

# The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, APRIL 5, 1913

1798

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### A GREAT MYSTERY

Just why some non-Catholics witness with seeming approval exhibitions of ignorance and mendacity, where there is question of the Church, passes our comprehension. Just why Presbyterians, who are credited with a large share of intelligence, can deign to listen to thread-bare commonplaces, outrageous charges and patent misrepresentations against us, is a mystery which we cannot solve. And it seems to us that individuals who endorse these things are either victims of self-stultification or are immune to the enlightenment of which we hear so much. The other day, according to the Montreal Star, a Rev. Mr. Amaron gave, at a meeting of the French Presbyterian missionaries, a "No Popery" dance. He gyrated in the old manner. He repeated the old charges that no man with a pretence to education or to character sullies his lips with now-a-days. He wasted much muscular energy in belaboring a thing which his warped mind conjured as the Catholic Church.

Now what does any sensible Protestant think of a clergyman who says that the Church has kept the Bible from the people? What does any fair-minded man think of an individual who thus lends himself to the perpetuation of confusion and misinformation. It is bad enough to see a political partizan resorting to dishonest methods in order to belittle an opponent, but it is far worse to hear a man who should stand for truth giving vent to statements which have been branded as falsehoods by Protestant scholars. These Presbyterians who were at the meeting are either very glib, very ignorant or very bigoted. And we are of the opinion that in justice to themselves, they should be dissociated from this clerical mountebank and firebrand. This Rev. Mr. Amaron went on to speak of the work done by himself and the evangelical missionaries among the French Canadians. He asserts that he and his co-workers have rescued the French Canadian from stagnation, etc. This is very old talk. The French Canadian had the Bible long before this individual ever came into existence. They venerate it to-day, while many without the Church regard it as a composite of myth and legend in the form of fable, proverb, precept, folk-lore, clan and domestic law and rhapsody. Rev. Mr. Amaron believes that the Bible is divinely inspired, and yet has no proof for his belief. His is not the "reasonable service" which the Apostle requires of believers. Logic demands that a man should have a motive for his belief, and Mr. Amaron's belief is blind and without motive. And yet he has the temerity to ask the French Canadian to accept his Bible, for whose divine inspiration he cannot adduce a single proof.

Some years ago Mr. Murdoch MacKinnon wrote from Ottawa to the Presbyterian Witness, of Halifax, N. S., a manly protest against the work of the French Evangelization Board in the Province of Quebec. He said, speaking of the French Canadians: "They are doing their part, and a very good part it is, of the Master's work in the world. It ought to put us to shame how they tolerate our French Evangelization work amongst their people. . . . We all admit, at least we cannot deny, that the Roman Catholic is a Christian society, and have now, as they always had, even in the darkest times, the witness of the Spirit of God in their work. How then can we hope for the approval and co-operation of the same Spirit in breaking up his own work in the Roman Catholic settlements and recasting it according to our Protestant shibboleths?" If Mr. MacKinnon's words were heeded Mr. Amaron, and others would not have the pleasure of retailing discredited and discreditable charges. They might then devote their energies to raising the birth-rate in some sections of the Dominion and in cultivating the virtues that befit clergymen, and thus contribute their share to the formation of enlightened pub-

lic opinion. But that would be not so easy as playing the buffoon at a meeting of French Presbyterian ministers.

After relieving his mind of bathos, rant, fustian and falsehood, Mr. Amaron revealed himself as a learned Biblical scholar and a keen logician. He became grave and nerved himself for a fell attack upon the Church of Rome. His auditors grew expectant: the atmosphere was tense; a "spot light" irradiated the countenance of the speaker and the Montreal press men refused to work until they had heard the fatal pronouncement. Mr. Amaron coughed to hide his emotions and then this ministerial superdreadnought fired a broadside of 13 inch guns. Why, he asked, was the English population of Quebec rich and the French poor? Why, oh, why? And awaiting their besought him for the reason. He would not deprive them of the knowledge gleaned after much thought and research and study of the Bible. The reason, declared Mr. Amaron, was that Catholicism was not blessed by God. The French Canadian reeled before the shock and is now in a darkened room wooing help for nerves perturbed. And the divine who slopped over, as A-Ward would say, is chuckling over the effects of his valorous onslaught. He reads his Bible and discovers that prosperity is the sign of Christ's approval. He sees the apostles going forth to persecution and death, bereft of material wealth and tells us that money is the proof of orthodoxy. Christ said: "Blessed are the poor!" Mr. Amaron says: "Blessed are the rich." Mr.—is a millionaire, therefore he is a holy man. And such stuff is peddled from a public platform at this age of the world. We do not expect Mr. Amaron to see eye to eye with us, but from those who pose as teachers we have a right to demand elementary fair-play—scholarship whose badge is accuracy and a detestation of misrepresentation.

### THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

#### XXV

##### THE HOLY EUCHARIST

Could you live and grow and work without food? No; we should soon die.

What is the food of the soul? Jesus in the Blessed Sacrament.

What does He say of this food Himself? "The Bread that I will give is My flesh for the life of the world."

When did He give His flesh as bread? At the Last Supper, when He took bread, blessed it, and said: "This is My Body."

Is the bread changed into His Body? Yes; in the holy Mass the substance of the bread is changed into His Body but the appearance remains.

What are the appearances? The form, color, taste, and whatever appears to the senses.

What is Holy Communion? It is receiving Our Lord in the Blessed Sacrament.

How often are you obliged to receive? At least once a year, during the time set apart for Easter duty.

Is it a grievous sin not to perform the Easter duty? Yes; and it makes one liable to be cut off from the Church.

Is it enough to go to Communion once a year? No, if we really wish to be good and make sure of gaining heaven.

How often should you go, then? At least once a month. It is well to go once a week, and better still to go every day.

What is needful to receive Holy Communion worthily? We must be free at least from mortal sin, and be fasting from midnight.

What good is there in Holy Communion? (1) It makes us share in Our Lord's Sacrifice, (2) nourishes our souls, (3) strengthens us against temptation, (4) and is a sure pledge of endless joy and glory.

What should you do after receiving? Give a quarter of an hour, or at least ten minutes, to prayer and thanksgiving.

#### Lesson twenty-fifth

The Holy Eucharist is the Christian Passover. In the olden time the Israelites ate with unleavened bread the flesh of the lamb that was slain in sacrifice; Christians eat under the form of unleavened bread the flesh of the Lamb that taketh away the sins of the world. Our Lord said to His apostles: "I dispose to you a kingdom, that you may eat and drink at My table in My kingdom." To sit at table with one is always a sign of friendship, and to eat at God's table is a sign of union and friendship with Him and with all who sit at His table. It is only His friends, those who are in the state of grace, that are allowed to eat of this food at His table. St. Paul writes stern words of warning to any who should dare to present themselves to God's table without the grace of God in their souls. "Whoever shall eat this Bread or drink the Chalice unworthily shall be guilty of the Body and Blood of the Lord. But let a man prove himself, and so let him eat of that Bread." Holy Communion is the food of the soul. All that other bread does for the body, that and much more this Bread does for the soul. It keeps up the life of the soul; it helps us to grow in goodness and in the grace of God; it makes us strong to fight life's battles as soldiers of Jesus Christ; it sweetens life's trials and comforts us in life and in death. Always prepare well for Holy Communion, and never fail to make your thanksgiving in the church after receiving.

#### THE OTHER FOUR SACRAMENTS

What is confirmation? It is the sacrament that gives us the Holy Ghost to make us strong Christians and soldiers of Jesus Christ.

What is Extreme Unction? It is the anointing of the sick with oil in danger of death from sickness.

What is Holy Orders? It is the sacrament by which priests and Bishops and other clergy are ordained or consecrated for their work.

What is Matrimony? It is the sacrament which sanctifies the union of a Christian man and woman as husband and wife.

#### XXVII

##### OUR LAST END

Why did God make you? To love and serve Him here on earth and be happy with Him forever in heaven.

Should you think often of the end for which God made you? Yes; the Holy Ghost says: "Remember thy last end, and thou shalt never sin."

What is the end of all things here on earth? Death. What happens after death? Our Lord at once judges us according to our works.

If a man has not paid in this world the debt due for his sins or dies in venial sin, where will his soul go? To purgatory, where it will suffer for a time.

What is the last day? The day of resurrection and general judgment.

Where shall all men go after rising from the dead on the last day? Either to heaven or to hell.

What is hell? It is everlasting death; it is the place of outer darkness where the worm dieth not and the fire is not quenched.

What is heaven? It is everlasting life; it is the city of God in the skies, full of joy and beautiful beyond the dreams of men.

Say the wisest of all sayings: "What doth it profit a man to gain the whole world if he lose his own soul?"

#### Lesson Twenty-Sixth

The one and only reason why God has put us in this world is that we should know, love and serve Him, and so save our souls. To serve God is to reign; to love God is truest happiness; to know God is highest wisdom. On the other hand, to make it one's great aim in life to grow rich, or gain worldly honours or enjoy worldly pleasures, is the greatest folly. Never forget what our Lord tells us of the rich man in the Gospel whose barns were full to bursting, and who said in his own heart that he had much goods laid up for many years, and could take his ease, eat, drink and be merry. But God said to him: "Thou fool, this night they require thy soul of thee, and whose then shall these things be that thou hast gotten? So is he a fool," adds our Lord, "who layeth up treasures for himself, and is not rich toward God."

(Luke 12: 16-21.) To be rich toward God, we must work for God and with God. We must choose Him and seek Him as our last end in all that we do. Every morning we should offer our work and prayers and sufferings to the Sacred Heart of our Lord, through the most pure Heart of His Mother. Thus we shall turn to profit everything that we do and suffer, and lay up treasures for ourselves in heaven. With God it is the intention that counts. The good intention of working and suffering for Him turns everything into gold. If we have this intention, we are building for eternity a house not made with hands. If we have it not, we are building for time only, like the fool who built his house upon the sand, and the rain came down, and the floods rose, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." (Matt. 7: 27.)

### MOMENTOUS EVENT IN ENGLISH RELIGIOUS LIFE

#### THE CONVERSIONS AT CALDEY

DOM BEDE CANN, O. S. B., IN LONDON

#### THE BITTER FACT OF THEIR ISOLATION

A tiny band of Brothers, encamped in tents around a half-ruined sanctuary, has grown into a community of monks, owning the island to which they had once come as strangers and pilgrims, with a stately monastery, beautiful church, multifarious works and activities and a vigorous spiritual life which has exercised a wide influence over souls in England and the United States. Nevertheless they felt ever at the bottom of their hearts the bitter fact of their isolation—separated from those they would fain have called brethren, mistrusted as aliens by the Church to which they owed allegiance and repudiated by that from whose treasures they drew those stores of spiritual nourishment which were the mainstay of their lives.

And so it was that in Lent, 1912, they felt compelled by very force of circumstances to examine themselves deeply as to their position with regard to the Catholic Church. They spent those sacred days in continual prayer and study of the difficulties which divided them from Rome, they went deeply into the matter, and the natural and inevitable result followed, that their belief in the Church of England received what was destined to prove its death blow.

Still, they could not then see any indications such as, rightly or wrongly, they thought that it was their duty to make their submission at once to the Holy See. But they felt that some definite authority and guidance was absolutely necessary if they were to continue to make progress in the aims of their life. They therefore sought from the Archbishop of Canterbury, and then, at his suggestion, from Bishop Gore, of Oxford, that episcopal supervision and guidance without which they felt they could not go on. The result of the lengthy negotiations is now before us. The full correspondence has been privately printed at the abbey's expense, and those of my readers who care to have a copy can do so by sending 1s. 3d. towards the cost of printing to the secretary, Caldey Abbey, Tenby. (The illustrated pamphlet, The Benedictines of Caldey Island, with a full history of the community and the exposition of its aims and ideals, already referred to, can be had for the same price.)

Briefly summarized, the result was as follows:

The Bishop naturally and rightly, from his point of view, made inquiries into the faith, practices and devotions of the community, and found after due investigation, that many of these were such as it was impossible for any Anglican to prelate to sanction.

THE QUESTION IN A NUTSHELL

This was, of course, inevitable. Some private letters addressed by a younger member of the community to his abbot in Lent, 1912, which have been kindly shown me, seem to put the question in a nutshell. He writes:

"The questions we are considering and the desire of the community that some definite decision should be made have arisen, I believe, chiefly from a general conviction that we cannot possibly go on much longer as we are, poised between two religions. We must eventually throw in our lot with the Church of England or make our submission to the Holy See. Nominally we are Anglicans, or, as it was put to us yesterday, we are 'a product of the Church of England.' But in reality the community has been brought up on Roman Catholic food, if I may put it in that way; therefore our breviary, missal and devotional books contain doctrines which are not compatible with the teaching of the Church of England, e. g., the doctrine of Papal supremacy. We have of necessity turned to the

Roman Church for our liturgical and devotional books, and their constant use has naturally created feelings of gratitude and sympathy towards their great communion, where the religious life and all that we hold most dear is found in its perfection; and, above all, it has fostered in us a keener sense of our isolation from the rest of the Catholic Church than most Anglicans can feel or understand, especially now that the Anglican Church is getting more and more self-sufficient and national.

"There is no need to enumerate the scandalous abuses and heresies prevalent in the Church of England; they, of course, concern us more or less indirectly, and will help us in forming our decision, but we have brought face to face with what I believe concerns us chiefly and threatens our permanence and stability as a community is the lack of any real principle of authority in the Anglican Church. We have borrowed practically everything we have from the Roman Church, and now it may be that we shall have to look to Rome for that authority and recognition of our faith and practice which surely no Anglican Bishop, true to his principles, can give us; and so we are brought face to face with the Papal claim. It is a claim which we cannot ignore or put lightly aside. If it is true, it means that we and millions of souls are cut off from the Visible Church; if it is false, then it means, what to my mind is worse, that one-half of Christendom is fundamentally heretical in doctrine and the other half split up into innumerable antagonistic camps and such a state of anarchy as to make Christianity a byword among the heathen."

#### THEIR NOBLE CHARITY TO ONE WHO HAD LEFT THEM

I may now be permitted to add some personal impression. The letter that summoned me told me that I was needed "to give us the benefit of your help and advice with regard to our reception into the Catholic Church." God has clearly shown His will, and we are prepared to submit to the authority of the Holy See, completely and unreservedly. What priest could resist such an appeal? My abbot told me to throw up all other engagements and go at once. I therefore arrived at Caldey on Tuesday, February 25. I never met any one at Caldey and I was the first Catholic priest to whom the community had applied. But for years like so many others I had watched the work there hopefully and wishfully, with many a prayer that God, who had begun a good work in these men, would in His own time bring it to perfection in the unity of the Church.

Later there had been a bond between us, woven by the loving and generous charity shown by the community to one in whom I was interested. A poor lad who had been a novice at Caldey left them to become a Catholic. He put himself under my guidance, and I had a great affection for him. He contracted phthisis in the Royal Navy, and the disease made rapid strides. While he was lying in the Brompton Hospital the Abbot of Caldey, who had always befriended him, found him out, and offered him the hospitality of his island home for what he knew well would prove to be the last months of the poor boy's life. He was taken to Caldey, and his letters to me from that day were one long hymn of thankfulness for the devoted charity lavished on him by the community. They built him an outdoor shelter, supplied his very need, brought the Catholic priest over from Tenby regularly to give him the sacraments, nursed him most lovingly, and after about a year knelt by his dying bed. His one sorrow in dying was that his hopes that his kind friends would join the Catholic Church had not yet been fulfilled. He received the Holy Viaticum from the Tenby priest the day he died, calmly and sweetly in "osculo Domini," with his dear monks kneeling around him. When I wrote to thank them for their extraordinary kindness to one who had no claim on them save that he had deserted them, I told them that I was certain that God would one day give them for their charity a great reward. And I am sure that dear Michael's prayers have had no little share in the joyous consummation of to-day.

#### "AMAZED AT THE MIRACLE GOD HAS WROUGHT IN THESE SOULS"

I confess that when I came it was still with some prejudices and some degree of mistrust. I can only say now that I have seen and known them, now that I have talked face to face and heart to heart with each one of them alone, now that I have seen their daily life and heard them sing the divine praises in their choir, now that I have beheld the visible and evident marks of God's blessing on the work all around me, that I am amazed at the miracles that Grace has wrought in these souls. With two or three exceptions at most, I find them devoted to their austere and difficult vocation, perfectly happy in it, and only begging to be allowed to continue in it, united to God in one heart and soul by bonds of mutual charity, obedience and zeal, and not only willing and ready, but most eagerly anxious for

#### CONTINUED ON PAGE FIVE

you that I want to offer to God my whole will, and that I wish to hold nothing back, but to place everything unreservedly at His disposal. My great longing has always been for the ordering of our life and work by authority. It is for this reason that I have stayed so long where I have, and now, without any seeking of my own, God has shown me clearly what to do, and I wish in every possible way to be ready for what may be required of me. The principle of authority has always meant much to me; it has never meant more than it does to me to-day. I am sure that my whole future life depends upon my true and whole-hearted submission to the Catholic Church, and that in giving myself up to the guidance of others I shall be doing God's will, promoting His glory and the good of you, my dear brethren, who can stand on my side."

These noble words were never meant to be published, but I feel they explain the state of mind of those who are making this momentous change. The abbot added others, too sacred and intimate for me to quote here, showing how unreservedly he rejoiced at this opportunity of self-humiliation and abnegation. The community then drew up a letter to the Bishop in which they told him they were unable conscientiously to submit to his demands. This was signed by twenty professed Brothers, four novices and three oblates on February 19. On Saturday, the 22nd, of St. Peter's Chair, they sent an urgent appeal to the present writer to come to their assistance.

#### REALIZED THEIR TRUE POSITION

I think the letter represents the feeling of the majority even a year ago. At the same time they did not then feel, as a community, a clear and direct call to make their submission to the Church, but announced to their friends that they felt it was their vocation to pray, to labor and to suffer that the sin of the schism between England and the Holy See might be forgiven and the separation ended. Bishop Gore's decision was a means designed by Providence to open their eyes finally and fully to their true position. As one of the community wrote in his private notes for the chapter:

"It seems to me that the Bishop's straightforward letter is something to be thankful for. . . . The Divine Office, Benedictine and Eucharistic, the worship of Blessed Mary and the saints all have to be surrendered unconditionally first, apart from what will be demanded later. It means, in fact, complete uprooting of the devotional life. I think few people who know Caldey would consider the Benedictine office and devotions to the Blessed Sacrament mere luxuries and not essentials to the life. At any rate, we know in our hearts that we dare not surrender them, because the whole life here revolves round them and depends upon them for its very existence. If they were taken away, the life would be unrecognizable, having no heart, meaning or purpose, and could not possibly go on, at least not as the Benedictine life. God has shown us His will as plainly as if He had sent an angel from heaven, and surely we should not be surprised, for we have prayed continually that He would do so. I do not believe in our hearts that we can be justified on any other than a strictly Papal basis of authority,"

#### THE ABBOT'S NOBLE ADDRESS

The abbot spoke as follows: "I can never be grateful enough for the experiences we went through last spring, and the whole of the last year since Easter has been bringing our life to one point of focus. I have myself been feeling that my work was coming to a point when I personally could do no more without guidance and help. Things to which in the past I have clung obstinately I have now less desire to hold. I do not love a general here or my brethren less, but I do feel a great need in myself for something that I have not to enable me to go on to more real progress. This need would seem to lie along the line of surrender and sacrifice, and in the decision that I made I feel that this desired opportunity has come to me. I want to make a real surrender. I wish to make a definite sacrifice, and that my vow of obedience should become self-wholly, but as a community I feel that obedience and sacrifice voice our spiritual need. Without these I am sure there will be no progress for us, and I wish now to tell

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TALES OF THE JURY ROOM

THE TENTH JURYMAN'S TALE

By Gerald Griffin

ANTHIM JACK, AND HIS GENERAL
It was determined, however, first to try if he would surrender peacefully, and one of the party approached the door with orders from the sergeant, to call upon him "to lay down his arms and submit."

The sharp voice and rapid utterance of Antrim Jack was heard presently in reply.
"Is it what the general bid me tell ye," said he, "if ye wanted the arms, to come in, he says, and take 'em."

"Well said, master spokesman," said one of the soldiers, "perhaps we'd find a means of bringing down your high note though, and coaxing ye out o' that—you, and your general, as you call him. Do you know how to catch rabbits?"

"Do you know how to catch rabbits, I say?"
"I believe it's funnin' me you are—what would I determine about them?"

"Oh—you don't know them?"
"Ne, I don't, said Jack—I have something else to do."
"Och, well, I'll teach you. You smoke them out of the holes, when you can't get them to come out otherwise. Do you see?"

"Oh, yes," said Jack drily, "when your ferrets get cowardly, and are afraid to follow them."
"Very good, my boy—very good, we'll find ferrets that will match you though, I promise you—indeed we will."

O'Dwyer soon became aware of their savage purpose. Thick wreaths of smoke began to enter the dwelling, and rise to the top, from the four corners at once. After an examination, which showed him that the house was completely invested, he made as good a preparation as he could, with Jack's assistance, for resisting any attempt upon the door. More than once indeed, he began to consider, whether it would not be better to stake all upon a sally and cut through his foes, but the chance of success in this, seemed so slight, that he determined not to put it in practice just then. He therefore warned Jack of his designs, and waited by the door, until some accident of fortune should make this course appear more feasible, or until they should be otherwise driven to adopt it.

"Tis easy to see," said he, "there isn't an officer among them, you never see these things done in the presence of a gentleman. Ho! look at Farrell! Look at the wretch!"
Jack looked through the broken door, and beheld his late but faithless associate. He was standing among the soldiery, who having no further occasion for his services, jostled him about heedlessly, while they indulged in the rude jests, their present triumph inspired. His fit of passion had done its worst, and was entirely gone, and as he sometimes looked towards the door, O'Dwyer was able to perceive the glances which he cast, and the looks with which he joined in their jokes, and endeavored to crush the feeling that followed, for even he, false as he played him, was not without a certain attachment for his master. This remorseful feeling was rendered more keen by the contemptuous neglect of those around him, and by the dreadful destiny to which he saw his brave and affectionate commander now consigned.

"Jack," said O'Dwyer, in a low voice, "mind the door, and watch it closely. If the least opening occurs at any point, be ready in an instant to cut through them."
"Jack's attention seemed absorbed by Farrell, and his answer was not to the purpose. "General," he asked after a pause, "isn't it a horrid thing to see him trying to laugh that way?"

The flames soon raged with extreme fierceness, and rose from the building in a lofty pyramid of intense light, which in the grey of the morning twilight cast a strange glare over the green of the trees around, while all looked on with the dead silence of feverish and anxious expectation. Every thing now tended to the consummation of their wishes. This was evidently the concluding scene, and they were determined not to be tickled again—their enemy was at last again within their grasp, and they looked forward to the closing act of this dreadful drama with the deep-set and dire appetite of hungering vengeance, about to be fully satiated. Hopeless, utterly hopeless beyond all previous times, as his situation now appeared to be, no expedient that the united thought of many could suggest as likely to be adopted by him in this his last extremity, was left unprovided for, and even the wild idea that he might ascend through the column of flame and dense white smoke that arose from the crackling rafters of the ruined building, was not deemed too extravagant for his matchless daring. A number of men were placed at short distances round the house, and stood in an attitude, with their pieces ready cocked and half presented, but by far the greater portion of them arranged themselves in a semicircle round the door, where a sortie was expected, the nature of which they could well imagine, and which they prepared to meet with the decision befitting such an attempt.

Meanwhile the sufferings of O'Dwyer and his companion were almost beyond endurance. They had a plain view of the enemy, whose designs they could easily understand,

and who was posted outside at a deadly advantage. The conflagration had now reached its full strength, and beside what they suffered from the tormenting fire which raged a few feet above, and poured down its rays with intolerable fury upon them, they could only find as much breath, as would support existence, by lying along the floor, where the smoke and suffocating vapours were less dense—but even this, they were unable to continue long, for the black and sooty substance that lined the inside of the roof, fell like burning pitch upon their persons, and setting their clothes on fire, added dreadfully to their torture. Then in some degree sheltered themselves from this fiery shower, by placing a small deal table that lay in the house in the way of the door, and creeping under it—

but the rest of the building was soon wrapped in flames, O'Dwyer had watched in vain for some moments, when the vigilance of the soldiers might give them an opportunity of bettering their condition by a determined sally, but after some time he gave up all hope of any such occasion presenting itself. It became evident indeed, that the moments that was to decide their fate, was fast approaching—for the last few moments, they lay with their faces to the wall, in silent suffering, but they now began to meditate on the necessity of bringing matters at once to a conclusion. When at length, O'Dwyer laid his hand on Jack's shoulder to warn him of the necessity of this, and gave him his latest instructions, he found him to his surprise in tears.

"Jack!" said he, "for shame!—what ails you?"
"General," said Jack looking at him affectionately, his eyes swimming in tears, "tis all up with us, it's all up with us, and suppose so—let us meet, like men—why, Jack! I'm surprised at you!"

"Oh," said Jack, wiping the tears from his eyes with his thin and skinny fingers—"sure you don't think 'tis for myself I'm this way. No—but it goes to my heart to think that you—that you should fall into the hands of these fellows."

"My poor fellow!" said O'Dwyer, very much moved—"I'm very much obliged to you, but you know we must make up our minds to these things when they come; others have borne them in their time, and so will we."

"Oh, yes," said Jack, "if it was myself only, I'd be satisfied."
He laid his face to the earth again, and O'Dwyer, perceiving the extravagance of his grief, tried to console him.

"Jack," he said, "this is ridiculous, I never expected with any confidence to die a natural death, therefore you must not think I make much of this; but the moment could not under-stand the meaning of it. He sprung forward and they tried—the entire charge of every gun—powder, flame, ball, passed through his body, which fell motionless among them. O'Dwyer took notice that he seemed to fling himself on his side as he went down, as if with the wish to see the event, but the body never moved again. At this moment, and while they were yet unprepared, O'Dwyer rushed forth. A blow or two from his powerful arm sent to the earth with a deafening crash, a few who were daring enough to fling themselves in his way. In the confusion that followed, and while the smoke still lingered around them, some struck wildly with the butt ends of their muskets, which meeting those of their fellow-soldiers, made a dreadful crash; others made fierce and unmeasured thrusts of their bayonet at him as he passed, but stumbling over the dead body, only hurt their companions. There were some wild shouts of anger and disappointment, a short pursuit, and in the brief space of a few seconds, the magnanimous purpose of his faithful and fallen companion was accomplished.

At the conclusion of the tale, and while all were admiring the devoted fidelity and heroism of the unfortunate Jack, the narrator, bethinking himself of his song, cast his eyes on the ceiling, in quest it would seem of some dimly remembered melody, and after a rather long and perplexed pause, hesitatingly observed:

"As I believe, gentlemen, our rules do not restrict us to our national music, I shall give you a song, written by a friend of mine, for a very popular Scotch air, Roy's Wife of Aldavoloch."

A general clapping of hands announced the gratification of the company at the proposal, upon which as soon as the noise subsided, the tenth Juror sang as follows:

Know ye not that lovely river?
Know ye not that smiling river?
Whose gentle flood,
By cliff and wood,
With wildering sound goes winding ever.

Oh! often yet with feelings strong
On that dear stream my memory
ponders,
And still I prize its murmuring
song;
For by my childhood's home it wanders.

Know ye not that lovely river?
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motive influenced O'Dwyer eventually to yield to his entreaties; if he did give a satisfactory account of them in his narrative the explanation has not reached us. That he did, however, at last allow himself to be prevailed upon is certain. When his consent was at length won, he listened to Jack's instruction, and was given with many an earnest prayer, that he would follow them accurately. As the moment came round in which they were to be put into execution, Jack grasped O'Dwyer's hand in a final and affectionate farewell, and prepared himself.

As they were about to start from their position, however, a suspicion seemed to cross his mind. He turned firmly—caught O'Dwyer's hand, and looked in his face, and said, with a touching earnestness:
"You're not going to deceive me, now, General—are you?"

"How so?" said O'Dwyer.
"I'm afraid," said Jack, "you have it in your mind to run to the door along with me, and spoil all."
"My poor fellow," said O'Dwyer, "I thank you more than ever, but I had no such intention."

"God bless you," said Jack, "and don't think of such a thing—'tis the only favour you can ever grant to Jack, to do as he asks you now. If you refuse it to him, you never will have it in your power to oblige or disoblige him again General, don't think of it."

"My poor fellow," said O'Dwyer, who was touched by the earnestness with which he sought this extraordinary boon, "I have promised you I would not."

"God bless you," said Jack, "I am satisfied, and happy."

The final moment came speedily. Jack started up quickly, and placed himself behind the door, which was already in flames, while O'Dwyer took his place beside him. He knew the withdrawing of the bolt would be the signal to the soldiers for their last preparation, and he took care to do this with sufficient distinctness to make it clearly heard. A cheer of horrid triumph from without assured him that he had attained this object, and immediately, every piece was levelled with fearful steadiness and better directed aim to the door-way; but he waited a little until a few, who had heard the cheering, and seemed to understand it, ran round and took their places, and gave their pieces the same direction. At this instant the door was flung wide, and the appalling figure of Antrim Jack, black, burning, and hideous, appeared amid a volume of smoke and cinders, for a moment before them. There was an air of excitement about him; a strange wild kind of light was in his eyes, and an expression of pleasure on his half destroyed features, which those who looked on him in that passing moment could not under-stand the meaning of. He sprung forward and they tried—the entire charge of every gun—powder, flame, ball, passed through his body, which fell motionless among them. O'Dwyer took notice that he seemed to fling himself on his side as he went down, as if with the wish to see the event, but the body never moved again. At this moment, and while they were yet unprepared, O'Dwyer rushed forth. A blow or two from his powerful arm sent to the earth with a deafening crash, a few who were daring enough to fling themselves in his way. In the confusion that followed, and while the smoke still lingered around them, some struck wildly with the butt ends of their muskets, which meeting those of their fellow-soldiers, made a dreadful crash; others made fierce and unmeasured thrusts of their bayonet at him as he passed, but stumbling over the dead body, only hurt their companions. There were some wild shouts of anger and disappointment, a short pursuit, and in the brief space of a few seconds, the magnanimous purpose of his faithful and fallen companion was accomplished.

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For by my childhood's home it wanders.

Know ye not that lovely river?
Know ye not that smiling river?
Whose gentle flood,
By cliff and wood,
With wildering sound goes winding ever.

Around our native woodland wreathing,
The memory of the brightest joys,
In childhood's happy morn that found us,
Is dearer than the richest toys
The present vainly sheds around us,
Know ye not that lovely river?
Know ye not that smiling river?
Whose gentle flood,
By cliff and wood,
With wildering sound goes winding ever.

At the conclusion of the song, which was received with the usual plaudits, the gentleman whose turn came next, on being called upon, related the following story.

THE ELEVENTH JURYMAN'S TALE

THE PROPHECY
In a ramble, said the eleventh Juror, which I once made, to visit the many beautiful lakes, that, far away from the ordinary route of the traveller, lie hidden in the depth of wild and lonely mountains in the County of Clare, I was entertained the night at the house of a country gentleman, Captain O'Kelly of Kilgobbin, upon whose hospitable accident had thrown me. He had overtaken me in the midst of a thunder shower, while endeavoring to make my way through a mountain pass leading from one of the lakes, and observing that I was like himself, on foot, and drenched with rain, he kindly brought me to his residence, which offered the only shelter within many miles. During the very pleasant evening I passed there, which I shall ever recollect with feelings of enjoyment, my attention was particularly caught by the appearance of a wild, grey-faced, awkward looking little serving man, who waited upon us at table. He moved backward and forward, performing his part with the utmost assiduity and interest; but the expression of his countenance never lost its sedateness, nor indicated the slightest diversion of his mind from the duty he was engaged in. All the amusing stories of my good-natured host, as well as some happy essays, if I may so call them, of mine own to pass the winter night, failed to elicit even a subdued smile, in which the merriment of the table, becoming fainter and fainter as it reaches the confines of the apartment, so often expires upon the constrained countenance of the footman. Even when conducting me to my room at bed-time, and assisting me to undress, he preserved the same mild, taciturn manner, speaking only when obliged to reply to any interrogatory of mine, and then in as few words as the occasion would admit of. My curiosity was very much excited by a demeanor so unusual, but seeing no fit means of satisfying it, and being greatly fatigued after the exertions of the day, I turned into bed, and was soon buried in a deep and dreamless sleep. I cannot tell exactly what time might have passed, when I was startled by a loud jingling noise, like the falling of fire-irons upon a flag-stone. It was succeeded by a momentary silence, and afterwards by sounds as if some one was endeavoring to compose a giddy melody, and then in a low voice to hearth. Another short pause followed and then came the murmur of a voice as if engaged in a long recital. The hour was so extraordinary for any colloquy, and the murmur continued so long, that I grew somewhat uneasy, and resolved to ascertain from whence it proceeded. Descending the stairs in the dark, and creeping cautiously along a cold passage, I found myself at the door of the kitchen which stood half open, and disclose to my view the figure of the grave serving man on his knees near the fire, holding a string of beads in his left hand, and beating his breast unmercifully with his right. He was looking towards the ceiling and praying in an unsurpassed tone of voice, but he ran over the words so rapidly, that I could only catch the conclusion of each supplication, which, as if to avoid the monotony, was slightly varied in the repetition. The heartfelt and imploring tone in which these words were uttered, and the fervent manner in which he struck his chest at the termination of each sentence, seemed to imply some deep apprehension of impending evil, which the unfortunate man could hardly hope to escape. Impressed with a feeling of strong sympathy for his unhappiness, I was about to retire, when his prayers, taking a new direction, again arrested my attention. He begged that every possible blessing might attend on his master and mistress, that their guardian angels might always protect them from harm, and in conclusion, but in a fainter and more affecting voice, he implored the assistance of the grace of heaven that before he died himself, he might bring his heart to forgive his bitter enemy and destroyer Will Wiley. Wondering what surpassing injury the latter could have done him to occasion such deep feelings of resentment, or what circumstance could have led to his apprehensive and desponding state of mind, I at length returned to bed, and in the midnight having resumed his quiet, endeavored to win back the unconscious sleep which had been so unceremoniously driven off by the sound of the falling fire-irons.

Several hours had passed, when I was startled anew by loud voices, apparently in violent altercation beneath my window. Springing from the bed, and hastily withdrawing

the old-fashioned heavy moreen window curtains, I perceived at a little distance upon the lawn in the broad morning sunlight, the sad-faced little man to whose devotion I had been a witness in the night time. His character and appearance were, however, entirely changed, his countenance was inflamed, his eyes sparkling, and he stood in a threatening attitude, armed with a large stone, opposite an ugly, deformed little person, who appeared rather amused than alarmed at the ferocious looks directed towards him.

"Get out of my sight, you hump-backed villain," exclaimed the enraged domestic.
"Eye, what's the matter, Morris," returned the deformed quietly, placing his arm a little, as he spoke, lest the stone might unexpectedly reach him.
"Get out of my sight again you informing Dane."

Bogannies 'tisn't easy, Morris, you keep such a sharp eye on one."
"I tell you, I'm dangerous."
"Faix you look like it any way! I never see you in such a passion since the day at Clondegad."

It seemed as if the name of the locality just adverted to had some peculiarly irritating association connected with it, as it brought the indignation of the party addressed to a sudden climax, and the stone which had been long poised uncertainly in the air, was at once projected through the intervening space, and passing close to the humpback's ear, left it a matter of doubt for some moments whether it had not clipped off a portion of that organ.

Having satisfied himself that no considerable damage was done, the humpback looked up with apparent astonishment at his assailant.
"Why, then, I wonder at you entirely, Mr. Moran! Is it to murder me you want?"

Morris's countenance abated nothing of its fury, his face grew more red, his mouth foamed, and his eye wandered from point to point in search of another missile. But not seeing one within reach, he glanced furiously again at the deformed, and shaking his clenched fist at him, exclaimed:
"Tell you once more, you vagabond of the earth, beware of me! go along about your business! put the side of the country betune us, or I'll be the death o' you."

"See that now," returned the imperturbable humpback, "there's nothing will touch some people—'tis by sitch courses one is led to the gallus. You ought to know that, Morris."

"You ought to know it better yourself, you unbalanced sinner—'tis often you earned it, late and early, spying and murdering, and betraying innocent creatures, that aren't cute enough for you. Sayzur, when Sayzur, halloo—halloo—halloo, good dog, good dog, halloo—hallo—hallo!"

These last few words were addressed to a huge shaggy Newfoundland dog, who hearing an altercation going on, sprung from behind an adjoining wall to inquire into the merits of the affair. Discovering that one of the household of Kilgobbin had been subjected to some unparalleled ill usage, which he inferred from Morris's indignant looks and gesture, he instantly darted in pursuit of the offender. The latter, whose tantalizing equanimity of manner, under all the opprobrious epithets heaped upon him, might have aggravated the ire of a saint, lost all disposition to continue his bantering, when he beheld the wide mouthed animal bounding towards him, and seized with evident terror at so unlooked for an attack, fled across the lawn, with a speed perfectly astonishing, in a person whose ill-made limbs seemed so little adapted for fleetness. Caesar, however, was no way lazy in the pursuit, while the triumphant Morris pressed after him panting and hallooing, sometimes pausing to take breath, sometimes to clap hands and encourage him, by gentle suggestions of the manner in which he was to treat the offender as soon as he overtook him. "That's right, Sayzur—tear him boy—tear him—good dog—halloo—halloo—halloo."

Alarmed lest any serious injury might be inflicted on the unfortunate fugitive, by so ferocious looking an animal, I threw on my clothes, and hurrying down stairs, found Captain O'Kelly already in the breakfast parlour. On describing the scene to which I had been a witness, and expressing my apprehensions for the fate of the humpback, he fell into immoderate fits of laughter, recovering from which, he assured me Old Will Wiley, as he called him, would suffer no other injury from the chase, than the long run or his own terror might bring upon him. "Caesar," he said, "was a most humane dog, whose worst threatenings always ended in mere sound and fury." Having related what I had seen in the night, and the pathetic manner in which the melancholy Morris deplored his unextinguishable resentment against this same Will Wiley, the captain informed me that the story of their falling out was not only an interesting but a very curious one, and requesting me to draw a chair to the breakfast table, entertained me with the following narrative.

TO BE CONTINUED
Things gained are gone, but great things do endure,
He alone can be happy who has learned to rejoice at the joys of others.

Charity begins at home and often ruins its health by staying there too much.

THE CALDEY CORRESPONDENCE

London Tablet, March 8

The following extracts from the recent correspondence between the Superior of the community at Caldey Island and the Bishop of Oxford will be read with interest. The monks, at the suggestion of the Archbishop of Canterbury, had invited the Bishop to accept the position of Episcopal Visitor to the community. The Bishop was willing to entertain the proposal, but suggested that, before finally deciding, he should have a report prepared for him by two independent persons as to the constitution, the liturgy, the common devotions, and the rites in use at the monastery. Accordingly the Rev. W. B. Trevelyan and Dr. Darwell Stone visited the island, and after being hospitably received by the monks, in due course presented their report to the Bishop. The following correspondence followed:

The Bishop of Oxford to the Abbot, Cuddesdon, Wheatley, Oxon, February 8, 1913.
My dear Abbot,—I have received the report on Caldey from Dr. Stone and Mr. Trevelyan. After considering it there are certain things which it seems to me I must say first of all.

1. A new point to me. I believe I could not become Episcopal Visitor of an institution unless I had satisfied myself that the property of the institution, buildings, etc., were legally secured to the Church of England and were not private property such as might be given or left by any individual or group of individuals to any person or community without regard to communion with Canterbury.

2. I am quite certain that neither I nor any other Bishop could become Visitor of your Community without the priests belonging to the Community taking the usual oath and making the usual declaration before they were allowed to minister. The result of this would be in my judgment that certainly the Liturgy, that is Communion Office, of the Prayer Book, would have to become exclusively the rite in use in the Chapel or Chapels of the Community, and the Priests, whatever else they said, would be bound to the recitation of the Morning and evening prayer.

3. I am quite sure that I could not become Visitor of your Community (and I think the same would be true of any other Bishop), until the doctrine of the Immaculate Conception of the Blessed Virgin, and I should think the Corporal Assumption, had been eliminated from the breviary and missal. I feel sure that the public observance of these festivals and the public profession of these doctrines, i. e., as part of the common faith, cannot be justified on any other than a strictly Papal basis of authority. It seems to me that you cannot reasonably assume this authority for purposes of devotion and then appeal behind it to justify your position as a Benedictine Community. I cannot help thinking that on reflection you will see the truth of this.

4. I could not possibly become Visitor of a Community unless it were understood that Exposition of the Blessed Sacrament and Benediction given with the Blessed Sacrament were abandoned. The same would probably be true of the Exposition of Relics and Benediction given with Relics.

I cannot promise that this list is exclusive. I should have very carefully to attend to a number of details and bear in mind on the one hand the general principle of policy, and on the other hand the exceptional position of your Community. This would involve on both sides a good deal of labor and trouble. I really have not begun at this work, and therefore I make no promises about it. But what I have stated above are preliminary to the outside all possibilities of bargaining and concession, and I do not think it is worth while going on until these preliminary points are taken for granted. By all means consult Trevelyan and Stone, and let me hear at your convenience. I do earnestly pray that you and I may be guided right.

I sent you a post card from Subiaco which was incomparably more interesting and moving than I had anticipated.
Yours very truly in our Lord,
(Signed) C. OXON.

The Abbot to the Bishop of Oxford
The Abbey, Isle of Caldey, Nr. Tenby, February 11, 1913.
My Dear Lord Bishop—Your letter of February 8, containing your very explicit preliminary requirements, I shall read to my Brethren and discuss with them at our Chapter Meeting next Sunday. I am not able to do so later than as three or four of them are suffering from influenza, and two of the Seniors do not return from Llanthony till Saturday.

I am bound to say that I think your letter may offer considerable difficulty to some of the Brethren. It seems to me hardly fair to the Community to put before them at once what is merely a series of negotiations that "lie outside all possibilities of bargaining and concession," and I do not see that we can reasonably expect them immediately (and without any sort of idea as to what you may further demand of them) to surrender such practices as the use of the Benedictine Liturgy and the devotions to which they have so long been accustomed.

I know the sort of questions that will be asked at the Chapter Meet-

ing; and I can gauge in some measure the general effect that your clear and uncompromising letter will have.

In this important matter the Brethren know well that, apart from the regularizing of the status of the Community itself, my licence and position as a priest in the Church of England depend upon the election of an Episcopal Visitor; and they have been looking with great hope for wise and sympathetic guidance from you, both on account of your own connection with the religious life, and as a Bishop whose opinion they could accept with confidence as to the doctrine and practice of the Church; and also because they know it was the express wish of the Archbishop that you should be asked to become Visitor. They have been prepared for a good deal of self-sacrifice in order to submit loyally to your ruling, so that it would seem a great pity to prejudice their minds before they have any opportunity of knowing yours more fully.

All this being so, I am sure that to read them your letter asking at the outset for the unconditional surrender of what they value so much, will perplex them and cause unnecessary doubt and dismay. The difficulty might, I think, be avoided if you could send me a few words stating your general position, and telling them what, in your opinion, might be allowed by the explicit or implied teaching of the Church of England in regard to dogmatic expressions of our Faith that may be strongly and surely defended by the Catholic consensus to which the Church of England appeals.

As a Community, our Faith and Practice are identical with those of hundreds of Church of England people; and one of the chief questions that will come up is whether we can, as a Community, be allowed to believe and express with due Episcopal sanction what so many others in ordinary parochial life believe and practice as individuals.

A few words from you on the following points, would, I know, be most acceptable to the Community, and would be of great assistance to me in supplementing and discussing your present requirements at the Chapter on Sunday.

(1) The Real Objective Presence of Our Lord in the Holy Eucharist is to be worshipped and adored, and that, therefore, our custom of singing Adoremus in aeternum Sanctissimum Sacramentum before and after every Choir Office may be allowed as the expression of our Faith.

(2) The Reservation of the Holy Sacrament in one kind at the High Altar for the purpose of communicating the sick (this is of frequent occurrence) and others when necessary outside the time of Mass. That the teaching of our Lord's Presence in the Holy Sacrament need in no wise be suppressed or made a matter of apology.

(3) The Invocation of the Blessed Virgin and the Saints are contained in such representative devotions as the Hail Mary; the use of the Rosary, the Litany of the Blessed Virgin Mary, the Litany of the Saints, and in the Anthems of the Blessed Virgin, with versicles and collects, as printed at the end of Compline in Benedictine and other Breviaries.

(4) With what restrictions the Benedictine Breviary may be allowed for recitation in the Community.

(5) Prayers and special Masses for the repose of the Dead, with the use of specific collects containing the names of the departed.

(6) The possibility of sanction for the use of the Communion Service in Latin, with the Canon of the Mass and the Proper and Common of Saints for use in the Chapel of the Order only.

These are, I think, the essential matters that will at once call for consideration, and I do not think it surprising at the present time that the Community should need some assurance on these points, considering the extraordinary diversity of belief and the restlessness of intellectual enquiry into matters of Faith that makes us look upon our position as one of great responsibility. I can assure you that all the Brethren heartily desire to submit loyally to Catholic Authority; and I shall be most grateful if you can help me to give them some sort of idea of what you expect of them, in addition to the restrictions you have already laid down as beyond doubt or question.

Believe me, my Lord Bishop,
Yours faithful and obedient
(Signed) DOM AELRED, O.S.B., Abbot
The Bishop of Oxford to the Abbot
Cuddesdon, Wheatley, Oxon, February 14, 1913.
My dear Abbot—I think I had rather hold to the method suggested in my letter.
I can, indeed, assure you to start with that no kind of question would be raised by me about the teaching of our Lord's Objective Presence in the Holy Sacrament, or the worship of Him in the Holy Sacrament.
On the other hand, I have already answered your question in number 6. I do not think there is any possibility of obtaining sanction for the use of the Latin Liturgy.
But with regard to a number of other matters, there will be need for very careful discrimination. My point was, and remains, that there are certain matters with regard to which I feel sure to start with, and I think we had better arrive at an understanding about them before going further.
I do, indeed, fully sympathize with you in your difficulties.
Yours truly in our Lord,
(Signed) C. OXON

The Community of Caldey to the Bishop of Oxford

The Abbey, Isle of Caldey, near Tenby.

February 19, 1918.

To the Right Reverend the Lord Bishop of Oxford.

My Lord Bishop,—We have as a Community carefully considered your last two letters, and we are agreed that we cannot conscientiously submit to the demands you make of us.

In view of your Lordship's request for the immediate surrender of Property, Liturgy, and Devotions, together with your definite refusal to give any sort of assurance of what you might further require of us, did we accept of your present wishes, we are sure that our Life as a Contemplative Community under the Benedictine Rule would be quite impossible.

The preliminaries that seem to your Lordship so obvious as to "the outside all possibilities of bargaining and concession," concern matters which are vital to our conception of the Catholic Faith; and your requirements are so decisive that we are forced to act upon what we believe to be God's Will for us.

With great respect, We are, my Lord Bishop, Your faithful servants, (Signed) DOM AELRED CARLYLE, Abbot.

The Bishop of Oxford to the Abbot, Cuddesdon, Wheatley, Oxford.

February 22, 1918.

My dear Abbot,—I think your letter of February 19 is very much to be regretted. I would earnestly plead that you should take further time to consider, and should consult such persons as Dr. Stone, Mr. Trevelyan, and the Father Superior of Cowley. I really do not know what advice they would give you, but I feel sure there ought to be careful consultation.

Your letter implies a serious misconception. You speak of my request for immediate surrender of your property. I made no request for surrender, only for a reasonable assurance that the property was held properly in trust for a Community in communion with the See of Canterbury. And you have taken no notice of the consideration which I wished to press upon you that the authority for some of your devotional practices is so specifically a later Roman authority as to be inconsistent with the appeal behind this authority to the earlier precedent of the Benedictine Rule as giving you the right to your independent organization.

I have been told that there was a Trust Deed published in Pax which I should probably find satisfactory and adequate. Will you send me the number of Pax containing this Trust Deed?

You will understand that this letter is a request to you to withdraw your final reply and make it the subject of serious reconsideration.

I do pray you may be guided right. Yours truly in Christ, (Signed) C. OXON

The Abbot to the Bishop of Oxford, The Abbey, Isle of Caldey, near Tenby.

February 22, 1918.

My dear Lord Bishop,—When I read the last three letters of our correspondence to the Community, we all felt that we were face to face with an extremely grave situation.

It was a grievous disappointment to every one that you felt it right to treat the matters that are more important to us than anything else in the world in so unbecoming a manner. At the same time we felt that what you asked of us was the outcome of careful consideration; and we are grateful for your clearly expressed opinion which has been the means of revealing God's Will to the Community.

The whole question narrowed itself down in our minds to that of Authority. All the way through the history of the past fifteen years Authority has been of paramount importance in the growth of our Community Life—which we knew to be impossible without it.

We have appealed to the Authority of the English Church as represented by you, acting upon the wish of the Archbishop of Canterbury. We have submitted an account of our Doctrine and Practice honestly for your decision as an official Teacher of the English Church. We have told you, without any sort of evasion, exactly what to us are matters of the first importance; and we have done this for the purpose of obtaining what has become necessary to the existence of our Life and status as a Community in the appointment of a Visitor whom we could trust to help us to be faithful to our Rule and Observance in the Vocation God has given us.

The appointment of Visitor was rightly made a sine qua non by the Archbishop of Canterbury in the regularizing of our status in the Church of England; and every other consideration was put on one side till we had complied with his request. My Licence as a Priest, which I asked for in 1911, was refused. The offer

of Ordination for two of our Monks I was forbidden to accept. Our Rules, Constitution and the Practices of our Devotional life were asked for without any reference to me as to what I might consider to be our special needs as a Contemplative Community. When I begged you to visit Caldey yourself, to see something of the actual working of our Life, you replied that the first stages of the negotiations could be conducted in writing. I gladly placed everything at your disposal for examination, and I answered faithfully all the questions that were asked. When I came to see you at Wheatley last March I told you just what we did at Caldey, and you agreed with me then that the Practices of the Devotional Life, which had grown up in the course of years, were to be gently and considerately dealt with.

And the result of it all has been a cold formal demand, beginning with a request for the legal security of our Property to the Church of England, and some preliminary requirements that cut away at once the very centre of our Liturgical and Devotional Life. You wrote in no sort of tentative way, but as if you knew perfectly well what you were doing, and you left me no single point of appeal. Then, when the Community had delivered itself tied and bound into your hands and had promised to give you what would practically amount to unconditional submission, you wrote that there would be "a number of other matters that would need careful discrimination; that your first list could not be called exclusive, and that you would have to bear in mind on one hand the general principle of policy, and on the other the exceptional position of our Community." Our special spiritual needs do not seem to have deserved any consideration; and upon the chief points you did not give me any chance of discussion. You "thought it was not worth while going on until those preliminary points were taken for granted."

You must pardon me, my Lord Bishop, if I write strongly. I have not been working heart and soul for so many years at what I firmly believe to be my Vocation; and God has not helped me through countless difficulties for me to find it easy when I am asked practically to deny, what I have always believed and taught openly, because I felt that with all the anomalies of the Church of England, her formularies were patient of a wide interpretation, and that, her boasted Comprehensiveness—holding so many divergent opinions under a common denomination—could find a real place, if only a small one, for a body of men who gave themselves entirely to God in the Life of Prayer under the Rule of Saint Benedict.

The needs of the Contemplative Vocation are quite special. They are not in the least like those of an ordinary Anglican parish, and they fundamentally differ from those of an Active Community. As a Community we have always known perfectly well what we believed; our Faith was no new thing, there was never any secret made of it, and never any willful disobedience.

In accepting a more definite Authority than that granted us in the first place by Archbishop Temple, we knew of course that some necessity for modification would arise, and that possibly we should be asked to give up certain things. To all reasonable demands we were prepared to submit; but how could we be prepared in any sort of way for the manner in which you have thought it necessary to treat us? When I began this Foundation I felt that the peculiar needs of the Contemplative Life could only be met upon the traditional lines of the present practice of the great Benedictine Order as it exists throughout the world to-day. Interesting as academical questions may be to students, men who have practical work to do (and in our case it was a real pioneer work) must study the conditions of life as they are; and especially is this true where one is dealing with men so intimately as one must in the organization of a Religious Community.

It is not the gathering of men together, the adoption of a Rule or Habit, or even the formulation of high ideals, that constitute the chief difficulty of Community Life. The difficulty lies, first of all, in the acceptance of the right men, of the men who are truly called, and the keeping them together in what is at once the freedom and the bondage of a Corporate Life. It is this which constitutes the essential work of a Religious Foundation.

There is all the difference between a Club and a Religious Community. The former has only to deal with external conduct and rules are easily made and changed; but a Community is a vital organism, and one is dealing at every point with souls, and with those forces, spiritual and psychological which govern the Interior Life. The living growth towards God, and the complexities of life and conduct, are the primary and essential things that have to be reckoned with. Among these the Doctrine and Practice are not merely external observances that can be lightly changed or given up; they are literally the lives of spiritual life in a House like this, and even your preliminary demands, were they complied with, would throw the whole system into confusion. Please pardon me if I mention matters that are quite well known to you. I do so only to give you our point of view.

It seems to us that the circumstances do not admit of argument or

of delay. We are anxious to avoid anything like rashness or hurry, but your letters leave us no hope that delay would be in the least useful. We cannot bargain about what matters of principle if not of actual Faith. The points at issue between us are to us matters of pure conviction. We cannot say that we will not accept you as Visitor, but will try to remain as we are. This would be perfectly impossible, not only on the grounds I have stated above, but because we see clearly what we must do.

Our conclusion is that we are thrown back upon the "strictly Papal basis of Authority," and your dealings with us show us plainly that our hopes and aspirations have failed, at least so far as the Church of England is concerned. On the one hand we cannot possibly give up what we believe; and on the other, we cannot as honest men continue to hold and to practise what we have been asked authoritatively to surrender, and remain in a Church while holding opinions; and continuing practices which have been forbidden by its official Teachers.

From this we have no reason to draw any general conclusion for other people. But it is evidently our own duty to turn from the Authority to which we cannot conscientiously submit, to the Church where the Doctrines we believe are taught authoritatively as matters of Faith.

In this great crisis through which as a Community we are passing there is little or no difference of opinion; upon the main question there is none at all—i. e., it is impossible to submit to your requirements. Apart from this, there is the question of personal conviction. It is an individual responsibility. I myself have decided that it would be wrong for me to remain where I am; and I have ceased to minister at the altar. Each individual has come to his own conclusion in his own way, and our decision is no corporate act except in the sense that what we do as a Community.

Our Community of Nuns at Saint Bride's, of whom I am Visitor, belong to our Congregation and keep the same Rule and Observance. They have had the facts laid before them, and in their own Chapter have decided to take the same step. Thus it is that both the Communities of Caldey and Saint Bride's have determined to ask admission to the Roman Church.

Up to this moment I have taken no sort of action, and there have been no negotiations whatsoever with any Roman Catholic. When this letter to you is finished, and I have written a note to the Archbishop of Canterbury, I am going to invite Dom Bede Camm, O.S.B., who has not the least idea of what has been taking place, to come to Caldey to give us his help and advice. I am asking Dom Bede Camm as one who is a convert himself and a Benedictine; but I have never seen him. I feel sure there will be misunderstanding upon this point, so that I wish to state emphatically that Dom Bede will be the first Catholic I have approached on the subject. We have made no plans of any sort, and there is no idea of making terms with the Roman Authorities. It is just absolute and unconditional submission for us; such submission that we could not give to you because of the conditions you laid down which were contrary to our Faith and conscience. Everything in the future we leave to the good Providence of God. This only is certain, that we can no longer remain in the Church of England.

In your book "Orders and Unity," you devote a special chapter to the "Peril of Drifting," and you ask the English Churchman to take a clearer view of his position. You say there are certain doctrines which cannot be tested by an appeal to Scripture, and that such appeal is beyond question a specific principle of the English Church, as reformed.

In Chapter 7, pp. 225-7, you write that "those who believe the Doctrines of Purgatory and the Invocation of Saints are allowing themselves to drift; there is no sign of the question being adequately faced. The exigencies of spiritual convenience are quite overmastering the obligation of any clear appeal to principle."

In our own case it is to the principle of Authority that we appeal; and we shall make our submission to the Roman Church because we have come to believe that there can be no organized and stable form of Catholic life outside the Communion of that See from which our English forefathers were torn away. Our present action is a protest against the "policy of drift." We cannot go on as a mere matter of expediency, and we dare not play with what has become clear to us. We have faced the question, and having done so, we must neglect mere spiritual convenience, and do what we are compelled to do with a single eye to God's Glory and the fulfillment of His Will.

I know you feel strongly yourself about these things, and I am sure you cannot blame us for doing what we believe to be right. We do not in the least desire to influence other people by our action, but, of course, I know there will be a good deal of heart-searching among our friends, and perhaps some indignant protests.

It seems to be often counted a great crime for a man to follow his conscience when it calls him into the fold of the Roman Church.

I wish to act honestly and straightforwardly, and I cannot make any controversial self-defence. I feel that it will be only right, however, to print some of these letters for

those who wish to know the facts. They are not private letters, and I shall print them without any comment of my own, so that people may draw their own conclusions.

I wish to say that in regard to the property of our Community, I will ask the solicitor who has had the whole of our business in his hands for the last eight years to wait upon you at your convenience and give you all the facts. He will tell you exactly how we stand in regard to our obligations to the outside world. Mr. Robert Cornwall, of the firm of Messrs. Oldman, Cornwall, & Wood Roberts, 3, Hartcourt Buildings, Temple, London, E.C., is our solicitor, and I will instruct him to answer any questions you may choose to ask.

To all the kind friends who have watched our work with loving interest and prayers, I am most grateful. No slight part of the pain and the stress of the change is in passing away from them to new spiritual surroundings. I wish to assure you most earnestly that in all business and money matters I should not think of taking any unfair advantage. You shall be fully informed of the state of our affairs, and in doubtful matters I will gladly adopt any method you may suggest that is right and just to those concerned.

In connection with our present action, people will at once think of our decision arrived at last year only say that our present circumstances are totally different. One of the guiding principles of our life as a Community has been to take no step until it was evidently right. In every case we have been shown what to do by the force of outside circumstances quite apart from ourselves; and in every case when we have been true to this principle and have refused to follow impulse or expediency, we have been guided rightly. Last year it was quite clear to us that we should be wrong to make any change. There was no sufficient evidence of God's will for us, and so we made our decision, and were prepared to remain in the Church of England. For the reasons which I have stated at length we now find that the whole aspect of our life has changed, and so we are no longer in doubt as to what we must do.

From the beginning of my correspondence with the Archbishop of Canterbury, I can see now that the matter has been out of my hands, and I had only to follow step by step to this present conclusion.

I do thank you most gratefully, my Lord Bishop, for all your kind trouble, and the desire I know you have had to help us. We can feel nothing but grateful for the guidance that has been given us; and while the uprooting must mean much personal sorrow, I am sure we can never regret that God has led us into the wider and fuller life of the Catholic and Roman Church. We cannot go back upon our own history, nor can we deny any of the gifts of grace that God has given us in the past; but we have now come to a time of quiet waiting to gather fuller strength and to learn the further revelation of His will. Conscious of this we can face the future, whatever it may hold for us, with real hope and confidence; and I commend myself and my dear Brethren to you, asking that you will not think hardly of us, but pray that God will give us grace and strength to be faithful to what we truly believe to be His Divine Will.

With my respectful regards, Believe me, my Lord Bishop, Your faithful servant in Christ, (Signed) DOM AELRED, O. S. B. Abbot.

The Abbot to the Archbishop of Canterbury, The Abbey, Isle of Caldey, Nr. Tenby.

February 22, 1918.

My Lord Archbishop,—I am writing to tell your Grace that the negotiations between Bishop Gore and our Community about the office of Visitor have been broken off, and that as the result of His Lordship's preliminary requirements, which he has placed outside "all possibilities of bargaining and concession," we find ourselves, as a Community, obliged to ask admission to the Roman Catholic Church.

For the sake of our friends, it will be necessary to have some copies of this correspondence privately printed. There can be no objection to this, as none of the letters are private, and I do not propose to make any comment upon them in my own defence. It is only fair and right that our friends should be able to draw their own conclusions by having the facts placed before them.

With great respect, Believe me, my Lord Archbishop, Your faithful servant in Christ, (Signed) DOM AELRED, O. S. B. Abbot.

MORALS OF MOTION PICTURES It is well to call the attention of Catholic readers to the immense patronage given at the present time to the moving picture shows. It is estimated that some 12,000,000 people attend them daily in the cities, towns and villages of this country. They are sure to do either much good or much harm. In the first place it seems imperative on the part of the civil authorities to do away with the small, unsafe and ill-ventilated moving picture theatres. Then, too, the films exhibited ought to be more severely censored.

The Editor of America has the following timely paragraph on the subject: "It is a pity that a matter of such vital importance to the morals of a

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community as is the proper control of these amusement halls should remain so long unsettled. In European cities measures seem to be taken to remedy the evils of the film theatre. In Berlin, for instance, the police are to force cinematograph managers to introduce well-censored shows for children only, and it will be unlawful to admit any child under sixteen to any other moving picture performance. The harm that is done, especi-



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ally to children, by the exhibition of films depicting the commission of crime has been dwelt on before in these columns. Indeed readers of the daily papers must have remarked how often youthful culprits are reported to have received their first lessons in wrongdoing at the moving picture show. Yet if properly managed and controlled, what a power for good these places could be made to exert! Suppose the scenes represented should consist chiefly of the high achievements of Christian heroes, contemporary events of world-wide interest, or deeds from history that are ennobling and uplifting. That the public would take kindly to the change seems to be proved by the interest with which throngs of beholders recently viewed here and in other cities, a film showing the Holy Father walking in the Vatican gardens and another that reproduces scenes from the Eucharistic Congress at Montreal.

In many of the first-class shows educational subjects on ornithology, zoology and the like are developed in the films. Historical subjects, too come in for a share of attention. Altogether there is an improvement along these lines, but much more could be done. The force of moral sentiment in the community ought to bring the theatrical managers to an understanding of their duty.



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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey, Apostolic Delegate, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper, and have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate, UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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

LONDON, SATURDAY, APRIL 5, 1913

THE UNIVERSITY OF TORONTO OR THE PEOPLE OF ONTARIO?

In matters educational we pride ourselves on being particularly democratic, while as a matter of fact our whole educational system takes form and direction in the interests of the favored few.

Changes almost revolutionary will be effected in Ontario's educational system as soon as the authorities can get together and fix upon a plan agreeable to all shades of opinion educationally. The proposals are either to raise the matriculation standard in the University, which the Senate deems imperative, on account of the lack of financial support given the seat of learning by the Ontario Government, and in order to keep the number of students in the junior years at par, the restriction of the student body to specific numbers in each faculty, or shortening the University course by one year by raising the "metric" standard and including it in the high school and collegiate courses. This automatically raises the standard of education all over the Province.

The report of the special committee which has been looking into the latter question in conjunction with the University Senate was read by Principal A. W. Burt, B. A., of Brantford Collegiate Institute, Convener of the committee, at the University yesterday, where the Ontario Educational Association is now in session.

Thus, according to the Globe report, is the standard of education all over the province to be automatically raised. And so much is it the accepted rule that the educational interests of the vast majority must yield to the convenience of the favored few, that such a statement hardly provokes a smile.

The question is simply whether the first year University work shall be done in the Universities or in the High schools. How in the name of common sense can the proposed change raise the standard of education all over the province?

There were, according to the last Report of the Minister of Education, 32,612 pupils enrolled in the High schools (including Collegiate Institutes.) At the Universities, exclusive of those faculties such as Medicine, Divinity, etc., (which the High schools could not relieve) there are certainly not more than 6,000. In the first year, therefore, not more than 1,500. The exact number of University students is not at the moment ascertainable. The argument is not thereby affected. All other figures are official.

Now it is coolly proposed, for the sake of 15,000 High school pupils who intend taking a University course to sacrifice the interests of the rest of the 32,612. There is no alternative unless to increase the High school teaching staffs, and thus compel the general public to pay for the first year of the University course of this small but highly favored class.

But what would you have, you common people? The University of Toronto must have relief from overcrowding in the junior years. President Falconer has said so, and added, apparently as an afterthought, that "it would benefit Provincial cities and towns by taking the higher education into their midst."

That afterthought ought to be big with suggestiveness to the Universities in Eastern and Western Ontario. If treated as generously as the University of Toronto is treated perhaps the overcrowding of the junior years at this institution might be effectively relieved, not to speak of the benefit to our several midsts.

It is, however, the High School question that we wish to consider just now. As matters stand the High School curriculum, instead of being framed in the interests of the vast majority, is largely shaped to prepare the few for the university. If this be the object of secondary education then our whole High School system is a huge imposition and a flat failure. If secondary education is good and desirable in itself, then the scheme should be arranged accordingly, that is, in the interests of the 32,612, and not in the interests of the 1,500.

There is some healthy dissatisfaction with things as they now stand. The Principal of a High school voiced this protest before the Educational Association:

Principal Bonis in his paper said that during the last twenty years the list of subjects prescribed for the High School students has undergone considerable change, but the process has been one of accretion rather than development, new subjects having been added from time to time in response to the demands for a curriculum which should be abreast of the times, especially in its relation to the arts and sciences. The result has been an unwieldy and heterogeneous conglomeration of studies overburdening the student by its weight and complexity. Genuine interest could hardly be expected from students struggling with 14 or 16 subjects on his weekly calendar. The enthusiasm which has been so marked in the self-made men of the world, such as David Livingstone and Thomas Edison, is absolutely lacking under our system, while the great pedagogical principle of association of ideas in the acquisition of knowledge cannot be properly brought into play with the rapid alteration of ideas necessary.

There is a man after our own heart. Anyone who knows anything of High schools or High school graduates will wish him Godspeed.

Not by adding the first year's University work to the already overburdened and unwieldy curriculum will the desired reform be attained. We want a revision and simplification of the High School course, not according to the needs of Toronto University, but in the interest of secondary education in Ontario.

Until recently, secondary education was accessible only to those in the immediate vicinity of the High school town or village. Seventy-five per cent. of the rural population were practically debarred from its benefits, though allowed to share in its burdens. Unquestionably the most important and progressive step in our educational development in a quarter of a century was the establishment of continuation schools.

These have placed within the reach of all progressive rural communities the facilities for secondary education from which they were hitherto debarred unless pupils incurred the additional expense of boarding away from home. Continuation Schools saved not only this additional expense, but obviated the necessity of placing immature children, of unformed habits, beyond the reach of home influence. A sad experience convinced many that secondary education was too dearly bought at the risks incurred.

Decidedly Continuation Classes are a great boon. The number of pupils in attendance in 1910 was 5,917, and the system is susceptible of much greater extension. These schools at present prepare for the Matriculation and Entrance to Normal Examinations. And they do it well. Above all other advantages, in our opinion, is the fact that they permit 6,000 children to do High School work and at the same time remain under the holy influences of home life.

Are we going practically to destroy Continuation schools in order to relieve the over-crowded classes of the University of Toronto?

We want revision but "revision downwards." Let us not always look up to the convenience of the University, but glance down at the needs of the people. We have in this province enrolled in the Public schools 401,882; in Catholic Separate schools 57,263; and in Protestant Separate schools 419, making 459,564 in all the primary schools. (In passing it may be noted that as we are one-fifth of the population of Ontario at least 35,000 Catholics attend Public schools.) In High schools, Collegiate Institutes and Continuation schools there are 38,

529, or 91 per cent. of those enrolled in primary schools. If High schools should be conducted in the interests of secondary not University education, emphatically, also, should primary schools be conducted in the interests of the 500,000 who go no further, and not for the sake of the 40,000 who go higher.

There is something in a name. High School Entrance should be Public School Leaving, Entrance to Normal and Matriculation should be High School Leaving. Though the marked tendency against which we protest makes the present terms most natural and appropriate.

We are glad to see that dissatisfaction in this regard is becoming articulate. The following is taken from the Free Press:

The curriculum for the entrance to the High School Examination came in for a severe handling by Principal W. J. Snelgrove, of London, who urged a greater elasticity in the educational system of Ontario. In an address before the Public school department of the Educational Association he spoke of the appeal of the London teachers last year against the examination and said that it was not from any selfish motive of the teachers. The faults of a system that allowed a boy or girl to go into High school when they were not really ready and who generally quit after the first year discouraging.

Of course many quit! Why should they go on?

Principal Snelgrove is facing in the right direction; but note how the unconscious bias of the present system impels him to consider chiefly the few who go to the High school rather than the many who do not.

Let the primary school course be conceived and carried out solely with the view of serving the best interests of the 459,564 primary school pupils, 90 per cent. of whom receive no other school education.

Then the character and scope of the leaving examination which should replace the entrance, will be determined with a single eye to the best interests of efficient primary education.

Public school graduates should be entitled to enter the High school, where, likewise, the course or courses should be conceived, planned and carried out entirely with the view of affording secondary education useful and desirable in itself. Incidentally it should prepare for the university.

Finally, the Universities must accommodate themselves to the system of education based on the good old principle of the greatest good to the greatest number.

"Lack of financial support" is a subject of complaint. Did it ever occur to the University to ask the desired financial support, not from the Ontario Government, but from those who profit by its courses? It might help to relieve overcrowding.

If the latest recklessly selfish demand of the University of Toronto brings home to the people of Ontario the absurd tendency of our whole educational system, it will have rendered an important service to education.

DIVORCE IN THE MIDDLE AGES?

In the Majority Report of the Divorce Commission we read the following:

The hardships which result from holding marriage indissoluble were, however, (in the medieval period) mitigated by a system of effecting complete divorce by means of decrees of nullity, the grounds for which were numerous. Referring to the rules as to the forbidden degrees of consanguinity and affinity, Sir Lewis Diddin says: "These elaborate and highly artificial rules produced a system under which marriages, theoretically indissoluble, if originally valid, could practically be got rid of by being declared null, ab initio, on account of the impediment of relationship."

On account of the wide dissemination of the report, this assertion will, no doubt, take its place as an unquestioned truth in the Protestant tradition.

The impediments to marriage in the Middle Ages were practically the same as they are to-day. Do these impediments, in our day, amount to practical divorce in the Catholic Church? The world recognizes that they do not. Should not the presumption be that in the Middle Ages, likewise, the result would be what it is to-day?

The Report is one thing; the voluminous mass of evidence on which it is based is another.

In an able article in the current Month Father Sydney Smith delves into Minutes and brings to light the flimsy grounds on which the assertion in the Report is based.

We shall quote just one gem that Father Smith evidently thought should not be allowed to blush unseen in Vol. III, Q 38,786 of the Minutes.

Sir Lewis Didden was examining Professor Denney, who had maintained that the facility with which marriages could be declared null ab initio constituted practical divorce.

Sir Lewis asked him as to this, "Have your researches enabled you to say whether, in fact, marriages were often put an end to in that way. . . . I mean, was there a body of litigation of that kind, comparable, for instance, to the number of divorces in England now-a-days in a year? The reason I ask is because I have had recently to look into that a great deal myself, and I cannot find in England any trace that there was a very large number of these cases?"

This admission of Sir Lewis Didden will for most people lie buried in the voluminous Minutes; while the quotation from Sir Lewis Didden's book will lie brazenly in the widely read report.

Didden's book, "Reformatio Legum," was written before he had occasion to make the investigations to which he refers.

To the very pertinent question asked by Sir Lewis Didden, Professor Denney had nothing to reply except to refer to the general statement in the Augsburg confession. Thus history is made.

THE MONKS OF CALDEY AND THE NUNS OF ST. BRIDE

The conversion of thirty Anglican monks and thirty-seven Anglican nuns is an event of momentous and significant interest in the religious life of England. In this issue we reproduce from the Tablet the account of Dom Bede Camm, himself a convert, and at present Abbot of the late Anglican monastery.

These holy and spiritual men and women thought to revive in the Church of England of to-day the contemplative life of England's Catholic past. They loved England; they loved the Church of England. Kindled by the vision of all that the rule of St. Benedict had done for England and for religion in England, their zeal would re-establish the Benedictine life within the Anglican Church. They lived as their spiritual forefathers lived in accordance with St. Benedict's holy rule. By the intercession of St. Benedict they have now been led into the fulness of membership in the Benedictine family. As such, their example, their prayers and their work will henceforth be a hundred-fold more effective in realizing the hopes that inspired them to revive monastic life in England. They builded better than they knew.

A RECKLESS MAYOR

A subscriber in Quebec has sent us a copy of L'Action Sociale, containing a letter of an English-speaking Catholic, drawing attention to a statement made by the Mayor of Toronto at an Orange gathering in Windsor. Said the Mayor: "Marriage laws in Quebec are a disgrace to the Empire. Not a marriage of Roman Catholics but can be invalidated on some pretext. This church is in itself a divorce court. You could not go to Reno and get a judge to annul a marriage on such grounds."

The surprise is not that an Orangeman should make such a statement but that such a person should be mayor of a city like Toronto. We cannot believe that this pronouncement was made through ignorance, because the mayor of Toronto is an educated man. We will leave our readers therefore to designate what class to place him in. We would not refer again to this matter were it not that we wish to draw attention to another point to which an "English-speaking Catholic" refers. He calls attention to the fact that Toronto's wealth and consequent extension has been built up largely by money received from the Catholic province of Quebec. Toronto in its enterprises appeals to the whole Dominion. Notwithstanding this, Toronto is on record as a city of bigotry to an extent quite equal to that of Belfast. It was suggested by the writer that on this account Catholic Quebec should give the cold shoulder to the grip men from Toronto. We may say of Belfast too that while it is intensely Orange and bigoted it draws its life-blood largely from Catholic Ireland. There, too, non-intercourse with Belfast in business matters has been suggested. We must confess we do not favor a movement of this kind as regards either Toronto or Belfast. Two wrongs will never make a right. People of all creeds and of all nationalities in this Dominion of ours

GOD, FREE WILL AND SIN

A correspondent writes that a non-Catholic friend proposed to him the following difficulty: "God knowing beforehand that man will commit sin must be the author of sin, since He does not prevent man from sinning."

A good many people who think they can think fonder in this quagmire. To get a grip of the facts of the case we must think of one thing at a time. We may assume that your friend conceives of God as omnipotent. He therefore could create man and endow him with free-will. He could leave man free to obey Him or disobey Him.

Whether He did or not is a question of fact. Is man free or does he act from necessity?

This is a fact not proved by argument but by experience. Do you not know that you are free? It is a fact of experience with every normal human being. All human law and legal penalties would be absurd if men acted from necessity and not freely. That man enjoys free will is not only a fact of individual experience, but of the experience of the whole human race.

Lunatics and abnormal individuals who profess to doubt this patent fact do not affect the common consent of mankind.

God created man endowed with free will. Man is therefore free to choose good or evil; free to sin.

The difficulty is in your friend's mind. He cannot see how man must not of necessity act in the manner foreseen by God.

He has no idea of what time is in itself. We cannot easily get rid of the notion of time which limits our knowledge, and conditions our thinking. We even speak and think of eternity as endless time. But time is essentially finite; time had a beginning and will have an end. Time is ever-passing; eternity is ever-present. There is no future with God, there is no past. We are prone to think of Him as limited and conditioned as we are, whereas He is the Absolute, the Unconditioned.

God's knowledge of man's abuse of free will no more causes that abuse than your knowledge of the sun shining causes the sun to shine.

Those trained in Catholic philosophy and theology are accustomed to think of God as free from limitations and conditions. But the greatest of philosophers and theologians believe in all humility the mysteries which He has revealed, knowing well that the puny mind of man cannot fathom the depths of the wisdom and knowledge of God.

MISTAKEN ZEALOTS

About a year ago the sensation of the day amongst some of our prejudiced fellow Canadians in the East was what was called "Revelations of Mr. L. Krzyzysinski." We think the story came from New Brunswick that this gentleman had entered the Baptist fold, was in McMaster University, Toronto, and had made some revelations in regard to his imprisonment in a monastery in Quebec. Some time afterwards he wrote us that there was no truth in the statement. We received another letter from him on the 25th of March last, addressed to the editor of the RECORD. We commend it to our Baptist friends who rejoiced at what appeared to be another defection from the Roman fold:

My Very dear Friend,—I am delighted to learn that you have such a beautiful paper, the CATHOLIC RECORD. Since the time I received it I see more clearly the life of a real Christian spirit and of the truth. Truly I like it best of all the papers in which is nothing more than a shadow of the truth, and in addition to that a quite different understanding of the right, holy, immaculate way of a religious spirit.

L. KRZYZYSINSKI

AN ORANGE "LECTURER."

In the neighborhood of Tweed, Ont., they have some typical Orangemen. They attended in considerable numbers what is described as a lecture given by a person named "Rev. Clearmont," in the town hall. Rev. Clearmont claims that he had once been a member of the "Church of Rome." Furthermore, he declared that Catholicism was a menace to the nation. The Tweed Advocate editor investigated the quality of the audience and found that "only two of Tweed's business men were present, namely: Mr. Alger, editor of the Tweed News, who acted in the capacity of usher, and Mr. J. Farrer, a furniture dealer." Rev. Mr. Clearmont, the Advocate says, opened the proceedings by the singing of a hymn and then very politely asked if there were any clergymen in the audience, and if so would they kindly lead in prayer. There was no clergyman present and the lecturer proceeded to "invoke the blessings of God upon himself and asked His guidance." The Advocate editor proceeds to say

that Mr. Clearmont's address "developed into one of the most dastardly attempts at sacrilege conceivable, part of which we will omit on account of its vulgarity and on account of our utter disrespect for indecent English vocabulary." Further on the editor proceeds: "Here his lecture developed into obscene language not fit to be put in print, which certainly must have been very embarrassing to the ladies present." An enthusiastic Orangeman in the audience was stirred to the depths by the "lecture," and the editor of the Advocate says he asked, "What right have you Protestants to vote for a Catholic premier?" After which this defender of civil and religious liberty impressed upon his hearers that "they must keep the Catholics out of power." Whenever the typical Orange leaders are given an opportunity of speaking out at meeting, of orating in county lodges or provincial lodges we are given indubitable evidence of the ward politician in harness. Scratch the Orange leader and you will ever find the scheming politician. The wonder is that he has so many dupes, for dupes they are, led as sheep to the political wigwag by the higher-ups who have their eyes upon Ottawa, keenly scrambling for the crumbs that fall from the table of the Privy Council chamber. Verily Protestantism has reason to be ashamed of Orangemen.

MR. CROSBY AGAIN

A few weeks ago we referred to the extraordinary appearance at an Orange meeting of Mr. A. B. Crosby, ex-Mayor of Halifax and ex-M. P., and to the even more extraordinary sentiments to which he gave expression at that meeting. We expressed the hope that he would be heard from with a statement that he was misreported, or, if he were correctly reported, that he unequivocally and categorically retracted the objectionable declarations made at the meeting, more particularly with respect to Catholic schools. Mr. Crosby has been silent; and we must assume that he is satisfied to be put down as opposed to the policy of the Catholic Church in the matter of education, and to be the applauded hero of the Orange lodges and the Orange press. The Orange organ says that his address "was a very fine one indeed." The prejudiced writer informs us also that stirring addresses were delivered by Archdeacon Armitage, and a Universalist clergyman, Rev. C. H. Pennoyer, in which the Catholic Church came in for much attention. We find furthermore that the organ now commends Mr. Crosby every little while as one who feels that his church is making a great mistake in its policy of Separate schools.

It is hard to have patience with the Catholic who thus makes a fool of himself. But it is well to have matters clearly understood. The enemies of the Church, the bigots, ignorant and otherwise, will quote the opinions put forth by Mr. Crosby as those of a representative Catholic, as those in fact of a large body of Catholics who think as he does but are afraid to speak out. His name will be applauded in the Orange lodges; at gatherings on the 12th of July he will be referred to as an enlightened and independent Catholic, who has opinions of his own on the school question.

He is welcome to whatever satisfaction that may bring him; but he may rest assured that the bishops and clergy of the Catholic Church, and their loyal laymen, from whom he appears so anxious to differ, will not relax any fundamental principles on the supreme question of education. No doctrine or policy of the Church will be changed to please Mr. Crosby or the body of fanatics with which he has chosen to associate.

In a contest on a question of faith or morals, on a question of church policy between the Catholic Church and Mr. Crosby, the result is not like to seriously damage anybody or anything but the foolish Mr. Crosby himself.

THE PERSECUTED IRISH PROTESTANTS

If we have not a very high opinion of the veracity of the leader of the anti-Home Rule forces we must plead guilty to an unbounded admiration for the brilliancy of their imagination. During the debates on the present Home Rule Bill they treated us to the most blood-curdling prophecies of what will happen to the poor persecuted Protestants of Ireland if the majority of the Irish people get a voice in the management of their own affairs. We are to suppose, of course, that under the present regime the Catholic majority is being spouted with kindness by the dominant Protestant minority. Facts are stubborn things, however, and the most cursory examination of facts in this case proves conclusively that the Orange slogan of "Equal Rights" works out in practice "No rights for Papists." Some years ago a writer in the Dublin Leader, in a series of articles entitled "Three Railways and a Bank" revealed the most monstrous conspiracy for the exclusion of Catholics from any position of trust or importance in these four big corporations, the directors of which were almost exclusively Protestants. And this, too, in spite of the fact that, practically speaking, the entire revenue of these corporations was drawn from Catholic sources. Things have improved a little since then in consequence of the Leader revelations, but even to-day the boycotting of Catholics is still notorious. The same is true of all the government departments. Protestants fill all the positions worth having. Protestants are regularly promoted over the heads of the Catholics, and should there not be a suitable person of that persuasion for the position a Protestant is imported from England. A very glaring instance of this occurred recently when the Secretaryship of the Dublin General Post Office became vacant. In the ordinary course of events the position should have gone to a Catholic member of the Dublin staff, who had all the qualifications necessary to fill it. However he was passed over, and a gentleman from London was dumped into the Dublin vacancy without any qualification except that of religion. Sir Horace Plunkett, when Vice-President of the Department of Agriculture, broke with the tradition for once, and appointed a Catholic to a responsible position, with the result that he him-

self was dismissed. To illustrate how thoroughly the Protestant Ascendancy in Ireland has mastered the art of boycotting Catholics we may cite the staffing of the government department known as the Board of Works. Of the nominated positions in this preserve of the "Saved" followers of the Reformation, the "Idolators" hold 6 out of a total of 65, and draw in salaries \$10,000 as against \$220,000 paid to the adherents of the faith of the minority. We suppose some people will call us bigots for drawing attention to the disparity between Protestants and Catholics in such public offices, the while they protest against making religion a factor in seeking such positions. But will anyone say that the following table of the comparative number of Catholics and Protestants in a few of the Government Departments is the result of mere chance?

Table with 2 columns: Catholic, Protestant. Rows: Board of Works, Land Commission, Valuation Office, Local Government, Board.

In these four departments the Catholics, although more than 1/3 of the population hold 93 of the nominated positions, whilst the Protestant minority of less than 1/3 hold 229. Regarded from the point of view of salary the contrast is just as glaring. And be it remembered that there are 38 other government departments in which the same boycott of the "Idolators" is in force. It cannot be pleaded that suitable Catholics cannot be found for the positions, for we find that in the Board of Works, for instance, they hold 46 as against 14 of the positions filled by open competition. Does not this shameless and systematic exclusion of Catholics from public office throw a glaring light on the Orange opposition to Home Rule? They are against Home Rule not because they fear that an Irish Parliament will discriminate against them, but because they know that it will make it impossible for themselves to discriminate against the great majority of their fellow-countrymen. Under Home Rule all will have an equal chance, but this is the very last thing the old Ascendancy wants. Monopoly, not fair play, is their gospel. And all the while they were practising this boycott of the "Idolators" they were shouting from the housetops "Keep religion out of public life," which, being interpreted, means "Keep adherents of the Catholic Faith out of all the fat jobs."

COLUMBA.

NOTES AND COMMENTS

THE INFORMATION which comes to us through the medium of the daily papers to the effect that the Jesuit Fathers have purchased a tract of land near Guelph, and will erect thereon a Novitiate for English-speaking aspirants to the Society, will be received with much satisfaction by the Catholics of Ontario. It may, we think, be taken to indicate appreciation on the part of the Society of the growing importance of the English-speaking missions in Canada, and a determination to keep abreast of the development of the country in regard to its religious and educational requirements. Heretofore all the Society's novices, both English and French-speaking, have been trained at Sault au Recollet, near Montreal, and the venerable institution there has become rather a sacred spot, not to Jesuits only, but to the many thousands of secular priests and laymen, who in the course of years have found within its hallowed walls a temporary retreat from the cares and distractions of life. That with the establishment of a novitiate in this Province, this tie will, in a measure, be severed, will cause something of a pang to the hearts of those who have been so privileged in the years that are gone.

THERE IS A certain historical fitness in the selection of Guelph as the site of the new Novitiate. The Fathers have been settled there for over sixty years, and it is the only parish which they now have in the older part of Ontario. In 1851 the late Father John Holzner, who for two years had been superior at Wilmet, in what is now the county of Waterloo, was, by request of Bishop de Charbonnel, placed in charge of the mission of Guelph, which up to that time had been served by secular priests. Since then many of the most distinguished Fathers of the Society have resided there, and the memory of their ministrations is a treasured possession of its people, and of the Diocese of Hamilton as a whole. The magnificent Gothic

church which crowns the "Catholic Hill," the Rectory, a Loretto Convent and two schools which surround it, and the splendid St. Joseph's Hospital and House of Providence on the outskirts of the city, are the material evidences of the zeal and prudent administration of the Fathers: the deeper evidence lies in the spiritual life of the parish and of the number of its sons and daughters who have found their vocation in the priesthood or in the religious life. Guelph has always been fruitful in the latter and with the coming of the novitiate vocations to the Society of Jesus itself, and to the priesthood, may very naturally be expected to increase.

CONTEMPORANEOUSLY with the revision of the Catechism in Canada the subject is up for discussion in the United States, where, as a recent writer in America remarks, "a tendency has developed to inundate the country with new catechisms,"—a method which, as he further remarks, leads to chaos rather than to the uniformity which is, on all hands, the admitted desideratum. Unlike Canada, Butler's catechism has not been the standard of religious instruction by the United States, that function having in the main been discharged by the Baltimore Catechism, which in its essential features dates back to the time of Archbishop Carroll. That there is some need for revision of that time-honored manual, seems to be generally admitted but that any such revision must be based on the text of the Baltimore Catechism is stoutly maintained by practically everyone who has taken part in the discussion. No definite project for revision, however, has as yet been formulated, although a committee, under the presidency of the late Archbishop Kane of St. Louis, was named for that purpose some years ago. For some reason or other nothing came of this, and a fresh beginning has to be made.

THE INTEREST taken in the discussion, and the vigor with which suggestions have been offered, point to an early revival of the project, and to a satisfactory solution of the problem in the near future. The means adopted by the Archbishop of Toronto and the Bishop of Victoria for gathering and co-ordinating suggestions and ideas towards a new catechism for Canada, might well commend themselves to those having revision in hand in the United States. Catholics of the two countries have so much in common, and inter-change of ideas and of persons has become so much a matter of course, as to render the question of catechetical instruction, like so many other things, a matter of mutual interest and concern.

WITH THE rapid development of Northern Ontario and of the vast extent of territory bordering on Hudson Bay, the attention of the world is being drawn anew to the wonderful possibilities of that great inland sea, the third largest enclosed body of water on the globe. A writer in the American Review of Reviews has been making some comparisons and enlarging upon the commercial possibilities of Canada's rich possession, concluding that the far-reaching expanse of continent which drains into it will become the seat of a peaceful and prosperous nation which in the extent of its undertakings and the influence it will exert upon the world's affairs, will far outstrip the empires of old and surpass even the greatest of modern nations.

THE PROSPECT certainly cannot be other than inspiring to Canadians of the present day, but to be worthy of their heritage it should carry with it a due sense of the responsibility which rests upon them as a free and vigorous people. Above all, it should not give place to idle boast or to a spirit of vainglory. A people can be great only in proportion to their sense of moral accountability, and where this is lacking, as history only too clearly proves, all their prosperity, all their progress, and all their apparent greatness rest upon a foundation of sand. This truth, old as the race, is too apt to be lost sight of in the rush and turmoil of modern material progress, but where it is kept in everlasting remembrance that nation shall retain the freshness and vigor of youth beyond the allotted span.

BUT AS to Hudson Bay, Canada may well meditate upon the immensity of its area and the magnificence

of its possibilities. Beside it Lake Superior, the largest body of fresh water in the world, is little more than a big pond, for Hudson Bay covers an area more than ten times greater. To be exact, it covers an expanse of 355,000 square miles, is 800 miles in length, and 500 in breadth. Hudson Strait, its outlet to the ocean, is 500 miles long with an average breadth of 100 miles, and can be rendered navigable for six months in the year. By that route, Winnipeg, and the great North West are brought 1,000 miles nearer to Liverpool, and the Bay itself (why should it not be called a sea?) drains an extent of country rich in resources beyond the dreams of avarice. Further, it is wholly a Canadian water, and so long as Canada is true to herself, must remain her treasured possession. It requires little power of imagination therefore to picture it as one of the world's greatest waterways, ere many years have come and gone.

MOMENTOUS EVENT IN ENGLISH RELIGIOUS LIFE

CONTINUED FROM PAGE ONE

the supreme blessing of admission into the one true Church of Christ.

The extracts already given are sufficient to show that they have not acted hurriedly or without deliberation and prayer. The Church Times, in two separate articles, accuses them of doing things in a hurry, which forebodes ill for their future, and also of having been on the brink of cession for over a year—accusations which mutually destroy one another.

The future is in God's hands and those of His vicar on earth. As I write this Caldey is joyfully expecting the visit of the Bishop of Menavia and the Abbots of Downside and Maresous, who are most kindly coming to help and counsel us. Meanwhile the monks have been preparing, under my guidance, for their reception into the Catholic Church. This reception will not be long delayed. I said the first Mass at Caldey on Friday, February 28, feast of the Five Wounds, under whose banner our fathers fought and died "for God, Our Lady and the Catholic Faith."

When the harvest is gathered in here I shall proceed to St. Bride's where thirty-seven nuns are eagerly praying for the same Divine graces. The first Mass at St. Bride's was said on Laetare Sunday by the Right Rev. Abbot Avignon, of Caermaria, near Cardigan, who, like every one else in authority, has shown extraordinary kindness to the community in this crisis. On Monday morning the following telegram reached me: Rome, March 2.—Holy Father affectionately blesses new converts on their reception into the fold and prays God to grant them the abundance of every grace. Please express to each and every one of both communities my deepest and most affectionate sympathy.—Cardinal Merry del Val.

"Laetatus sum in his quae dicta sunt mihi in domum Domini ibimus."

THE CONVERSIONS AT CALDEY

BY DON BEDE CANN, O. S. B., London Tablet, March 15

In your last issue I gave an account of events at Caldey up to Monday. On that day the Abbot of Maresous, Dom Columba Marmon, arrived. He had very kindly come from Belgium, at great inconvenience to himself, at our request, and he at once won the hearts of the community. He began to give them a Retreat in preparation for their reception into the Church. They had already begun on Saturday, the Feast of St. David of Wales, a Triduum to the Holy Ghost, in preparation for this great event. On Monday and Tuesday I heard the confessions of the great majority of the community, and when on Tuesday night the Bishop of Menavia arrived, the Abbot of Downside and Abbot Avignon, of the Breton Benedictines at Caermaria, it was arranged that the solemn ceremony should take place on the following day, Wednesday, March 5, which, by a happy coincidence, was the Feast of St. Aelred, patron saint of the Abbot.

RECEPTION

Wednesday dawned bright and fair, though for the last two days a gale had been raging. The sunshine that flooded the island was reflected in the hearts of those who took part in this most moving ceremony. After the community had sung Terce, the Bishop vested, and with his assistants, entered the sanctuary. The Abbot knelt at a prie-dieu at the entrance to the choir. Before him was laid open a book of the Gospels. After the solemn singing of the "Veni Creator," the whole community, kneeling round their Abbot, made simultaneously their profession of faith, and received from the Bishop absolution from censures. I think those who witnessed this ceremony will never forget it. It was certainly the most moving sight I have ever seen, and it was difficult to restrain one's tears. Those who needed conditional baptism then received it from his lordship in the sacristy, and after completing their confessions and receiving absolution, they assembled once more in the choir to sing a solemn "Te

Deum" of thanksgiving. The Bishop then said the Mass, and gave Holy Communion to the neophytes. It would be difficult to describe or even imagine the joy that filled the hearts of all of us that day. In the afternoon, by permission of the Bishop, the Abbot Maresous sang Pontifical Vespers, assisted by the writer and by the members of the community so lately become Catholic.

It was certainly difficult to imagine that they were such recent converts, so beautifully were the chant and the ceremonies executed. The church is small, indeed, but it is in admirable taste, and the high altar is a most elaborate and beautiful piece of workmanship. It contains a painting of "The Passing of St. Benedict," executed by a well-known artist, who is a member of the community at St. Bride's Milford Haven. The choir stalls, the side altars, images, and the ornaments of the church are at once artistic and refined. Indeed, it would be difficult to imagine a more perfect little church interior than that of this Abbey of St. Bernard of Caldey, now so happily brought into the unity of the Catholic Church. Before Compline, the Bishop gave Pontifical Benediction of the Blessed Sacrament, and this was also a function which it will be very difficult to forget. The Abbot of Downside completed the offices of the day by singing Compline. On Monday the Bishop is to administer the sacrament of Confirmation, and the first stage of this great work will be completed.

THE SISTERS AT ST. BRIDE'S ABBEY

But his lordship had yet other work to do and another harvest to reap. On Thursday he and the Abbot of Downside proceeded to St. Bride's Abbey, Milford Haven, leaving the Abbot of Maresous to continue his Retreat at Caldey. The community of St. Bride's has been known to me for the last twenty-four years. It was then a very small body of nuns, established at Feltham, in Middlesex. Later on they moved to Twickenham, and a few years later to West Malling to an old Benedictine abbey presented to them by the late Miss Boyd, herself afterwards a convert to the Catholic faith. Two years ago the Abbess, Dame Mary Scholastica Ewart, found it necessary to leave Malling, which had become too small for the needs of the community, and to move to a large, old Georgian house, standing in extensive grounds on the borders of Pill Creek at Milford Haven. This house, which is associated with the memory of Lord Nelson, though far from beautiful, is roomy and convenient, and its beautiful situation and wooded grounds make it very suitable for the needs of an enclosed community. The nuns have added a temporary church and a wing of cells. The community, which has been closely associated with Caldey for some years past, has for a long time been looking forward to the moment when they could make their submission to the Catholic Church. With two or at the most three exceptions, they are united in heart and soul, and it is impossible to describe their joy at the thought that their long period of waiting is at last ended. As at Caldey, so here, we examined each member of the community separately, and satisfied ourselves that they were taking this step solely from conviction, and unmoved by any personal influences. The Abbess showed us a remarkable syllabus of instruction in Catholic doctrine and Church history, which had been given during the last twelve months to the nuns by a member of the community, herself a highly trained and most capable teacher.

It is feared that the conversion of the nuns at St. Bride's will involve the loss of considerable financial resources, but they are prepared for any sacrifice that God may ask of them in return for the priceless gift of faith.

The Abbot of Downside had to leave us, to our great regret, early on Friday morning, and the Bishop and myself spent that day in hearing the nuns' confessions. It is impossible to say a word of the extraordinary kindness that Bishop Mostyn has shown throughout this crisis. He has been a true father to both communities, and has completely won their hearts. The kindness of the Abbot of Downside, in coming so far to give us the encouragement of his presence and the benefit of his monastic experience, is also immensely appreciated. All of us indeed feel that we have been more than fortunate in those whom God has sent to our help.

On the evening of Friday, March 7, a little before 6 o'clock, the nuns grouped round the Abbess in their choir, made their profession of faith, just as their brethren had done two days before at Caldey. It was the Feast of the Most Precious Blood of Jesus, and one could not but feel how appropriate were the words of the *sortes liturgicae* of the day: "Redenisti, nos Domine in sanguine tuo, ex omni tribu, et lingua, et populo, et natione; et fecisti nos Deo nostro regnum. Misericordias Domini in aeternum cantabimus; in generationem annuntia veritatem tuam in ore meo."

On the following morning, Saturday, March 8, the Bishop said Mass, and gave the community their first Holy Communion, while I was privileged to say the Mass of thanksgiving, after which once more, with hearts full, we raised our *Te Deum Laudamus*. As I write, the Bishop returns to the island for Sunday, intending to come back after a few days to administer confirmation and receive into the Church one or two

who were unable through sickness or other cause to be received with their sisters.

THE FUTURE

Those received at Caldey at present number twenty-two, and those at St. Bride's thirty-four and it is hoped that there are others yet to come, besides several seculars. In any case, this event is, so far as I know, unprecedented in the history of the English Church. Catholics, while thanking God for the graces He has so abundantly poured out on these favored souls, will not fail to pray that they may persevere to the end in the faith which they have embraced so joyfully, and in their holy vocation of prayer and penance. It would be premature to discuss in detail the future of these communities. That rests in the hands of authority, but it may be said at least that the Bishop and Abbots, who have consulted together on this point, are unanimous in the hope that these communities will continue on the same lines as at present, and that those who have already given themselves to God in what they believed to be His Church may, now they have found the way into the true home of their souls, continue to serve Him

MARY

What shall we name the baby? Faith, dear, our only choice Must be that name of woman The angels love to voice; The name yer Dad—God rest him— Was pleased to give you, too; An' may our baby wear it As dacin'tly as you. There's one title, indade, For the mother and the maid, An' I'll hear no opinion, conthrary. A fig for the claims Of the high-soundin' names! There's none o' them pretty as "Mary." So, there's the name for baby. We'll make her love it, wife. An' let nobody change it, Or "Mame" the child for life. We'll have no "Mae" or "Mazie," Nor Frinchieffed "Marie." Jist "Mary," sweet an' simple, Is what her name'll be. There's one title, indade, For the mother and the maid, An' I'll hear no opinion conthrary. A fig for the claims Of the high-soundin' names! There's none o' them pretty as "Mary." —T. A. DALY, in the Evening Sun.

ORANGE MALIGNANCY IN CANADA

The Ottawa Citizen is distressed over the news from Winnipeg that a colony of several thousand Catholics from the United States is settling in the Peace River country. It sees in them a menace to Canada. They will make their loyalty second to their obedience to an ecclesiastical mandate. They would be welcome as individuals, that is to say, if there were a reasonable hope that their faith would be overwhelmed in the flood of Protestantism, that is swelling throughout the Dominion; but for Catholics to enter Canada with guarantees for the permanence of their faith is intolerable to the Orange mind. Will the Citizen and its readers take the risk of defining the term Canada? Will they point out the constitutional rights of Catholics and the French Canadians? This they dare not do, for it would expose instantly the lawlessness of their agitation. Therefore they prefer to set up a fictitious Canada as the object of their care, just as the Guardians of Liberty in this country set up a fictitious America.



FATHER FRASER AND SOME OF HIS CHINESE PUPILS

with even greater fervor and fidelity. Meanwhile, our hearts go out to those to whom these conversions are at present a source of sorrow, bewilderment, and dismay. There are many searchings of heart in England now, and we can but respect their grief, and pray that Almighty God, in His great mercy, may turn it into joy. May it be far from any of us to indulge in vulgar elation over an event which, while it brings consolation to those who love Jerusalem, is yet a source of such bitter grief to many souls of good will. Some of the letters that had come to Caldey within the last few days have indeed been abusive and cruel, but the great majority have been heartening. If the angel of the Lord has descended to move the waters, we can but pray that his gracious ministry may bring peace and healing to many who seek to do the will of God and as yet know not where to find it.

It has been arranged that Abbot Aelred will make his novitiate under the Abbot of Maresous, who has meanwhile received the two communities as Oblates of Saint Benedict, and Dom John Chapman and Dom Bede Cann will remain at Caldey to train the Caldey community during the absence of their Superior. Dom Cann will also act as confessor at St. Bride's.

Bishop Mostyn administered the sacrament of Confirmation to the Caldey community on Monday morning, and on Tuesday proceeded to St. Bride's to give them the same grace.

METHODIST BISHOP

EXTOLS THE WORK OF CATHOLIC CHARITABLE INSTITUTIONS

Philadelphia, March 13.—Bishop Berry, presiding over the Philadelphia Methodist Episcopal Conference to-day, declared that the Methodists would have to take a leaf from the books of the Catholics if they hoped to grow and become a world power. He said the Catholics could teach the members of other denominations a great deal through their charitable work. He said: "I do not say that the Catholic Church with premeditations and plans uses its great charitable institutions as a method for propaganda for evangelism, but I do know that the Catholic orphanages and hospitals and all its great institutions have become a tremendous force all over the world. "I do not say of Protestants, who go to Catholic institutions and hospitals, that there is any attempt to proselyte them, because I do not know but these patients cannot help but be impressed by the spirit of benevolence displayed there. "The Methodists are too busy with revivals to do much. We began too late."

Many a man prides himself on his judgment when he is merely a good guesser.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser. Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Table listing remittances from various subscribers and friends, including amounts like \$440.00, 1.00, 5.00, etc.

The words you utter have a vital power, they do not die after you cease to speak, but go on in the silence making ripples as a stone moves the waves long after it has been dropped into them.

Give us courage and gaiety and the quiet mind. Spare us to our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving to one another.

DEATH OF FATHER BUCKLEY

Sarnia, March 30.—Rev. Father Buckley, parish priest of Corunna, diocese of London, one of the most estimable priests in the province, and a member of the Community of St. Basil, died suddenly Friday evening at Port Huron from an attack of apoplexy. Having learned that the Superior of the order was about to leave for Europe on Monday evening he set out to visit him before his departure. Coming to Sarnia, he remained with Father Kennedy over night.

On Tuesday, though ill, he insisted upon continuing his journey to Detroit, but on his arrival at Port Huron he was so much worse that he was unable to proceed. He visited Father McManus, where a doctor was consulted, who prevailed upon him to remain quiet. Friday evening he grew worse suddenly, when he was seized with apoplexy at 3 o'clock, to which attack he finally succumbed. The death of Father Buckley came as a sad surprise to his congregation in Corunna and to his many friends in that vicinity and in Sarnia.

Example is the most inspiring discourse that can possibly be preached.

Among the countless problems presented to the mind, there is none more difficult than to distinguish clearly between the will of Providence and the accidents to be surmised of daily life—to know when one should submit to circumstances and when one should rise in rebellion against them.

Many are those who openly boast of illustrious ancestors in order that they may shine by reflected light, ignoring the fact that by so doing they are acknowledging their own inferiority; that they have retrograded; that they are literally descendants. They forget they are compelling attention to their own littleness by contrast.

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FIVE MINUTE SERMON SECOND SUNDAY AFTER EASTER

BEARING JUSTICE Who, when He was reviled, did not revile when He suffered. He threatened not; but delivered Himself to him that judged Him unjustly." (1 St. Peter 2:23.)

One of the hardest trials, my dear brethren, to which we can be exposed; indeed, perhaps the hardest one of all, is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion; no, there may be only a few who share in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, that that one has belied them? It is of little use to point out that the person who is or seems to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually believe the charge, and feel not only justified, but even under an obligation of conscience in making it, and thus be guiltless before God. No, the sting is perhaps even greater, that he should believe a thing about us that we feel is not true, and could not be.

Nor is it enough to say that there are many things which we ought to be judged guilty of, but are not; and that so we can afford to take some punishment that we do not deserve, as we escape a good deal that we do. No, we say to ourselves: "I would not mind it so much if it were true; I would rather take the burden of all the many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but we feel as if it were. I think, then, that to find a real cure for our heartache about matters of this kind, we must take the one which St. Peter gives us in this epistle to-day. We must take refuge under the shadow of the cross of Him, Who, as the apostles says, "suffered for us, leaving us an example, that we should follow His steps." The cross of Christ is the only remedy in the last resort for all the pain and misery of the world, as well as for its sins; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, lay to heart our Lord's example in this matter, as St. Peter tells us: let us keep it always by us, to be ready for use at the first moment. Let us consider the false judgments that are made about us, miserable sinners that we are, compared with that which was passed on Him, the saint of saints; on Him Who was not merely holy, but holiness itself, the source of all sanctity, the Giver of every virtue that we can have. Let us consider how He was reckoned with the malefactors, how He was condemned not merely to death, but to the shameful death of a criminal; and how not merely one or two, but the crowd of His own people, whom He had come to save, turned against Him and believed all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it was no more rendered in this way insensible to it, as was the false chargeable to the nails driven through His hands and feet. Indeed, that He could much better have borne. His infinite purity and sensitiveness to sin only made these suspicions and accusations of it the more intolerable; physical suffering was little in comparison.

Yet, as the apostle says, in this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled, He reviled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which sinners are apt to take, of accusing His accusers. Let us then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even, if it be possible, to resist for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn but make, as He did, every possible excuse for those who believe us; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

COL. DAWSON A CONVERT

Washington, Feb. 17.—Of late years many of the ranking officers of the United States army and navy have been converted to the Catholic faith, and many of these say that these conversions are greatly due to the good work that is being done by the corps of chaplains.

The average officer, on account of his world-wide life, is naturally most broad-minded, and coming into daily contact with a Catholic chaplain of the service, is open to reason, for he soon realizes that the heart and soul of the priest are for the betterment of humanity and the salvation of the soul.

The latest of the prominent officers to embrace the Catholic faith is Lieut. Col. William Charles Dawson, assistant paymaster United States Marine Corps, and his wife and four children, who were formerly Episcopalians. Col. Dawson has been on duty in the assistant paymaster's office at New York city. He is a native of Kentucky, and was born March 26, 1871, and was appointed to the Marine Corps from the United States Naval Academy July 1, 1894.

GENERAL INTENTION FOR APRIL

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

YOUNG CATHOLIC WORKINGMEN

When our Divine Saviour came into this world, He was free to choose any condition of life He pleased, but desiring from the outset to give human society an example of humility and resignation, He appeared among us as the Child of a workingman. As the reputed son of Joseph the carpenter, He spent thirty years of His life in the little village of Nazareth, in order to enable the condition of the laboring classes and to teach the millions of whom those classes are made up, how to render meritorious for eternity the daily fatigues and poverty and privations they must submit to in this present life.

Before the advent of Christ workingmen were mostly slaves. They were merely the chattels of their owners, deprived of their rights and even of their dignity as men. But of Nazareth the Young Carpenter, for nearly two thousand years the Christian world has been adoring a God under the guise of a Workingman. In the long span of years that has elapsed since His return to heaven, His spouse on earth, the Catholic Church has never ceased to raise her protecting arm over the working classes. During the centuries in which they were deprived of their political and social rights, they found in her a firm defender, who, in the name of religion, founded by a Workingman, rebuked their oppressors to exercise justice and charity.

The more one studies the dim past the more one is convinced of the fact that when the influence of the Church was dominant, workingmen enjoyed a well-being, a security a happiness which is unknown to them at the present day. Employer and employee felt themselves bound to treat each other according to the eternal and unchangeable laws of justice and charity. Under the influence of those laws mutual understanding was easily arrived at and difficulties softened down. Each element accepted its lot with resignation, and peace and harmony were the result.

This would still be the result if the Church were free, as in the past, to exercise her mediation between master and underling. But conditions have changed since workingmen emancipated themselves from the influence of religion. Other motives besides those of resignation and sacrifice swayed them in their activities. In the present age it is the craving for wealth, and for the ease and comfort of life that wealth brings with it, that is uppermost in the thoughts of workingmen; and in order to attain these ends, regardless too often of the moral aspect of the cause, they use the strength that numbers give to press their demands. The master, on his side, untempered by sympathy, and with wealth and cunning in abundance, is only too prone to resent the haughtiness of the workingman. When this resentment takes practical shape the result is distrust, strikes, lock-outs, injustice, bitter controversy, starvation, and even bloodshed. What a change from the ideal conditions of the past!

And yet the Church perseveres in her heavenly task. If the workingmen refuse to recognize her mediation, she still continues her endeavors to bring them to better sentiments. She prays for them, advises, counsels, urges them to peace, instills sound principles into them, so that they may recognize their dignity without losing their immortal souls.

During the present month we are invited to give prayerful consideration to the cause of our young Catholic workingmen, on account of the dangers to which they are exposed from Socialistic principles and other perverse theories. There is a special reason for singling out this class. Demagogues are more prone to address their harangues to men who are still lacking in the knowledge that experience gives and who are readily won over to accept as practical doctrines that are wicked and unjust. Demagogues are quite aware that the minds of youths of the present age are easily moulded, and that any appeal to their latent ambition for wealth and ease will meet with a prompt response. With all plausibility, they put before young workingmen especially, doctrines that excite selfishness, cupidity, hat-

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red of the rich, contempt of authority, etc. Mature age, taught by experience, knows how unsubstantial are the vapourings of demagogues, but young men have not yet learned the lesson. In the question of Socialism, for instance, mature age taught and directed by religion, knows there are human rights that are inviolable; but young and inexperienced workingmen are easily led away by the plausible platitudes of Socialists. The attractiveness of Socialist sophistry warps the minds of our intelligent young Catholic workingmen, and when their appetites for a deeper knowledge of Socialist theories. Schooling of this character will have its after-effects. If the antidote is not applied, a time soon arrives when they themselves become inoculated with doctrines and principles subversive of human society, with the usual itching that all such perverts have to impart their fatal knowledge to others.

This is not a fancy picture. One has only to scan the public press to meet rabid Socialist writers and orators with well-known Catholic names, young men probably of good talents whose little knowledge was for them a "dangerous thing," and whose craving for more was not slaked at the right source. They steeped themselves in Socialistic literature and then turning their backs on the religion of their childhood, began their propaganda in the interests of Socialism. And yet those young Catholics should have been taught that the Church, while condemning Socialism and other perverse doctrines, does not look askance at any effort that laboring classes make to obtain their rights. No one better than the Catholic Church recognizes the deep abyss

DRUNKENNESS CAN BE CURED

OLD FALLACY THAT DRUNKENNESS CANNOT BE CURED EXPLODED Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and creates a craving that is not to be denied, and the man must have whiskey or something that will relieve the craving and build up the system and restore the nerves. Samaria Prescription stops the craving, steadies the nerves, builds up the general health, and makes drink actually distasteful and nauseous. It is tasteless, and odorless and can be given with or without the patient's knowledge, in tea, coffee, or food. It is used regularly by physicians and hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes. Read what Mrs. G. — of Hull says of it and what it did for her: "It is four months to-day since I started to use your remedy. I followed the directions and had the best of results. One week after I started using your remedy the patient stopped drinking and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your remedy wherever tried. I remain, 'Mrs. G. — Hull, Quebec.' (Name withheld on request.)

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that has opened up, in recent years, between Capital and Labor; no one deplores more bitterly than she the unchristian spirit that guides the movements of Capital in this age. She urges workingmen to protect themselves by means of organization and trade unions. She tells them they need not ignore the principles of justice and charity in their endeavor to attain their end, and that she is willing and ready to guide them. And yet while leaving them their independence, and while giving them every opportunity to exercise it, she impresses on them that there are higher interests that must also be considered. The recent Encyclical of the Sovereign Pontiff Pius X. to the Bishops of Germany contains principles that should appeal to Catholic workingmen, and we feel that we can do nothing better in this age of Socialism, Syndicalism, Trade unionism, etc., than to give our readers the substance of it. To begin with, the Holy Father considers it a sacred duty imposed on all Catholic workingmen, young and old, to keep the Catholic doctrine unadulterated and entire, and on no account to allow their faith to be endangered by mingling with neutral or anti-religious agents. Workingmen must hold firmly and profess unshrinkingly the principles of Christian truth entrusted to the keeping of the Catholic Church. Unconsciously, by their membership in neutral societies, they are prone to adopt a species of vague and indefinite Christianity called "interconfessionalism," so common in an age when all forms of belief are tolerated. This is bad enough, but when the vague belief issues forth in acts in daily life, we know that the results must be. And yet a workingman's actions, in so far as they are good or bad in the moral order come under the judgment and jurisdiction of the Church. The Social Question and the various controversies arising therefrom regarding the conditions and hours of labor, salaries, strikes, etc., are not purely economic in character; they must be governed by principles in harmony with the moral law, and therefore they cannot be settled without reference to the authority of the Church. Besides, Catholics, whether workingmen or not, should promote among all classes of society not enmities and hidden grudges, but rather mutual peace and charity.

While the object of unions and workingmen's societies is to secure temporal advantages for their members, naturally those societies are to be preferred by Catholics which are directly under the leadership of the Church, but when this cannot be secured, owing to the fewness of Catholic organization, the Holy Father declares that it is allowable for Catholics to join mixed societies, provided suitable precautions are taken to obviate dangers to faith. In Germany, according to this Encyclical, Catholic workingmen must also enroll themselves in some Catholic society even though doing the same may entail extra expenditure; the interests at stake should make them willing to submit to this sacrifice. There may possibly be less danger to faith in the labor unions of Canada where workingmen are for the most part enrolled for merely temporal reasons, but there is always the danger of Socialism getting a footing therein. Socialist leaders are easily found who are only too willing to instill their doctrines into the minds of workingmen; and with their flowing gift of speech, it is so easy for them to make the unlightened accept as true all the grievances that Labor has against Capital. It is an easy matter for our young Catholic men to assimilate objectionable doctrines which are set before them with all the conviction that truth would call for. If they are not instructed and solidly anchored in sound Catholic principles, they are easily led away by sophistry and lies. Our young workingmen should take these precautions against surprises of this character by reading what has been written on the Catholic side, by studying Catholic authors on Socialism, by seeing and hearing for themselves what the Church thinks of this depraved system. We have no exclusive Catholic trades unions and syndicates in this country such as exist in Germany, but our young workingmen who belong to unions should make up for this deficiency by joining some Catholic society or other, where the atmosphere is Catholic and where the influence of fellow-members will be felt. Debating clubs, reading circles, and other societies organized for mutual improvement are excellent things, and if patronized by our young workingmen will do much to nullify the baneful influences of anti-Catholic writers and speakers. E. J. DEVINE, S. J.

CATHOLICITY'S PROGRESS IN NON-CATHOLIC COUNTRIES The Liberte of Friburg, publishes an interesting article on the gratifying progress which the Church is making in non-Catholic countries. According to its statistics in Germany, where in 1800 there were fewer than 10,000,000 Catholics in 1904 there were 20,380,000. Holland in 1800, had 300,000 Catholics, no bishop and relatively few priests; its census for 1907 gives 1,822,000 Catholics, with 3,758 priests, one archbishop, four bishops and more than 18,000 religious. In Denmark, Norway and Sweden, a hundred years ago, there were practically no Catholics at all; in each of these countries Catholics now number some thousands with conversions steadily increasing from

PRESIDENT SUSPENDER NONE SO EASY

year to year. The most marvelous progress has been made in Australia. Catholicism was non-existent there a century ago; freedom of worship was granted in 1820, and two Irish missionaries began the work of evangelizing the country. To-day there are in Australia more than 1,500,000 Catholics, with 3 archbishops, 14 bishops, 1,400 priests, 5,500 religious and 35 Catholic colleges. Verily the grain of mustard seed has developed into a mighty tree.—Ave Maria.

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Edward Morris, Jr., son of the packer, has just completed eight months of humble labor in cattle,

sheep and hog pens in the stock yards. He did this to learn the business.

Then he was promoted to the sheep houses, and after two months there was put in the cattle pen, where he has worked for the last two months as a buyer among the range cattle and in the Texas division.

And when I looked into her beautiful brown eyes, I saw tears in them for the first time in my life. And oh, how dreadful felt! I flung my arms about her, and kissed her again and again; and I knew that it wasn't true, and that it was only naughty, selfish thoughts, and I told her so, and she held me close to her, and said she knew it was only my anger, and that we would both start the next day with sweet and loving thoughts of each other and of the sewing itself.

THE GENTLEMAN
To be a gentleman it is not necessary to follow the latest styles, wear patent-leather shoes, rainbow-colored socks, and all the other trimmings, writes Rev. E. Kuehnel in the Homiletic Monthly.

And you, boys, to become gentlemen in later years you must be "gentleboys" at the present time. There is an old saying: "You cannot make a silk purse out of a sow's ear."

How are you to go about in this training? From day to day you grow in size and strength of body. From day to day you realize that you can do more, and do better, than a few months ago.

GIN PILLS Relieved New York Engineer of His Kidney And Bladder Trouble
From the early years to old age,—all the time,—the Kidneys need watching. It is probable that care in these earlier days, combined with proper use of GIN PILLS will bring you to the three score year mark, without the suffering which this Engineer underwent.

GIN PILLS are an all-age Kidney and Bladder Remedy. They stop the constant headache, relieve the swollen hands and ankles. They free the joints of Pains and stop that too frequent desire to urinate. These are some of the symptoms you will recognize in Kidney and Bladder complaints. When you start to take GIN PILLS these ailments begin to disappear.

GIN PILLS DO NOT STOP AT KIDNEY AND BLADDER TROUBLE. There are many other complaints too, in which GIN PILLS have done a marvelous amount of good. A Montreal newspaper man tells how he was cured of Rheumatism by the aid of GIN PILLS. Other testimonials show great help in cases of Lumbago, La Grippe, Backache and similar afflictions.

Everything that lives, lives not alone nor for itself.

pretty soon I fell sound asleep in my big chair. This is the part that is so strange: As I lay there asleep, I thought I heard mother calling to me to come to her; so in my dream I jumped down from the chair, and ran into her room. And what do you think happened? Why, there was my patchwork quilt all finished and spread out over mother as she lay there, looking so white and ill, but she was holding a corner of it up in her hand and pointing to the stitches in it. I leaned over and looked at what she was pointing, and, oh, dear me! it seemed that all the stitches I had sewed in with such angry, resentful thoughts had become printed words, and this is what I read in my dream that mother was pointing out to me: "I hate you, mother, for making me sew when I want to go out and play! I'll never, never, never love you any more, and I'll be naughty all the time and every day."

And mother said to me softly: "Is this true, my little daughter? Do you not love mother any longer?" And when I looked into her beautiful brown eyes, I saw tears in them for the first time in my life. And oh, how dreadful felt! I flung my arms about her, and kissed her again and again; and I knew that it wasn't true, and that it was only naughty, selfish thoughts, and I told her so, and she held me close to her, and said she knew it was only my anger, and that we would both start the next day with sweet and loving thoughts of each other and of the sewing itself.

And the next thing I knew, mother's arms really were about me, and I was awake, and found I had been crying in my sleep, and that mother had heard me, and had come to me to comfort me and awaken me. I sat up bewildered. I was so amazed to find I had only dreamed it all. "Isn't it really true, mother?" I asked. And she said: "Isn't what true, darling? And then I told her my bad dream, and she kissed me tenderly, and took up the sewing from the floor, where it had fallen, and showed me that there was nothing but the little white stitches there after all. But I never forgot the lesson I had learned, and after that I sewed happily, and my dear, sweet mother told me stories or read to me, and that hour became the very happiest of my life!"

Let us remember this strange story, little brothers and sisters, and think how we'd feel if all our angry thoughts were to be suddenly printed into letters so that they could be read by others. Let us keep only the sweet thoughts which we'd be glad to have printed.—The Churchman.

And I said to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer it, 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 it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwomen's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll 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 "1900 Gravity" Washer that washes clothes in 15 minutes.

Address me personally—N. J. Morris, Manager, 1800 Washer Co., 357 Yonge St., Toronto.

A Good Used Piano is often better than a cheap new one. We have all kinds of these slightly used instruments taken in part payment on Player Pianos. Send for list and bargain prices. Money, staid and style preferred.

The Ball Piano and Music Warehouses 146 YONGE STREET, TORONTO



GILLETT'S LYE EATS DIRT. FOR MAKING SOAP FOR WASHING DISHES FOR SOFTENING WATER FOR DISINFECTING SINKS CLOSETS, DRAINS ETC. MADE IN CANADA E.W. GILLETT CO. LTD. TORONTO-ONT. WINNIPEG MONTREAL

TEMPERANCE

ALCOHOL AND THE DEATH RATE IN THE UNITED STATES

The registration area of the United States has a system for reporting deaths with the cause of death, etc., and comprises 51.8 per cent. of our national population. In 1908 there were 320,130 male deaths reported in the registration area; 198,858 of these deaths occurred between the ages of 20 and 74. According to the estimate of the medical and statistical experts it was found that 10.3 per cent. of all male deaths and 13.2 per cent. of all adult male deaths were chargeable to liquor. These percentages give us, in round numbers, for the registration area 32,855 male deaths a year as the result of liquor.

We must now try to arrive at some conclusion as to the effect of liquor on American women, says the Bulletin of the North Carolina State Board of Health. In New York City only one-fifth as many women died from acute alcoholic poisons, delirium tremens, as died in London from the same cause; moreover, in an investigation by the London police as to the number of women visiting the saloons it was found that 32,541 women entered London saloons in four hours time. The presence of women in American saloons is comparatively rare. With these facts in mind, and after consultation with statisticians and health officers, Mr. Phelps concludes that the women of this country do not use more than 20 per cent. as much liquor as is used by men. We would therefore, estimate the effect of liquor on our female population as being only one-fifth as severe as its effect on the male population; therefore, if 13.2 per cent. of all male deaths above the age of twenty result from the use of liquor, 2.6 per cent. of all female deaths above the age of twenty result from the use of liquor. Now, there were 209,049 female deaths above twenty years of age in the registration area of the United States in 1908; 2.6 per cent. of this number would give us 5,435 as the alcoholic female mortality of the registration area.

Adding the male and female deaths occurring in the registration area we find a total of 58,288 deaths to be the annual harvest of human life in the registration area resulting from alcoholic intemperance.

HOW MANY DEATHS?

The next question is: If 38,288 deaths occur in 51.8 per cent. of our national population from alcoholic intemperance, how many deaths occur for the whole population from this cause? After making the necessary corrections for the greater fatality of alcohol on urban than on rural populations, and for the difference in the proportion of rural and urban populations in the registration and nonregistration area of the United States it is found that the alcoholic mortality of the nonregistration area is 27,609. This figure, added to the 38,288 deaths occurring in the registration area, makes a total of 65,897 deaths occurring each year in the United States that are chargeable to alcoholic intemperance.

The economic value of the average adult life is estimated by political economists at \$4,000. The 65,897 lives destroyed annually by liquor at \$4,000 apiece amounts to an annual monetary loss of \$263,588,000.

It has been shown that for every unnecessary death there are 700 days of unnecessary sickness. On that estimate alcoholic intemperance produces in addition to the 65,897 deaths 46,127,900 days, or 126,377 years, of individual sickness every year in this country.

Liquor is to blame for 1 out of 12 adult deaths.

Liquor is to blame for 1 out of 10 male deaths.

Liquor is to blame for twice as many deaths a year as are caused by typhoid fever.

Liquor is to blame for more deaths in four years than were destroyed in action in the four years of the Civil War.

The liquor problem is a public health problem.

A GREAT DEAL TO ANSWER FOR

The man of family who uses intoxicating liquor every day, and who sometimes gets drunk, has a great deal to answer for, says the Catholic Columbian.

First of all, he offends God. Next he grieves his wife. Then he scandalizes his children and sets a bad example for his sons. He shames his friends. He exerts an evil influence among his acquaintances. He breaks down his own health. He wastes his money.

If he spends only 25 cents a day, see what a heavy tax liquor lay on him. The trouble for such a man, when he thinks of reforming is that the craving for stimulants grows stronger and stronger. It becomes more and more difficult to resist. It fights to drag him down, down, down, to the very depths of degradation.

A firm purpose of amendment, persistent prayer, the sacraments, a tonic, recreation, plenty of nourishing food, and an abundance of pure water, will aid him to throw off the yoke of the demon of drink. Then he must avoid the occasions of intoxication—the saloon, the treat of friends, the bottle at home. There are other ways of enjoyment—books, music, athletic sports, an innocent game of cards, or chess, or checkers, an evening at his society's meeting-hall, a visit to an acquaintance, a good play at a theater, etc., etc. There are a hundred and one ways of harmless diversion.

What a different home he would have, if he would "brace up" and become temperate! The tears of his wife would give place to smiles. The anguish of his children at seeing him come staggering in would be forgotten in the joyful welcome they would give him when restored to his own best self. Peace would come to his soul. Hope and ambition would revive. A new man, with a new life, would appear.

A conscience without God is a tribunal without a judge.

To hang the whole weight of our eternity over the precipice of death is not courage; it is madness.

There is no happiness away from God, and pain and sorrow borne for His sake are passports to His presence.

God's truth is mighty, and it has an imperious way of leaping over the miles and bounds wherewith men seek to hedge it.

Land Value Almost Doubled

IT is no longer an unusual thing for us to get reports from farmers who have been using manure spreaders properly and consistently for periods ranging from three to five years, to the effect that the land on which the manure spreaders have been used is regularly raising so much more produce that the value of the land is almost doubled.

IHC Manure Spreader

IHC manure spreaders, Corn King or Cloverleaf, are made in various styles and sizes to meet any and all conditions. There are wide, medium and narrow machines, all of guaranteed capacity; return and endless aprons; in short, a spreader built to meet your conditions and made to spread manure, straw, lime, or ashes as required.

IHC spreaders will spread manure evenly on the level, going up hill or down. The wheel rims are wide and are equipped with Z-shaped lugs, which provide ample tractive power without jarring the machines excessively. The apron moves on large rollers. The beater drive is positive, but the chain wears only one side. The IHC agent will show you the most effective machine for your work. Ask to see an IHC manure spreader. You can get catalogues from him, or, if you prefer, write the nearest branch house.

International Harvester Company of Canada, Ltd BRANCH HOUSES

At Brandon, Calgary, Edmonton, Estevan, Hamilton, Lethbridge, London, Montreal, N. Battleford, Ottawa, Quebec, Regina, Saskatoon, St. John, Winnipeg, Yorkton

THICK, SWOLLEN GLAND?

That makes a Throatful of Trouble. Hoarse, have Thick Wind of the Throat, can be relieved with ABSORBINE

Also for Bladder or Swollen. No blister, no hair gone, and no pain. It is the only medicine that cures the disease. It is the only medicine that cures the disease. It is the only medicine that cures the disease.

W. F. YOUNG, P.O. Box 299, Lyonsville, Pa.

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When Poultry Pays

is worth dollars to any farmer's wife in Canada.

How to succeed with poultry without capital. Plain Talk, solid facts, proofs.

Sent for the asking.

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Seeds Grown by Rennie are the best it is possible to produce

RENNIE'S SEED CATALOGUE FOR 1913 Full of interesting and instructive information for the Farmer and Gardener. Tells what and how to plant. A bright book—profusely illustrated. Shall we send you a copy? If so, write to-day.

WM. RENNIE CO. LIMITED TORONTO, MONTREAL, WINNIPEG, VANCOUVER

THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And I didn't know the man very well either. So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. It was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. I thought that set me thinking.

You see I make Washing Machines. The "1900 Gravity" Washer.

And I said to myself, 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 never know, because they wouldn't write and tell me.

So, thought I, it is only fair enough to let people try my Washing Machines for a month before they pay for them, just as I wanted to try the horse. You see I sell my Washing Machines by mail. I have sold over half a million that way.

Now, I know what our "1900 Gravity" Washer will do. I know what our "1900 Gravity" Washer will do. I know what our "1900 Gravity" Washer will do. I know what our "1900 Gravity" Washer will do.

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwomen's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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Advertisement for Church's Alabastine. Includes an illustration of a living room and text describing the product's benefits for interior decoration and economy.

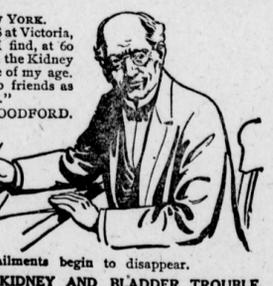
NOT TOO OLD AT SIXTY TO TONE THE KIDNEYS UP

GIN PILLS Relieved New York Engineer of His Kidney And Bladder Trouble

From the early years to old age,—all the time,—the Kidneys need watching. It is probable that care in these earlier days, combined with proper use of GIN PILLS will bring you to the three score year mark, without the suffering which this Engineer underwent.

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DIocese of Peterboro

RECEPTION AT MT. ST. JOSEPH

On Tuesday, March 25th, the following five young ladies received the religious habit at Mount St. Joseph, Peterboro:

Miss Mary Gallagher, Portage du Fort, Quebec, in religion, Sister M. Ursula; Miss May Fortune, St. John's Newfoundland, in religion, Sister M. Emeria; Miss Rachel Whalen, Brudenell, in religion, Sister M. Rachel; Miss Euphemia McCauley, Chapeau, Quebec; in religion, Sister M. Euphemia; Miss Eva O'Neill, Douglas, in religion, Sister M. Theodora.

The ceremony was private owing to the recent death of Bishop O'Connor. Rev. Father McCall gave an interesting discourse on the Religious Life and its relation to the work of the Church, tracing its inception to the time of Christ.

And in every succeeding age there have been valiant women to assist the Church in the spread of His Kingdom; and these have been, not the weak ones of their sex, but heroines of history as attested by the lives of such noble women as St. Teresa, St. Catherine and the Sisters who led the way for Florence Nightingale to the fields of Crimea.

Rev. Archdeacon Casey, administrator of the diocese, assisted by Rev. Fathers Kelly and McCauley, celebrated Mass and officiated at the ceremony of reception.

EXTERMINATE INDECENT LITERATURE

A very important paper, "The Crusade for Public Morality," read at the Louisville meeting of the National Federation of Catholic Societies, has been published in a small pamphlet.

Improper books and magazines. Regarding magazines, great caution is necessary. It is sad to learn that the Cosmopolitan, which a few years ago became famous on account of its telling articles on American universities by Mr. Hols...

As to books of the vilest kind we might refer to Elinor Glyn's shameful productions, a lasting disgrace to the author, "Three Weeks," "One Day," "High Noon," etc.

"The Garden of Allah" has been pronounced by an able critic to be the apotheosis of sexual gratification. Victoria Cross' books are of a similar kind. Her "Life's Shop Window" was recently dramatized.

The best way to counteract this influence is to elevate the taste of the reading public, especially of our Catholic readers.

Let us keep away from all bookstores that have lost their sense of decency to such an extent as to offer for sale or even exhibit in windows lewd books mentioned above.

FAVORS RECEIVED

A reader wishes to return thanks to the Sacred Heart, the Blessed Virgin, St. Ann and St. Cecilia for a temporal favor received.

A subscriber wishes to return thanks to the Sacred Heart and Blessed Virgin for a favor received, with a promise to publish in the CATHOLIC RECORD.

A reader asks the prayers of the faithful for a very special favor through the intercession of the Blessed Virgin, and St. Joseph, with a promise to publish if granted.

SANOL'S ANTI-DIABETES

SANOL is the "RELIABLE CURE" for Gall Stones, Kidney Trouble, Kidney Stones, Gravel, Lumbago and all Diseases arising from Uric Acid. Price \$1.50.

SANOL'S ANTI-DIABETES is the only remedy which has a record of complete cures of Diabetes. Price \$2.00.

For sale at all Leading Druggists. Send for Free Literature.

The Sanol Manufacturing Co., Ltd. WINNIPEG, MAN.

M. A. B. wishes to return sincere thanks to the Sacred Heart of Jesus, Blessed Virgin Mary, St. Joseph, St. Anthony, St. Anne and St. Aloysius for a great favor received by promising a Mass for the Souls in Purgatory and to publish in the CATHOLIC RECORD.

CANADA LAND

Write for our 32 page booklet containing 63 photographic views, and statistical and detailed information about our lands in east central Saskatchewan. It's free. The Walsh Land Co., Winnipeg, Canada.

Chapped Hands—Rough Skin—Sore Lips—Send two-cent stamp for postage on free trial size or 25c for a full-sized bottle postage paid—mentioning this paper—to the distributors, for Canada, E. G. West & Co., Toronto, Can.

CATHOLIC IMMIGRATION ASSOCIATION

ORGANIZATION OF HALIFAX BRANCH

Halifax, N. S., March 25th, 1918. A very successful organization of a branch of the Catholic Immigration Association has been formed in Halifax.

The various Catholic Societies of the city have personal canvassing selected from the Catholic public somewhat over \$1200 which amount has been promised by the contributors yearly.

- Knights of Columbus \$100.00
C. M. B. A. St. Mary's Branch \$20.00
St. Joseph's \$20.00
St. Patrick's \$20.00
St. Mary's Temp. Society \$20.00
St. Peter's \$20.00

The parish Associations were then organized into an executive body as follows:

Honorary Pres., His Grace Archbishop McCarthy; Honorary Vice Pres., Rev. Dr. Foley, rector of St. Mary's; Rev. G. Murphy, rector, St. Patrick's; Very Rev. Monsignor Daly, rector St. Joseph's; Rev. Father Underwood, rector St. Peter's.

President, Mr. James D. O'Connor; Vice-Pres., representing the various parishes, Mr. A. Findley, St. Mary's; Mr. W. R. Wakeley, St. Patrick's; Mr. T. Muldown, St. Joseph's; and Mr. Devan, St. Peter's.

Secretary, Mr. G. J. Lynch; Assistant Secretary, Mr. Carroll; Treasurer, Mr. Thomas Stokes; Resident chaplain, Rev. Dr. Anthony de Pohoski. An office is also being erected at the Immigration building.

THE LADIES ALSO ORGANIZE

The ladies were also organized this week into the Women's Immigration Association by the trailing

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Spring and Summer Catalogue Now Ready FOR MAILING

Write for it to-day—If you have not already received yours. A post card with your address will bring it by return mail. This Catalogue is filled with illustrations and descriptions of the cream of our stock of Men's, Women's and Children's Ready-to-Wear Garments and general merchandise, including Carpets, Wall Paper and Furniture.

WE PAY ALL DELIVERY CHARGES

The price of the goods in the store is the catalogue price, and the catalogue price is the cost of the goods delivered to you, including Furniture, etc. (no exceptions or restrictions) to any part of the Dominion of Canada--ONE PRICE TO ALL.

Orders Personally Selected An experienced BUYER makes PERSONAL selection of your orders. Money refunded on all unneeded goods and delivery charges paid both ways by us. WRITE FOR CATALOGUE TO-DAY. Mention This Paper.

London Ont. SMALLMAN & INGRAM LIMITED London Ont.

together by His Grace Archbishop McCarthy of the Chief Officers of the Children of Mary from the five parishes of the city and the Convent of the Sacred Heart.

The officers elected were as follows: President, Mrs. F. Southall; Vice Pres., Mrs. O'Mullin, Convent Sacred Heart; Mrs. O'Connor, St. Mary's; Mrs. Linnell, St. Patrick's; Mrs. Thomas Stokes, St. Joseph's; Mrs. Monaghan, St. Peter's; Secretary, Miss Griffin; Treasurer, Miss Chisholm.

It is the intention of the ladies to immediately make arrangements for a Catholic Hotel for the purpose of protecting the women immigrants and also the establishing of a labor bureau for providing employment for Catholic immigrants and Catholics generally.

DE CANTILLON.—At Chicago, on the 8th March, Peter De Cantillon, son of the late James De Cantillon, formerly of Dublin, Ont. May his soul rest in peace!

CAREY.—In Brantford, Ont., on Mar. 11, 1918, Mary Carey, relict of the late Cornelius Carey. May her soul rest in peace!

BRICKLEY.—At Marysville, March 17th, Mrs. Catherine Brickley, beloved wife of James Brickley, aged forty years. May his soul rest in peace!

DIED

FIRTH.—After residence, Jones Ave., Toronto, on Feb. 26, 1918, Esther, relict of Joseph Firth, in her eightieth year. May her soul rest in peace!

LANDY.—On Easter Sunday, March 23, 1918, at 87 Huron street, Toronto, John Joseph Landy, barber. May his soul rest in peace!

Meriden Sacred Vessels ARE THE Highest Quality. Sacred Vessels may be ornate or simple in design, a matter of personal taste, but the material of their construction and the quality should be unquestionable. Every piece of Meriden Ware made and furnished is guaranteed for all time in regard to quality. Our Company has been honored with the Episcopal authorization to repair and replat Sacred Vessels for the Church. We promptly furnish estimates and solicit correspondence. MERIDEN BRITANNIA COMPANY HAMILTON, CANADA

THE HOME BANK OF CANADA

Open a current account with the Home Bank and pay your housekeeping and personal bills by cheque. This is a more businesslike method than by paying with cash out of hand. Your cheques are receipts for the amounts they represent and at the end of each month your cheques are returned to you, with your bank book accurately balanced.

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There is nothing we can go into that will pay like doing right.

TEACHERS WANTED TEACHER WANTED WITH FIRST OR second class professional certificate, for S. S. No. 6, Huntley. Salary \$350 a year. Duties to begin after Easter. Apply to W. J. Egan, Sec. Treas. S. S. No. 6, West Huntley, Ont. 1797-2

PROFESSIONAL TEACHER, MALE OR female, for senior room, S. S. No. 6, Kinkora, Ont., holding a second class professional certificate. Duties to begin after Easter holidays. State salary and experience. Apply to John Walsh, Sec. Treas., Kinkora, Ont. 1797-5

HOUSEKEEPER WANTED WANTED A GOOD HOUSEKEEPER (CATHOLIC maid or a widow without children) aged about thirty-five years, for a widower with two children, one aged eight years and the other four. Address Eugene Eccleston, Blairmore, Alberta. 1797-2

HELP WANTED A PRIEST'S WORKMAN WANTED: GOOD home, etc. Must attend to church, house, garden, etc. Single man preferred. Address Box F, Catholic Record, London, Ont. 1797-2

POSITION WANTED POSITION WANTED WITH PAPER STATION-ery House by first class salesman, Young, energetic, temperate. Can furnish good references from present employers. Reason for making change is to better position. Address Box D, Catholic Record, London, Ont. 1797-4

ORGANIST WANTED ORGANIST WANTED IN CITY PARISH, AN excellent opportunity to form a large and lucrative class. Apply Box E, Catholic Record, London, Ont. 1797-3

WANTED COMPOSITOR'S APPRENTICE WANTED Must have one to two years experience. Apply to Catholic Record, London, Ont.

ONE MAN WANTED IN EACH TOWN AND village to start a Cut-Rate Grocery business for Large Mail Order House. No experience or capital required. Position will pay \$20 weekly. Contract even. Rent free. The Consumer's Association, Windsor, Ont. 1797-1

DOLLARS GLAD Expresses the experience of the Young Men and Women who have graduated from our schools in the past. They are earning good salaries and are glad they took the step which brought them to us. That step was to write a postcard request for our Catalogue. You can enjoy the same good experience if you will take the same step. Do it now. We will do our part. Address W. H. SHAW, President Shaw's Schools Toronto, Yonge and Gerrard Streets, Head Office.

New Telephone Directory The Bell Telephone Company of Canada is soon to print a new issue of its Official Telephone Directory for the District of Western Ontario including LONDON. Parties who contemplate becoming subscribers, or those who wish changes in their present entry should place their orders with the Local Manager at once to insure insertion in this issue.

Connecting Companies Should also report additions and changes in their list of subscribers, either to the Local Manager, or direct to the Special Agent's Department, Montreal.

The Bell Telephone Company of Canada

FITS CURED Send for Free Book giving full particulars of TRENCH'S REMEDY, the world-famous cure for Epilepsy and Fits—Simple home treatment. 25 years' success. Testimonials from all parts of the world; over 1,000 in one year. Trench's Remedies, Ltd. 415 St. James Chambers TORONTO

Marriage Laws A Brief Explanation of the Decree "Ne Temere" It embodies all the Decisions of the Sacred Congregations up to December, 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage.

The Catholic Record LONDON, CANADA

SPRING TERM from March 23rd following Easter, merges into our Summer Term in all Departments of "Shaw's Schools" Toronto—Central Business College with Four City Branch Schools—The Central Telegraph and Railroad School, and Shaw's Civil Service School. Free catalogue explains courses and advantages. We invite you to write for it. W. H. Shaw, President; Head Office, Yonge and Gerrard Streets, Toronto.

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