy for all excesses, whether in tobacco, drinking or drugs. It is not difficult to be temperate in matters which are not habit forming, and if temperance could always be secured without that danger, then I should have nothing to say against the pro-miscuous use of such habit forming susbtances as tea, coffee, tobacco fermented and distilled beverages." TEETOTALERS SAVE AN EMPIRE

I ask you to recall an episode in the history of the Indian mutiny. A sudden surprise was sprung one night by the rebels on the British camp. The order was instantly issued to a certain regiment to turn out. But the officers had on the previous night been drinking too freely, and, following their example, the men, or many of them, had been imbibing too freely at the canteen, and they were unable to respond to the call, and the cry was raised: "Call out Havelock's Saints: they are never drunk!" And the teetotalers won the day and helped at least to keep India for the British Empire.—Sir Samuel Chisholm, Glasgow.

HOW ENGLAND BECAME PROTESTANT

Till the year 1534 England remain ed faithful to the religion she had re-ceived from Rome, but in this year he ceased to form part of the Catholic Church.

This event was brought about through the action of Henry VIII. He caused himself by Act of Parlia-ment to be declared head of the Church in England in place of the Pope, and thus the country was out off from communion with the Catholic Church which always acknowledged the Bishop of Rome as the head of Christ's Church in his capacity of successor to St. Peter, the first Bishop of Rome.

Henry VIII. died in the year 1547 and was succeeded on the throne by his youthful son, Edward VI. This prince had been brought up in the new religion which was then being

first spread its roots in Britain. Following the example of his father; he claimed to have authority to rule and teach the Church of England, and went even further than his father had ventured to go in order to turn his subjects from the old faith. It was in his reign that for the first time, the Catholic service known as the Mass was abolished and heretical doctrines were openly taught in the churches of England.

However it is only fair to remember that Edward VI. was but sixteen years of age at the time of his death and was merely a tool in the hands of his advisers whose object it was to protestantize England.

During the short reign of his sister, Mary, who succeeded him on the throne, Britain was re-united to the See of Rome and nothing contrary to the teaching and practice of the Catholic Church was permitted. Elizabeth succeeded Mary in 1558

and lost no time in undoing the work of her sister. She openly professed herself in favor of the anti Catholic party in England and had herself, by Parliament, declared "Supreme Gov-ernor of the Church in England in all things spiritual and ecclesiastical." Severe measures were introluced to force all the people of England to accept the Queen as head of the Church in England instead of the Pope, and to conform to the new religion she wished to impose upon

All the cathedrals and parish churches were handed over to men who would consent to accept the Queen's new religion—henceforth to be known as that of the Church of

England.

LOURDES ROME IRELAND BY AUTOMOBILE

FIVE PILGRIMAGES DELUXE AND VACATION TOURS THREE PILGRIMAGES TOURS OF EUROPE COST UNDER \$300 COST \$355 UP

COST \$395 UP All pilgrimages assured of audience with Holy Father and honored by having Rt, Rev. Bishops for Spiritual Directors.

END FOR ILLUSTRATED BOOK- MCGRANE'S CATHOLIC TOURS 505 FIFTH AVENUE LET, TESTIMONIALS, ETC.

Service was to be used and certain doctrines known as the 39 Articles were to be accepted by the ministers of the new Church.

The articles of religious belief con-demn not a few of the doctrines and practices of the Catholic Church, and every Anglican clergyman, to and every Angican ciergyman, to the present day, has to declare that he accepts them before he is or-dained a minister of the Church of England. How unwillingly English people gave up the faith and their allegiance to the spiritual leadership of the Pope, may be gathered from the severity of the cruel laws it was found necessary to make in order to force them to do so.

In one year alone 1603—the year of Queen Elizabeth's death—a sum equivalent to \$2,000,000 of to day's money was levied in fines from Englishmen who refused to attend the religious services of the Church of England (Dr. Gasquet, Old English

Bible, p. 366).
All Catholics absenting themselves from the service of the Anglican Church on Sundays and holy days were to be fined one shilling (24 cents), a sum equivalent to about \$3 of existing currency. Later on it was enacted that all absentees from Church were to forfeit a sum equal to \$1,000 a month and to be imprisoned until they should con

Schoolmasters who possess no license from an Anglican bishop were to be imprisoned for one year until they had got one—provided they had refused originally to recognize the Queen's spiritual headship. A fine equal to \$6,000 could be levied upon the—father of a child who had not been baptized at a Protestant church within one month of its birth; if a Catholic rite, he had to pay a similar sum. These laws were still in force

on the statute books until 1829. It is hardly to be wondered, then, that since no Catholic could open a school without admitting the Queen's spiritual supremacy, many thousands of children were brought up to hate and ridicule the religion their parents had loved. Nor need we wonder that after a persecution which lasted from 1560 till 1800, Catholics are fewer in number, as compared with non-Catholics in England and in English speaking countries, like the United States. As regards her external possessions, past or pre-sent, at the time England first held them, she had already separated herself from the Old Church and had ccepted the New Church.

It was, therefore, only to be expected that she would bring up her colonies in the Protestant creeds, not one of which dates back farther than the time of Queen Elizabeth .- N. Y. Freeman's Journal

INTOLERANCE

THE TRUE CATHOLIC IS NOT BIGOTED-TRUTH AND ERROR Replying to a correspondent, the Pittsburg Observer says :

Catholics bear no more likeness to the picture you have painted than to night or black to white. No Catholic, who really possesses the the world over the only ecumenical Catholic spirit, is intolerant or big. Church. All other churches are naoted. Bigotry is a crime which the started, and it was during the six Catholic Church severely condemns. ation. The Papacy has a much years of his reign that Protestantism The individual Catholic may occa- firmer basis in a number of texts of ionally commit it, but it is contrary to the Catholic character and utterly opposed to Catholic teaching. Uneasonable attachment to a doctrine or system of doctrines, either true or false, coupled with hatred for those who hold others, is bigotry. The Catholic Church teaches that every man is obliged by the moral law to accept the truth. Before God and conscience no man has a right to belong to any religion except the true one. Truth cannot be a matter of indifference. But for his choice of truth or falsehood man must answer to his Maker. Civil governments, as such, have no right to interfere, as such, have no right to interfere, unless, of course, man should openly profess and promulgate religious teachings which antagonize the welfare of society. The legal right to choose and practice his own religion, so long as he interferes not with the equal rights of others, is an inherit-ance of the American citizen handed down from Catholic colonists, which to-day we Catholics claim for ourlies, vindicate for all.

CRUBBING is well begun and half done when you start it with -

Old Dutch

You say we are intolerant. In tolerance is an ugly word, and sounds harsh to our ears. But there is a good as well as a bad intolerance. Who is so intolerant as a capable teacher in the class-room? not tolerate a mistake of any kind. No child is allowed to say that two and two make five, that the city of Washington is located in Mexico. that the Mississippi empties into the St. Lawrence, that Columbus discovered America, in 1392, that "the children is happy." A good mother is most intolerant. She punishes for the use of bad language, she expels bad companions, she refuses to permit un-becoming games. In one word she is dreadfully intolerant. So, too, is the Catholic Church. She has been constituted the guardian and teacher of revealed truth. Everything which contradicts truth, every religious system which bears not the characteristics of truth, every error touch ing matters of divine faith she promptly and sedulously condemns. Between truth and error there can be way, no communion, no fellowship clusive and intolerant of error. The earnest Catholic, who believes, as every intelligent Catholic does, that his is the one and only true religion, must also be exclusive and kindly out firmly refuse to participate in what he believes to be error. This is not bigotry but charity. The true Catholic is no bigot, is never un-charitable, but is always exclusive in whatever concerns religion.

What do you mean by liberality?

Is infidelity liberality? Is indifference liberality? Is irreligion liberal ity? The man who professes to be-lieve that all religions are alike usually practices none. He proclaims his liberality, but he neglects the first duty which man owes to his Creator, namely, religion. Under the cloak of liberality he tries to hide his irreligion. Bigotry and intolerance are very prevalent, especially among non-Catholics, yet these are not the besetting sins of the age. The so called liberal man, who says that all religions are equally good, must feel in his inmost soul that such a position is irrational, and consequently become indifferent to all religion whereas there is nothing about which a man should be so much in earnest as his religion. Indifference, not bigotry, is the great evil of the times. Liberality is a rational attachment to doctrine, without hatred or dislike of those who differ from or reject that doctrine. Surely, if this is found anywhere, it is in the Catholic

DR. BRIGGS ON THE PAPACY

The late Dr. Briggs of Union Protestant Seminary, New York, in his learned work, "Church Unity," has a chapter on the Papacy, from which the following is taken:

"The Papacy is one of the greatest institutions that ever existed in the world; it looks forward with calm assurance to a still greater future. Its dominions extend throughout tional or provincial in their organiz history than most Protestants have been willing to recognize. Protest ant controversialists have minimize the importance of these texts, and emptied them of their true meaning Jesus, in His vision of His kingdom, when St. Peter recognized Him as the Messiah: "Thou art Peter, and upon this rock I will build My church (house) and the gates of hell shall not prevail against it." All attempts to explain the 'rock' in any other way as referring to Peter, ignominiously failed. This saying ignominiously failed. This saying of Jesus is confirmed by the history of the apostolic age. Peter was certainly the chief of the aposties, according to all the gospels, during the earthly life of our Lord. The early chapters of the Acts represent him as the acknowledged chief of the apostolic community down to the apostolic community, down to the counsel of Jerusalem. If we had the continuation of the narrative of St. Peter's work in Antioch, Western Asia and finally in Rome, in all prob ability the same undisputed leader ship would appear. I cannot under-take to give even a sketch of the history of the Papacy. We shall have to admit that the Christian Church, from the earliest times recognized the primacy of the Roman Bishop, and that all the great sees at times recognized the supreme jurisdiction of Rome in matters of doctrine, government and discipline."

Dr. Briggs then quotes the famous words of Irenæus: "All the evidence sifted the state-

ment of Irenæus stands firm: 'Since it would be tedious in such a volume as this to reckon up the successions of all the churches, we do put to confusion all those who in whatever manner, whether by an evil self-pleasing, by vain glory or by blindness or perverse opinions, assemble in unauthorized meetings; (we do this, I say) by indicating that tradi-tion derived from the apostles, of the very great, the very ancient, and uni-versally known Church, founded and

organized at Rome by the two most rious apostles, Peter and Paul.'

To see our calling, to accept it, to honor it, that is the truly godly and noble life! Every man is born to realize some purpose. Find that purpose out, and fulfill it if you would lovingly serve God. Our diffi-culty is to persuade a man that the lowliest lot, as well as the highest, is the appointment of God; that

Makeyowilllnow

CODE" WILL FORM book sellers or stationers for 25c, or dire from THE COPP CLARK CO. Limited 5 7 Wellington St. West. Toront

USE ABSORBINE JR. HOR IT

Swollen Varicose Veins Painful Tortuous, Ulcerated, Ruptured Bad Legs, Milk Leg, Thrombo sis, Elephantiasis. It takesout th reduces the swelling gradually ing part to normal strength pearance. ABSORBINE, and ment, healing mid, as for pieasant antisep with the pearance of the pearance and pearance of the pearance

door keeping is a promotion in the Divine gift; and that to light a lamp may be as surely a call of God as to found an empire or to rule a world

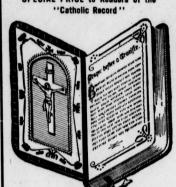


every meal is another source of

Na-Dru-Co Dyspepsia Tablets will help your disordered stomac digest any reasonable meals, and will angest any reasonable meals, and will acon restore it to such perfect condition that you'll never feel that you have a stomach. Take one after each meal. 50c. a Box at your Druggist's. Made by the National Drug and Chemical Co. et Canada, limited.

Crucifix Edition

PRAYER BOOK SPECIAL PRICE to Readers of the



This de lux edition Prayer Book is full bound in genuine leather. It has padded covers with enamel and gold design, and full gold edges. The inside of front cover is of virgin white moire finish, with handsome border embossed in gold

in gold. The center panel is depressed and contains an exquisitely designed pearl and gilt Crucifix with indulgenced

prayer on opposite page. It is full cathedral size 3½ by 2 inches and contains 522 pages including Epistles and Gospels, Ordinary of the Mass, Novena to the Sacred Heart and

The publisher's price of this Prayer Book is \$1.75 but we are very glad that we are able to give it to you for only \$1.50 post paid, and in order to quickly introduce it, we will also send you free, an exqui-ite amethyst color bead Rosary, complete with Crucifix. Please order early and state whether French or English edition is desired.

Address: Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

"SAFETY FIRST"

is the "Golden Rule" nowadays which is why you should deal with the Grocer who wraps his Goods in

Eddy's Antiseptic Paper Bags



We make a specialty of Catholic church windows

International Harvester Cream Separators



THE I H C LINE
GRAIN AND HAT
MACHINES
Binders, Reapers
Headers, Mowers
Rakes, Stackers
Hay Loaders
Hay Loaders
Hay Lorders
Hay Fresses
CORN MACHINES
Planters, Pickers
Binders, Cultivators
Ensilage Cutters
Shellers, Shredders
TILLAGE
Combination. TILLAGE
Combination,
Peg and Spring-Toeth,
and Disk Harries
Caltivators
GENERAL LINE
Oil and Gas Engines
Oil Tractors
Manure Spreaders
Cream Separators
Farm Wagons
Motor Trucks
Threshers
Grain Drills
Feed Grinders
Knite Grinders
Binder Twine A DAIRY farmer who does not use a cream separator is losing up to

a cream separator is losing up to \$15 per cow per year. Complete your dairy equipment by the purchase of an International Harvester cream separator—Lily, Bluebell or Dairymaid. These separators skim closely—leaving barely a drop of cream in a gallon of milk—and they will do it for years.

These machines are furnished with pulleys for the use of power. Belted to a small I H C engine, you have the best outfit it is possible for you to buy. Note the low supply can on I H C separators, the height of the milk spout which allows a 10-gallon can to be used for the skim milk, the strong frame with open base which can be kept perfectly clean, and the dozen other features which make these I H C machines the best.

Your local dealer should have one of these machines on sale. If he has not, write us before you buy and we will tell you where you can see one; also send you an interesting book on separators.



CHATS WITH YOUNG MEN

MAKING UP ONE'S MIND

The ability to decide what action to take in important matters is the foundation upon which a great deal of worldly success is built. Vacillation is the unstable foundation upon which tetre great and small failures. which totter great and small failures. The ability to decide indicates a mental equipment for doing things, an inability shows a deficiency of mental stamina. Anomalous as it may seem the less mind one has, the longer it takes to make it up. A story is told of a gentleman who after a lifetime spent in wavering from one position to another found him self one day unable to decide which to wear, he by some strange lapse of memory having become posessed of two of these articles adornment. After giving thoughtful consideration to the perplexing prob-lem, he found it necessary to retire to his bed, where he remained throughout the day revolving in his mind the momentous question.

Presumably the thought processes of a man who cannot decide such trifles are impaired, but the world is full of men who stagger before making decisions in matters of very little more importance. Their lack of decision has made them the plaything given Opportunity plenty of time to dodge around the corner while making the rounds knocking at doors.

In every human activity the men who can and do make up their minds become the leaders. Every human endeavor is guided by someone. Those things that are brought to ultimate success have been guided by men who have decided quickly and surely. More successes in worldly ways are gained by keen wits than most people realize. It is inevitable, of course, that decisions arrived at without careful thought are somewithout careful thought are some-times not the most advantageous, when a change of decision becomes imperative. The ability to make such a change is almost as useful as stance, and tends rather to strength en one's capacity, but indulged in too frequently leads to weakness and in-

The power of making decisions is capable of development. Children should be required to decide many matters for themselves that are frequently taken to their parents.
There is no surer way of learning to
decide than by deciding. There is
no surer way of acquiring vacillating habits than by vacillation. Learn to decide, therefore, Do not hesitate about mere trifles. It is better to be mistaken once in a while than to be forever in doubt. — Intermountain Catholic.

THE SCAPULAR SAVES AN AMERICAN REGIMENT

On the 21st of July, 1906, William Reilly, a young Catholic man of eighteen years, was decorated by the President of the United States. This oration he owes to the Scapular of the Blessed Virgin. On the night of the 10th of April the two regiments of General Wood, after hav routed a band of Filipinos, rested for a few hours at Dolores, on the island of Samar, before resuming their march. Already they were folding their tents, when a horse, covered with wounds, came rushing into the camp. They intercepted it, and, after examining it carefully, they found under the saddle a piece of cloth bearing this scribbling: "Don't depart before daybreak : the Filipinos are lying in ambush. Reilly."
General Wood followed this advice. found fourteen van couriers mur-dered, horribly mutilated. Reilly was amongst them, but still living, although seriously wounded and un-

JUST THE THING for

Camping Days

COWAN'S

Easy to prepare and tastes even better than they

make it at home.

Only the best Cocoa beans are used in Cowan's

Cocoa. That is why it is so appetizing. Cowan's is absolutely pure. That is why it is so whole-

10c. TINS-1/2 LB .- 1/2 LB .- AND I LB. TINS.

AT ALL GROCERS

The Cowan Company, Limited,

Toronto, Canada

where he recovered, although at one time his life was despaired of. His valiant deed was the general topic of the army and reached the ears of the President, who in consequence rewarded him, for he had saved from

estruction a regiment of 2,500 men. Now what was it that saved the lated it subsequently. Reilly wore about his neck a scapular of Mount Carmel, and the Filipinos, Catholics elves had not the courage to murder their sergeant. Out of respect to Mary they spared his life. His comrades gave the same reason. Does this not recall to our minds the words of the Blessed Virgin? garment shall be the sign of the alliance which I contract with them; whosoever wears it shall be at all times under my especial protection.

LEARN TO FORGET To forget—that is what we need. Just to forget! All the petty annoy-auce, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disap-pointments—just let them go, don't hang on to them. Learn to forget! Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer evils to remember, and it will become quick and alert in remembering the blessings, and all its attention will be given to the beautiful things, to the things worth

No matter what business you are pursuing, no matter what literary subjects you may be studying: no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your iterary business or scientific attain ments and it will add immeasurably to health of mind and body.

OUR BOYS AND GIRLS

A CONVERSION

"O, grandfather, I do wish you would come," said Rose.
"No, no," replied the old man rather gruffly. "You go to church. I will stay at home. The church is

uo place for a man like me."

The speaker, who was an elderly nan, stood on the broad veranda of his house. The little girl to whom he had been speaking was to lead the procession in the church that evening, as it was the Feast of the Sacred

Her grandfather had not be church for a long time and all the pleading and coaxing on her part had proved useless. Rose was the only child of his son. It grieved her to see him act so cold and stern when-

ever she mentioned religion. Some people said that in a fit of espair and sorrow, when his youngest son was lost at sea he had turned Him the consolation he needed.

Rose had made a novena to the Sacred Heart, which had ended that day, and she could scarcely help feeling discouraged to find him as unyielding as ever.

Rose was ten years old and had grown very dear to her grandfather ecause she reminded him of his son he same curly black hair and laugh ing blue eyes.

The child sighed softly and went

slowly into the house. The old man stood with his hands clasped behind appeared up the stairs.

About a half an hour later Ros came out dressed all in white, a wreath of June roses resting on her dark hair and carrying a great bou-quet which was to help decorate the

conscious.

They took him into the camp and later on to the hospital at Manila, and fast filling with tears.

"Goodbye," he said hastily.
Mr. and Mrs. Gorman had gone and picking up his hat the old man strolled down the driveway, and out into the street. He walked leisurely toward the Cathedral and though he could not explain how it happened,

He slipped into a seat in the shadow of one of the big pillars. No one seemed to notice him as he glanced cautiously about.

the next thing he knew he was inside

He straightened up with a start.
The procession was just forming and
the organ pealed through the stillness. Then slowly down the aisle they came the long line of white robed figures.

On and on they came, Rose leading them with a little tot on either side of her. The dark lashes almost rested on the flushed cheeks. Across her breast she carried a sort of shield on which was pictured the bleeding Heart of Our Lord.

Then they began to sing :

"As the radiant dawn is stealing, Far up the glowing east,
To thy faithful ones revealing,

Again the happy Feast,
Sacred Heart in spirit lowly,
I consecrate to day heart and soul That I may wholly be Thine own dear Lord's to-day."

" Sacred Heart, Sacred Heart, Hear the prayer we now implore. In living or in dying,

"Thou art here in loving meekness Through ever changing years, Thou hast strength in human

weakness and balm for human tears,

On the cross Thy heart was bleed My sins to wash away, now Thy Hear For mine is pleading with tenderest

love to day."

The man quivered from head to

foot and dropped his head in his hands with a low cry. When Rose entered the main aisle, she raised her eyes but only for a moment, as she gave one appealing glance toward the status that stood

with outstretched arms just inside the chancel. After Benediction was over, Rose slipped out into the church to say s few prayers. When she started down the aisle she stopped and looked with surprise at the bent figure. Going

up to her grandfather she touched him gently on the shoulder. "You have come grandpa and I am so glad," she whispered.

"Yes, dear," he answered. "I have found He has been waiting here there is a balm for human tears."-Margaret M. McCarthy in the Pilot.

MANNERS

Manners are but an expression of good morals. No doubt there are many individuals of excellent morals and not excellent manners, but cer tainly the good manners, if cultivated would in no way encroach upon or blot out the good morals.

Politeness is not only a delight, but it is a good business asset.

young woman who knows how to talk nicely to people, whose man-ners are cordial and convincing, who never suffers from the embarrass nent of ignorance, is the young woman who is going to make her way

n the world. Refinement, delicacy of speech good English, grace, neatness, loveliness in general—all these are won derfully important in the making of success and happiness. Within ever woman's mind there are great possibilities of charm

"Grandpa," she said as she went under certain encouragement. The up to him, and laid her hand on his arm, "Won't you please come?"

"No, dear," he said stooping to suddenly becomes beautiful. Self encouragement may be had by cultivating a gentle courtesy toward all humanity, tenderness for all suffer-ing, forgiveness for human sins and human failings.

DANIEL O'CONNELL

The prominent figure, the leading character, in the Irish life during the early part of the nineteenth century was Daniel O'Connell. As we was Daniel O Connell. As we look back upon that period, says A. M. Sullivan in "New Ireland," we see his great form flung upon the Irish sky like that of some Titan towering above the race of men. In Ireland he is fondly styled "the Liberator" in England known as the "Irish Agi-tator." No man can be named who at any time in Irish affairs attained to such popularity as that which was O'Connell's in 1844, when he may be said to have reached the zenith of his power. Like other master char-acters in history, he carved out his own career. . . . He inherited no lordly title; he succeeded to no territorial influence. He belonged to an ancient and honored Celtic family in West Kerry, and was expectant heir to an uncle—"Old Hunting-Cap." He entered the Irish bar. It is s singular fact that the only men who within the last hundred years became really great popular leaders in Ireland were barristers, who first won popular confidence and popular in-fluence by their forensic abilities; namely Daniel O'Connell and Isaac Butt. The man who could "run a coach and four through any act of parliament," as O'Connell boasted he could do; who could put down the attorney general and baffle the crown, who was ready to take the brief of who was ready to take the prief of the weak against the strong, to compel justice for the poor, was inevitably marked out for popularity amongst a people like the Irish. His skill, his learning, his eloquence, his



MOST PERFECT MADE THE INCREASED NUTRITI OUS VALUE OF BREAD MADE N THE HOME WITH ROYAL YEAST CAKES SHOULD BE SUFFICIENT INCENTIVE TO THE CAREFUL HOUSEWIFE TO GIVE THIS IMPORTANT FOOD ITEM THE ATTENTION

TITLED. HOME BREAD BAKING RE-DUCES THE HIGH COST OF LIVING BY LESSENING THE AMOUNT OF EXPENSIVE MEATS REQUIRED TO SUP-PLY THE NECESSARY NOUR-ISHMENT TO THE BODY.

TO WHICH IT IS JUSTLY EN-

E. W. GILLETT CO. LTD. TORONTO, ONT. WINNIPEG MONTREAL

ingenuity, were all tested, exhibited, and proved before their eyes. Moreover in no generation has Ireland been without the exciting spectacle of state trials or political prosecutions. tions. The accused stepped from the dock to the scaffold, from the cell to the convict ship, bequeathing names and memories destined to immorality in rustic ballad or fireside story, and the advocate who, defended them especially supposed to sympathize with them, became a hero.

ADAM AND EVE AND THE SERPENT

Is it the biblical story that is to be repeated? Many would fain relegate hat story to the class of impossible and unthinkable myths, or to that of anciful legends. Yet if you open but half an eye you can see the meaning of that event verified in the world today though it be under a somewhat different form. Let us put "fashion" in the place

of the serpent, and you have a mod-ern garden of Eden. How many of our Eves and Adams have lamented the ruin brought upon the human race—physical and moral upheaval —by the first deception! Yet how many of these same Eves and Adams are imitating their first parents by following after a slavish way the deceit of "fashion

One gets the impression from mod ern literature, journalistic and other kinds, that Swift's "War of the Books" ought to give place to one entitled "War of the Sexes." Either ex is clamoring for rights against the other; either is squaring itself to meet and offset the onslaughts of the other. My rights! My rights! is the war-cry. My duties! Who ever heard of that as a cry? Thus the two elements that God intended should live in peaceful and companother's throats trying to strangle one the other. This modern problem is a complex one, and there is no doubt but that the cause is also a complex one. Women doubtless have many wrongs that call for redress, but so have men. Only woman's principal wail is against man, and man's is against his own kind, for the most

It is quite an easy thing for one to discern the mote in another's eye and squint at the beam in his own. Hence it might seem hazardous for a "mere man" to attempt to direct a "society woman's attention to a consideration of what the present writer thinks might be regarded as one of the causes of the complex problem. Yet not by women only might the consideration be profitably taken to heart. What I would direct attention to, then, is the serpent in modern society, namely, the fashion." Maybe we shall see that this serpent has more to do than is realized with the belligerent state of the sexes. The serpent "fashions" throws out its fangs to taint with its deceitful poison Eve principally and through Eve, Adam. We see 'fashion' slavishly bowed down to in every de-tail by those who frequently refuse a sincerely humble act of adoration even to the Most High. Ladies who would resent being waited on in the shops by clerks in their shirt sleeves, make a public exhibition of themselves in unbecoming, not to say in decent, dress at society gatherings, at public receptions, at balls, at the theatre, at dinners and even in the public streets. Where is the principle of equal rights? exclaims the

nan. Herein women have been seduce by fashion, and through fashion tempt Adam, and when Adam has been tempted he goes and commits excesses against his very tempter, and then rises up the wail for rights, rights, whereas, if duties had been

of fashions. Must everything be allowed or tolerated merely because

it is the fashion?

As there is fashion in dress, so also is there fashion in other things that have nothing else to recommend them but "it is the fashion." What matters it, for instance, that among dances, one has been imported from the depths of vice? Somebody or other, on what authority is not pre-cisely known, has declared it to be "the fashion," and hence society must bow its head in adoration. The Maybe the word tango in its etymology is symbolical of society's shaking hands (being in touch) with those depths. Women ought always be able to claim respect and honor from men, but when they lose their own self-respect, what claim can they on man for either the one or the other.

Here is a field wherein our Catho lic women with courage and princi-ples can exercise theirbenefice nt in-fluence. Eve's influence was coun-teracted by the Blessed Virgin, and Catholics should enlist under the banner of the Blessed Virgin to coun teract the modern serpent's poison

THE ROSARY OF MY TEARS

Some reckon their age by years, Some measure their life by art; But some tell their days by the flow of their tears,

And their lives by the moans of their heart.

The dials of earth may show
The length, not the depth, of years, Few or many they come, few or many

But time is best measured by tears, Ah, not by the silver gray That creeps thro' the sunny hair, And not by the scenes that we pass on our way, And not by the furrows the fingers

of care On forehead and face have made. Not so do we count our years; Not by the sun of the earth, but the

Of our souls, and the fall of our

For the young are oftimes old, Though their brows be bright and fair; While their blood beats warm, their

O'er them the spring-but winter

And the old are ofttimes young, When their hair is thin and white; And they sing in age, as in youth they sung, And they laugh, for their cross was

But bead, by bead, I tell The rosary of my years; From a cross to a cross they lead And they're blest with with the

Better a day of strife Than a century of sleep; Give me instead of a long stream of

The tempests and tears of the deep.

A thousand joys may foam But never the foam brings the lone back home— It reaches the haven through tears.

EXPURGATING " THE DREAM OF GERONTIUS

Talk of presumption! The dream by some Protestant divines in England. The reference to purgatory and to the intercession of the Blessed Virgin have been cut out. The Lon-

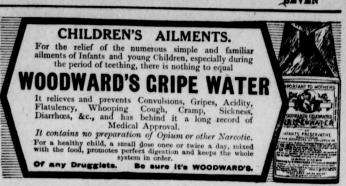
don Times said recently:
"The Dean and Chapter of Peterborough Cathedral, having made it a condition that portions of Sir Ed-ward Elgar's "Dream of Gerontius" should be expurgated, if it were to be given in a forthcoming choral fes-tival, Mr. Gervase Elews, the tenor who was to sing the name part, has intimated his intention to sing the words as written or not at all.'

The Dean shifts the responsibility by asserting that the mutilation was done a year ago, for another festival, and he is only asking Mr. Elews to use this version. "We know that use this version. "We know that retention of the exact words which Cardinal Newman wrote would be a source of pain and misgiving to many whose feelings and whose beliefs are entitled to our consideration, says by way of apology, and in fur-ther excuse, he adds: "We are bound to remember that the service must be not only a performance, but an act of worship." The London Tablet says truly of this would be explanation:
"This seems to make matters

worse. If the performance of Sir Edward Elgar's setting of Cardinal Newman's poem is to be regarded as an act of religious worship, what possible justification or excuse can there be for mutilating the text in the interests of another creed? the interests of another creed? Nor has it occurred to the Dean that, if his view is correct, he has been ask-ing a distinguished Catholic singer to take the leading part in a public act of Protestant worship, and to use a text specially corrupted for that

purpose."

The Tablet takes the viewpoint of all right-minded people, and very properly denounces the mutilation of the "Dream of Gerontius," as being at once "an outrage against truth, an artistic atrocity, and an offense against the memory of Car-dinal Newman."—Sacred Heart Re-





Meat May Be Injurious and Is Expensive!

Some people may eat lots of meat without injury to their health, but it's hard on their pockets. Others should avoid meat almost entirely, yet they eat it daily—these pay in both health and purse.

Either class will benefit by eating less meat and more Kellogg's Toasted Corn Flakes.

It gives much more nourishment than its cost in meat, is infinitely more easy to digest-conse-

quently better for you. Kelloggis

McCormick Binders

It's the original. 10 cents per package.



MANY years of McCormick binder experience have brought out the strong points of the machine and enabled the builders to devise features that make the machine still more

devise features that make the machine still more efficient and satisfactory. There are a number of such features on McCormick binders, features which insure a complete harvest of the grain, whether it be short, tall, standing, down, tangled or full of green undergrowth.

For Eastern Canadian fields the McCormick binder is built with a floating elevator which handles varying quantities of grain with equal facility. The binder guards are level with the bottom of the platform so that when the machine is tilted to cut close to the ground there is no ledge to catch stones and trash and push them ahead of the binder to clog the machine. These are features you will appreciate.

appreciate.

The McCormick local agent will show you the machine and demonstrate its good features to you. See him for catalogues and full information, or, write the nearest branch house.

International Harvester Company of Canada, Ltd London, Ont. Quebec, P. Q.



HERE IT IS



Mop that makes house work easy. Specially treated, it collects the dust from wherever it touches and holds it. You can stand on the floor and reach any part of the room or

OVER A MILLION IN USE RUY FROM YOUR DEALER

Channel Chemical Co., Ltd. 369 Sorauren Ave. TORONTO, ONT.

VINTON MOURNS BELOVED PRELATE

The old parish of Vinton mourns and with good reason, for its beloved "Soggarth Aroon" and off-tried and ever-faithful guardian has answered the roll-call from on High. He has ed from the sacrifice began forty. three years ago when by the sacred rites of holy ordination he became a priest of God. On the 28th of August in the year 1840 Vincent Ferreri was born of a distinguished Italian family of Mondovia, a town of the Pro-vince of Piedmont in the far-away and sunny land of Italy. Of his early youth and education very little is known, even to his intimate friends, except that he received a degree from the University of Turin and on December 24th, 1871, was or-dained into the holy priesthood. That same year he came to Canada and was placed under the supervision of the then newly formed diocese of Pembroke. His first priestly duties were enacted in this country at St. Mary's Lake, near Gracefield, Que., where he was stationed for a short time as curate; from there he was sent to Eganville again as curate; where he was from 1880 until October 1881. In this latter year he was appointed to Vinton, remaining as its spiritual

head ever since.

When Father Ferreri arrived in Vinton, thirty-three years ago, it was practically a pioneer settlement with its inhabitants scattered many miles apart and each family with only a small portion of land cleared from which they reaped their annual meagre harvest. The parish, indeed, was a limited, and a poor one, the parish church was a small log building and no presbytery had as yet been built. In a very short time, however, the energetic pastor had a new church built, a small but imposing edifice of stone and within the next year or so a priest's house was also erected. Some time later, about the year 1889-1900, the new church was burned to the ground. But in the face of this difficulty the insuper-able energy of this noble priest was not dimmed. He set to work with renewed vigor and again built up a new church upon the ashes of the

During these years, not only was the spiritual welfare of the parish progressing under this persevering priest, but the ma-terial progress as well. Spurred on by the example of this exemplary man, the parishioners were prospering with the yearly increasing result that the parish of Vinton is known throughout the Pembroke diocese to-day as one of the most God-loving, generous and increas-ingly prosperous of its parishes, and all through the never ceasing efforts of Father Ferreri who instilled within the hearts of his people a never faltering fear and love of God. They gave willingly and generously to all of his enterprises, knowing well that what was given with a good heart to their pastor was given to God and they would be rewarded a hundred fold.

The revered prelate leaves behind him, not only his sorrowing flock in Vinton but two sisters and a

brother in far away Italy.

The life of the deceased prelate was one of unceasing labor, never thinking of himself he worked always for God and his people, and were one possessed of the insight of the High Priest Malachias, he could say that a place has been long. say that a place has been long reserved for Father Ferreri in the mansion of Eternal Bliss upon the

right hand of the King of Heaven.
The funeral, which took place in
Vinton, Tuesday morning, May 26th,
was the largest ever held in the parish. High Requiem Mass was celebrated by His Lordship Bishop Ryan of Pembroke, assisted by Rev. Fathers Martel and Martineau as deacon and sub deacon and Rev. A. Chaine, Pastor of Arnprior, Ont., as master of ceremonies. A very touching and eloquent sermon was preached by Rev. Thos. J. Sloan, a native son of Vinton, now parish priest of Whitney, Ont. Among the clergy assisting in the sanctuary were the Rev. Fathers Kiernan of Quyon, French of Renfrew, Jones of Griffith, Dr. O'Gorman of the Blessed Griffith, Dr. O'Gorman of the Blessed Sacrament, Ottawa, Kempton, Lor-rain, Letang and MacMerny of Pem-broke, Quilty of Douglas, Dooner of Calabogie, Isaiah French of Killaloe, George of Killaloe, Dowdall of Egan-ville, Dagenais of Fort Coulonge, Renaud of Chapeau, Tracey of Sheen-boro, McDonald of Onslow, Beaudry of Calumet Island, Cote of Portage

and many others. The remains were buried beneath the great cross in the parish cemetery under the direction of the Litchfield Council of the C. M. B. A. Requiescat in Pace!

CHAPLEAU KNIGHTS OF COLUM-

The first initiation of Chapleau Council No. 1714 was held in the K. of C. Hall on Monday, May 25th, eight-nine candidates were initiated and it was pronounced one of the most successful initiations ever held in the Dominion. Three degrees were given. After the initiations a banquet which had been prepared by the Catholic ladies of Chapleau was given to the members in the Town Hall. The menu was excellent and was pronounced one of the finest ever partaken of by any of the guests. Among those present from out of town The first initiation of Chapleau of by any of the guests. Among those present from out of town were, Rev. T. J. Crowley of Copper Cliff, Rev. Father O'Gorman of Cobalt, Rev. P. J. Monahan of North Bay, Mr. J. Lynch of Peterboro, Mr. J. A. Mulligan of Sudbury, Mr. W. Burke of North Bay, Mr. J. Laughlin of Mattawa District, Deputy O'Brien of Cobalt Mr. F. Deputy O'Brien of Cobalt, Mr. F. Garden of Peterboro, Mr. P. McCool and Mr. Gordon Brady of North Bay.

Speeches were also made by Rev. Father Gascon, Dr. J. J. Sheehan, Mr. J. P. Johnson and Mr. O. Payette. Grand Knight M. Brunette desires to thank the visiting members as well as the people of Chapleau for their kindness during the initiation and banquet. The event was one of the most successful of the kind ever held in the Province of Ontario.

All of these gentlemen made excel-lent speeches and especially compli-mented the ladies upon their excel-

ent work in preparing the banquet

MARY, QUEEN OF SCOTS

Three hundred and twenty-seven years ago Mary, Queen of Scots, was sentenced to death on the charge of conspiring against the life of Queen Elizabeth. On the fatal morning she rose early and repaired to her oratory to beg grace and strength for her conflict. The sheriff's step was heard, and she took her crucifix in her hand and repaired with him to the hall where she was to die. moment she stopped to comfort Sir Andrew Melville, who flung himself on his knees before her lamenting her melancholy fate. A last appeal she made for a Catholic confessor and was denied, then, resignedly, she nded to the scaffold.

In the presence of all gathered to witness the last act of her life's dolorous drama, she thanked God for the opportunity given her to make open confession of her Catholic faith, for which she protested she was to die, and not for designs on the throne and the life of England's Queen 'As Thy arms, O God, were stretched out upon the Cross," she prayed, "so receive my soul into the arms of Thy mercy, and forgive me my sins." Her handkerchief was pinned over her eyes and she was led to the block.

The Queen kneeling prayed in an unfaltering voice: "Into Thy hands, O Lord, I commend my spirit." Unnerved by the sobs and groans of the crowd, the headsman missed his aim, and only at the third stroke of his axe was the head severed from the body. The executioner held up the

head, and the muscles of the face were so strongly convulsed that it could not be recognized. "God save Queen Elizabeth," he said, "So perish all her enemies!" answered the Dean of Peterborough. "So perish all the enemies of the Gospel!" exclaimed the fanatical Earl of Kent. Not a voice was heard to say "Amen." Party feeling was absorbed in admiration and pity.—St. Paul Bulletin.

HENRY.—At Dorchester station, on Friday, May 22nd, 1914, Mr. Anthony Henry. May his soul rest in peace!

CHARLEBOIS. - At his brother's residence, Penetanguishene, Ont., on Tuesday, May 12, 1914, Daniel J. Charlebois, late of Haileybury. May his soul rest in peace!

CATHOLIC CHILDREN FOR ADOPTION CATHOLIC CHILDREN FOR ADOPTION

The London Childrens' Aid Society is desirous of finding homes for two nice bright children, sisters, aged seven and nine years of age, in a Catholic household where they will be adopted as of the family and reared to Christian womanhood. The Society would prefer that they were not separated. Applications for these and for a fine healthy and bright boy of five, of Catholic parentage, are invited by Mr. Joseph Sanders, Secretary Children's Aid Society, London, Ontario. The children are all wards of the Society regularly made over under the Statute, and the Society has full power to make them over to desirable foster parents without any fear of interference whatever.

At the foundation of good manners there are always three things; seff-sacrifice, self-control, self-respect.—Frederick Temple.

TEACHERS WANTED

CATHOLIC TEACHER WANTED, HOLDING first or second class certificate, for School No. 1, St. Augustine, Ont. Duties to commence after sum-mer holidays. Salary \$450 per annum. Addréss to Thomas Leddy, Secretary, St. Augustine, Ont.

TEACHER WANTED FOR SEPARATE School Section No. 9. Dover. Holding first or second class certificate. Qualified to teach English and French. Saljary \$600. Duties to commence after summer ho idays. Apply A. Cadotte, Big Point.

HELP WANTED

MIDDLE AGED LADY OR GIRL WANTEI to act as mother s help. Good home to righ person. Apply 29 Wyatt st., City. 1859-1

Send for Free Book giving full par-ticulars of TRENCH'S REMEDY, the world-famous cure for Epilepsy and Fits—Simple home treat-CURED ment. 25 years' success. Testimonials from all parts of the

TRENCH'S REMEDIES, LIMITED 415 St. James Chambers, Toronto, Can.

The Songs and Music of the Beloved Motherland

are all faithfully reproduced on Columbia-Rena Records Columbia-Rena Records are recorded in London, England by the greatest stars of the opera, the stage, the concert platform and the Music Halls. They bring back to "Old Countrymen" visions of home, and to native born Canadians memories of pleasant visits to the capital of the World.

Every Record is a picked one—perfect in every respective new 1914 catalogue of Rena records is now ready. will be mailed free upon application. Rena records are for sale by all Columbia dealers.

GRAPHOPHONE COMPANY 365-367 Sorauren Ave., Toronto, Ont.

Creators of the Talking Machine Industry. Pioneers and Leaders in the Talking Machine Art.

Owners of the Fundamental Patents. Largest Manufacturers of Talking Machines Manufacturers of the Dictaphone.

G. H.

FOR ARTISTIC ENDURANCE

Gerhard Heintzman Pianos

Our Reputation is Your Protection

A mediocre pianist may hope to attain ultimate perfection, but a mediocre piano never.

Your disappointment over an unfortunate selection is measured only by your love of music. The more you enjoy fine music the more keenly will you feel your mistake.

It is, indeed, a difficult problem, unless you will be guided by reputation. Reputation leads to the

Gerhard Heintzman

Canada's Greatest Piano

We have always made them the highest grade, but it is our thousands of friends who have made them famous. Send for our latest catalogue.

Our only Toronto Salesrooms are

GERHARD HEINTZMAN, LIMITED 41-43 Queen Street West

Salesrooms in Hamilton-**Next to Post Office**

TORONTO

WATCHING **INVESTMENTS**

securities should not be locked up in a safety de-posit vault and forgotten. We have one highly con-servative issue yielding 7%, which might well replace one of your less productive holdings without the least sacrifice to safety.

Please write for par-

GIBSON & COMPANY INVESTMENT BANKERS

RIDER AGENTS WANTED

TORONTO



Physicians Endorse Great Diabetes Remedy

The greatest recommendation any remedy can have is an endorsation by leading physicians, and its adop-tion by schools and colleges.

SANOL ANTI-DIABETES

is endorsed by many of Winnipeg's leading physicians who do not hesitate to recommend it to their patients. Sanol Anti - Diabetes is now recog-nized as the one remedy that will actually cure diabetes. It is a com-paratively new remedy having been on the market two years, but in that time thousands of cases have been cured, and the treatment of Diabetes revolutionized.

Call at our office, phone or write for full particulars Sanol Anti-Diabetes is sold by all

The Sanol Manufacturing Co. of Canada, Ltd. 975 Main Street, Winnipes

Funeral Directors

Smith, Son & Clarke

115 Dundas St. 629 Dundas St Open Day and Night

John Ferguson & Sons

180 King Street ding Undertakers and Embala Open Night and Day House 3/3

6. Killingsworth

Funeral Director 491 Richmond St. Phone 897

ESTABLISHED 1856

Great Reduction in Price of **Hard Coal**

P. BURNS & CO.

49 King East, TORONTO Telephone Main 131 and 132

Catholic Church Goods

the Cross, Altars of Carrara Marble, Dapratico and Wood, etc.

All orders given prompt attention. Mission Supplies a specialty.

J. J. M. Landy Catholic Church Goods 405 YONGE ST., - TORONTO

PROFESSIONAL CARDS FOY, KNOX & MONAHAN

J. J. Foy, K.C. A. E. Knox. T. Louis Mo Middleton George & Cable Address: "Foy"
Telephones { Main 794 Main 798 Offices: Continental Life Building
CORNER BAY AND RICHMOND STREETS
TORONTO

P. J. O'GORMAN ARCHITECT
Plans, Specifications, Estimates prepare
SUDBURY, ONT.



O. M. B. A. Branch No. 4, London Meets on the and and 4th Thursday of every monta at eight o'clock, at their Rooms, St. Peter's Parish Hall Richmond street. P. H. RABARAS, President ARES E. McDougall. Secretary.

British and Foreign Correspondents in all the principal cities of the world. Letters of Credit issued enabling Canadians travelling

abroad to have ready access to funds in any foreign city.

LONDON 394 RICHMOND ST. W.J. HILL BRANCH 394 RICHMOND ST. Manager BRANCHES IN MIDDLESEX



BIG business, where the demands upon a Typewriter are heaviest and most exacting, finds the Underwood right at

> IT is made in thirty models, at prices from \$130 to \$1500 and providing for every requirement of recording, accounting and statistical work

FOR any work which can be better done by Typewriter than by any other means, there is an Underwood to do it.

United Typewriter Co.

IN ALL CANADIAN CITIES

Furniture Direct from Factory FRIE PHOTO- Catalogue No. 14 ADAMS FURNITURE CO., LIMITED Canada's Largest Home Furnishers, TORONTO.

THIS INVESTMENT HAS PAID 7% PER ANNUM

half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet. NATIONAL SECURITIES CORPORATION LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

Pilgrimage to Lourdes and Rome

By the Palatial Allan R. M. S. "ALSATIAN" (18,000 Tons) July 2nd

And will arrive at Celebrated Shrine of OUR LADY OF LOURDES in time for the Opening Sessions of the

International Eucharistic Congress Under the Spiritual Direction of Right Reverend Bishop P. E. Roy, Bishop of Quebec, and Rev. P. J. Galvin, B.A., St. Peter's Cathedral, Peterboro, Ont.

Several days will be spent in London and Paris before proceeding to Lourdes. After the Congress, Toulouse, Marseilles, Nice, Venice, Lucerne, Milan and Rome will be visited. Bookings for the Pilgrimage should be made as soon as possible, in order that the organizers may be enabled to complete necessary arrangements for accommodation at Lourdes and Rome.

RATES FOR ENTIRE TOURS:

TO LOURDES (Second Class) .. \$282 TO ROME (Second Class) .. \$402 " (First Class) .. \$352 " (First Class) .. \$472 All Expenses (Hotel Accommodation, Excursions, etc.) included in above prices

FOR FULL INFORMATION, APPLY TO HONE & RIVET, Travel Specialists 48 Adelaide St.W., Toronto, or 9 St. Lawrence Boulevard, Montreal