#### The Catholic Record

LONDON, SATURDAY, SEPTEMBER 6, 1913

THAT WE MAY SEE

The human world is so blind that at times it would be almost excusable to harbor the suspicion that animals see more. There may be something in that instinct by which dogs and horses distinguish between friends and foes, detect sympathy, discover antipathy. It is possible that they see things in the human face to which our eyes are blinded - intentionally and mercifully blinded-and that they have a better understanding of what God made the world for. If some of us were a little more observant, a few of the human combinations which we bring about might perhaps be less eminently mistaken.

#### TO BE NOTED

The intellect itself is not objection able. In fact intellect is an excellent thing. It is a better thing than genius for practical domestic purposes. For genius is apt to become a nuisance. It is not at all practical and is not always particular, and tradespeople and shop keepers completely fail to understand it. The fault seems to lie in the use that intellect makes of the mind-not in the mind itself. Who has not heard of the Scotchman who introduced his native thistle into some colony where the soil was rich and the rainfall, it is to be presumed, bountiful ? Nothing but thistle grows in that land now, and the Scotchman has Some imprudent people have been introducing intellect and other equally interesting things into the youthful mind-and, like the thistle, they are beginning to spread.

The chief aim in life of these persons is to forward the cause of education. They are the prime movers in the great schemes for bringing knowledge to the masses-instead lever in its mechanism that, at the of letting the masses come and take it when they have need of it. en its speed, and in a moment or Knowledge is power" - the youthful intellect advances, when driven into a corner by some argumentative and mistaken elder, but some say that knowledge may come while wisdom lingers. Intellect is greatthe grasp of his mind is simply enormous. He would question the accuracy of Macaulay if that revered and firm on that helm you may pilot the priesthood. On the other hand historian was not beyond his reach. him whither you will. Never doubt He is ready, nay, anxious, to lay that he has a heart. Bad and wilful down the law on all matters. He is devoid of any sense of the hidden away somewhere beneath the ridiculous, which is a great blessing for himself, and being devoid of cades of pride. And it is your busihumor, he is naturally without ness to get at that heart, keep knowledge of the pathetic, and there- hold of it by sympathy, trusting in him The young man of intellect does not believe in going too much to Church-sometimes, even the clergy, may be deficient in intellectual power, though they invite the benighted and the worn and the weary to come and assimilate knowledge. In conclusion, this young minded man proves mathematically that things are really coming to a pretty pass. He begins to look down upon St. Paul and a few others of his time who may not have been intellectual as the word is understood to-day, but who nevertheless did not allow their religion to run to words. And there are people who pretend that it is useless to educate the young even in the face of such grand results as these.

#### JOAN OF ARC

The memory of Blessed Joan of Arc will be kept fresh in the minds of citizens of New York by a statue to be erected in her honor in Central Park. It is interesting to note that the majority of those foremost in this movement are non-Catholics. Recently there was opened a month's exhibit of casts, paintings and other memorials of the Maid in the building of the American Numismatic Society, New York. The late Andrew Lang was eloquent in her praises; even Mark Twain was moved to drop his flippancy and to write an earnest and touching tribute to this great heroine of France. History records no more devoted daughter of the Church than the Maid of Orleans. whose singleness of purpose, devotedness to duty, courage in conflict, humility of character and submission to God's will were so evident in

NON-SECTARIAN COLLEGES A number of colleges advertised as non-sectarian are nothing of the kind. Unmuzzled professors and lecturers, when the occasion offers, endeavor to inoculate the virus of atheism and agnosticism into the minds of the young. We know of no sect so dangerous to the world at large as the atheist and agnostic Results of their flendish sects. work may be seen in many of the countries of Europe to day. Their exponents have been allowed to occupy too many responsible positions. They are trying to do in the colleges what they are doing in some of the universities. Ridiculing the religious beliefs of their pupils is not the work of professors and

There are some people, thank heaven, who go on believing that men are good and women better all their lives. To them is vouchsafed a limited comprehension of evil and an unlimited belief in good. A very wise writer, who is, perhaps, not so much read to day as he ought to be, said that "to the pure all things are pure." He often said less than he meant. For he knew as well as we do that the pure-minded are just so many moral filters who clear the atmosphere and take no harm them

#### THE BOY

An anxious parent asks us why boys are so much harder to manage than girls? In reply, we may say we have never found it so, but you must get hold of the boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would simply crush them and plunge unheeded on. But there is a little pressure of a man's hand, will slacktwo bring it panting and still, like a whipped spaniel, at your feet. By a similar little lever the steamship is guided upon the sea in spite of ad verse wind or current.

That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gentle boys often have the tenderest hearts incrustations of sin, or behind barrifore does not see himself as others him, manifestly working only for his good. There are many ways. Provide him some little pleasure; now and then set him to some little ser vice of trust for you; love himlove him practically. Any way and every way, rule him through his

### CATHOLIC EDUCATION

Look where we will, throughout the length and breadth of this mighty country of ours, on hill and in valley, in city and in suburb, in populous centers and in pioneer settlements, we behold Catholic churches arising: and on investigation we shall find as animus of this activity the men and women who have been educated in Catholic schools. These men and women would give to their children the religion which made life real to them: they would surround them with that influence which made their own childhood innocent and good and glad.

They realize that a man without religion is at best a poor reprobate, the foot-ball of destiny, with no tie linking him to infinity, and the wondrous eternity that is begun with him; but a woman, without it, is even worse—a flame without heat, a rainbow without color, a flower with out perfume. A man may in some sort tie his frail hopes and honors, with weak, shifting ground-tackle, to business, or to the world; but a woman without that anchor which they call Faith, is adrift, and a wreck. A man may clumsily contrive a kind of moral responsibility a woman in her comparatively isolated sphere, where affection and can find no basis for any system of crowded.

LONDON, ONTARIO SATURDAY, SEPTEMBER 13, 1918 right action, but that of spiritual faith. A man may craze his thought and his brain to trustfulness in such poor harborage as fame and reputation may stretch before him; but a French Consulate to see that I had poor harborage as fame and reputawoman-where can she put her hope in storms, if not in Almighty God. From the laxity of morals every where apparent, from the pessimism permeating all philosophies, these one-time pupils of the Catholic school turn, perplexed, indeed, yet trustful and grateful unto the shelter of that Church which has not changed with the changing years; which has today the same old lessons for its children-self restraint, prayer, faith, hope, charity; and, thank God, the same old rewards-victory of the higher over the lower, patience and peace under the trials and sorrows of life, hope even amid the valley of the shadow of death, and in the end -heaven. In no other act has the Catholic Church shown herself more divinely wise than in her establish ment of Catholic schools. The world at large is dimly awakening to this truth.

#### FOREIGN MISSIONS

PROTESTANTS AND CATHOLICS IN estant missionary societies toward foreign missions exceed largely the contributions of Catholic missionary societies towards the same aim, yet the grace of God more than makes up for the disparity of material help. The "China Year's Book's" latest report sets down the number of Protestant agencies and societies work ing for the conversion of the Chinese at ninety-nine and the total of ban tized Christians at 167,075 and of Catechumens at 71,500. The same report gives the total of baptized Catholics at 1,363,697 and places the Catechumens at 390,985.

THE NATIVE PRIESTHOOD. - The news of the ordination of a brilliant young Zulu and three Chinamen, in Rome, awakes the Catholic press to the fact that in all Catholic foreign missions some of the clergy are recruited from among the natives. Our missionary Bishops aim at forming a native clergy in their missions as soon as circumstances allow it, so as to root the faith deeper in the newly converted people, and prepare them to later carry on the work of evangelization in their own tribe.

The education of young men and their preparation for the Holy Orders entails a great deal of worry and tively few among the native ecclesi astical students are finally called to the expenses are considerable and resources are lacking.

A LITTLE MONGOLIAN NUN'S PRAYER TO THE HOLY FATHER.—This touching story of the odd experience that befell a little Mongolian Nun is related by a Franciscan Missionary of Mary

Sister Mary Losa belonged to a well-to-do Mongolian family. Desiring to join our number, she was sent to Europe to make her novitiate, and received About six months ago she had a stroke of paralysis accompanied by a pain ful eruption that caused intense suf

fering. Now Sister Mary Losa had heard of the cures God frequently grants to prayers of his Vicar, and with that filial respect of the Chinese for the Holy Father she used to say: I pray the Pope every day that he may

cure me, or that I may go to heaven "One morning she cried to her nurse, 'I am happy to day. Last night my pains were so acute that I asked the Holy Father to cure me or let me die. All at once he appeared to me and said, 'Do you want to die at once, or will you suffer a month and then go straight to heaven?' 'I replied: 'I would rather suffer a month and go to heaven.

"The nurse assured the little Sister she had dreamed this, but the latter insisted that she had been awak and had distinctly seen the Pope, Toward the end of the following month Sister Mary Losa becam much worse. She endured great agony and was finally prepared for A month exactly from the day she had spoken of the Holy Father's offer and accepted her choice of thirty days' purgatory on earth her purified soul passed to its re-

ward. A CATHOLIC PRIEST IN A TURKISH PRISON.—The Rev. Father Ivan, a Catholic priest, was made prisone the Turks during the late war and placed in a prison at Adrianople with number of faithful Christians. He thus speaks of some of his experi

ence while a captive "We were hurried into the large kayouk at Adrianople. This is a vast cave reached by a flight of slippery steps. The crowding and the horror of the place surpassed even out of his relations to mankind; but my expectations. Our section contained 180 prisoners piled one upon another, among which were 2 profes-sors. I was the only Catholic priest. not purpose is the controlling motive, The other compartments were equally

"I enjoyed some privileges on account of being under the protection of France, for which government the Turks had great respect. From time not been beaten or put to torture. The good Sisters of the Assumption also visited the prison, and I took pleasure in sharing the fruit and sweets they brought me with the sick around me, not excepting the Mussulmans, who received the gift with much gratitude.

Many of my companions were so devoured by vermin that they had become ill. With clothing falling in rags and linen that had not been changed since their arrival they pre-sented a dreadful sight. Again utilizing my scant privileges I managed to procure some undergarments for these unfortunates. I even similarly favored the 2 huge Bulgarian guards set to watch me. These were rough men from the country, whom some promise of recompens had won to the Turkish service."

#### SISTERS OF THE GOOD SHEPHERD

Editor of The Star: During the

past two or three days stories have been printed to the effect that the Sisters of the Good Shepherd Refuge had been ill-treating two of the girls who had made efforts to escape. The case has been investigated by the police authorities and by two of the reporters of our city papers, and, as has always been the case, has turned out to be a "mare's nest." The two girls who tried to escape over the fence were former inmate of the Toronto jail, and were found to be very hard to manage; in fact, I have been told that one of them had bitten the matron of that institution before she was transferred. It is sad fact that many of the citizens of our fair city are so steeped in bigotry that any story adverse to one of our Catholic institutions is eagerly swallowed. I have been the medical attendant of the Convent of the Good Shepherd for the past twenty years, and know whereof I speal when I say that in no institution in the world are the inmates treated with greater kindness than are those under the care of the good Sisters in charge of this institution. The Sisters, highly educated ladies, have homes, their fathers, mothers, brothers, and sisters, to levote their lives to the care and uplifting of the outcast. The inmater of the jail, the scourings of the street, the denizens of the resorts of vice and crime come there filled with oathsome disease, yet these gentle Sisters receive them, dress their foul wounds, and treat them as a kind parent would treat an erring child. and what is their earthly reward Malevolent lies circulated by those who know not whereof they speak Shame upon the bigots who thus treat the gentle Sisters who are doing God's work upon earth and enabling the sinful and fallen to become Magdalenes! The name of Magdalene is no reproach, since our good Lord allowed a Magdalene to bathe His feet with her tears and wipe them with her tresses.

The general public knows very little of the good work that is being done in the institution of the Good Shepherd Refuge on West Lodge avenue. I do. I never go out from that place that I do not feel that I have become a better man, because I have seen there things that have rebuked my pride and quickened my charity. C. McKenna charity.

#### Toronto, Aug. 9.

#### THE CHANGES OF A CENTURY IN IRELAND

In a short address at the celebration of the Centenary of St. Mary's, Westport, on Sunday, the Archbisho of Tuam pointed out that a hundred years ago Ireland, and the West of especially, was in a very lamentable situation. The religious rights of the people were not recog-nized by law, and their civil position as tenants, for the most parts dependent on the good will, and some times the bad will, of their landlords, was very lamentable indeed, so that the body of the people had neither civil nor religious rights at the time when the church was founded and the first Mass celebrated within its walls. By slow degrees and constant efforts, and through the infinite mercy of God, all that had been changed. The Catholic Church in Ireland and here amongst them was absolutely free-freer, perhaps, than in any other country in Europe at the present time—and for that they owed unceasing thanks to God. by whose mercy the bonds of servitude were broken for ever. Then, again, they knew the great change that had come over their country from a social and economic point of view. The Irish tenants had acquired independence of their landlords as long as they paid their rents, and owing to the blessing of God, after paying their annuities for a certain numbe of years, the tenants would become owners of the land in fee simple.

That was a wonderful change. That was a wonderful change. Nothing indeed like it had taken

place in any country in Europe under such favourable circumstances, and rect in stating as a fact that "the even these annuities were now less industry, and sobriety they would be come independent of all men, and dependent on God alone. Therefore they owed great and earnest thank to God, on looking back over one hundred years, for all He had accom plished for them and for their chil dren. Therefore, it was a fitting thing that on that day, from their heart of hearts, they should offer God thanks for all these blessings and favours. There was another point, namely, that this should be a day of prayer for the future. Sometimes the very temporal blessing and prosperity God gave them were made the means of sin and temptation. Some times people got so proud and vain that they forgot God and gave up their faith, and fell into many sins, and were lost in this world and in the next. They had the example in Scripture of the Israelites in Egypt, who were so favoured by God and brought out of the land of bondage, and yet who rebelled and became idolatrous, left a prey to their enemies, and carried into captivity. Therefore, the people should on this day pray to God to remain with them and theirs in the future, and that He would continue constantly to give His grace and guidance to the face of dangers. They should pray especially to the Blessed Virgin Mary.—The Tablet.

#### CURES AT LOURDES

Lourdes, that wonderful little town in the Pyrenees, holds the attention of many just now—an attention which will go on increasing till it culminates thirteenth months hence. Two thousand pilgrims who have just returned to Italy have a tale to tell of marvellous cures wrought by faith and in several cases attested by the Doctors attached to the pilgrim-age and the official Bureau de Constations at Lourdes. The Vicar Ecclesiastic of Assisi, the Memento recounts, had for the last seven years by special Pontifical permission, celebrated Mass seated as it was quite impossible for him to stand. the went on the pilgrimage and after the procession of the Blessed Sacra-ment on the third day put his crutches aside. He now Mass standing and there has been no relapse. This is but one isolated small fact from one small pilgrimage (though large for Italy.) Unpre cedented numbers have visited and are to visit Lourdes from England and Ireland, whence very large pil-grimages are starting shortly, and from the rest of Europe, and the number of pilgrims from America is constantly increasing. Meanwhile as a sort of preparation for the Eucharistic Congress of September next the Cause of Bernadette Soubirous has been before the Congregation of the S. Rites and the Semaine Religieuse of Nevers states that though the Decree has not yet been published she has already been declared Venerable; and Lourdes is erecting a monument to commemorate Decree Quam Singulari on the First Communion of children. Again Lourdes is in France, and the Cause of Canonization of Joan of Arc is proceeding.-Rome.

#### THE CHURCH IN FRANCE

The London Correspondent of the

Manchester Guardian states that a

French University professor, who is a strong Catholic, told him that "the

result of Disestablishment in France

was wholly beneficial in the large towns, notably in Paris, where a large number of fresh parishes have een formed since the date when the Separation Law took effect." would seem that the object of the correspondent's repetition of statement was to help on the Welsh Church Bill. But we cannot help thinking that the French professor must have kept in his own mind a lear distinction between Disestab ishment and Disendowment. Thank to the former, the ecclesiastical authorities in France can, where necessary and where funds are available, more easily form new parishes than under the Concordat; but the professor can never have meant to imply that the result of the spoliation of Church property was wholly beneficial either in the large towns or anywhere else. The things which have been achieved by the Church in France since the Law of 1905 have been achieved rather in spite of the Law than because of it. The intention of the framers of the Bill and the purpose of the Law was to cripple and destroy the Church, and so put the finishing touch to the extinguishing of the lights of heaven in the hearts of the people. It is true, as the Rector of Gorton points out in a letter to the Manchester Guardian, that the case of the Church of France supplies no precedent for the spoliation of the Church in Wales; that the French Church lost her property because she refused the conditions on which alone, under the Law, she could retain it. conditions, as the Pope declared, were opposed to the divine constitu-tion of the Catholic Church, and so

rect in stating as a fact that "the property of the French Church was voluntarily surrendered by its own-ers." The refusal was necessitated by the imposition of impossible conditions.—The Tablet.

#### FATHER FRASER'S MISSION

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

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

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father

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

REMITTANCES		
Previously acknowledged\$1,	784	75
A Friend, Mt. Forest	1	00
Mrs. T Barnes, Elmira	2	00
Nova Scotia	1	00
Mary, Lingan Road	1	00
Mrs. John H. McNeil, Glace		
Bay	2	00
Friend, Campbellford	1	00
REMITTANCES TO FATHER FRA	SER	-

May 15, 1913

HOME RULE CERTAIN correspondent of the Dublin yracuse Catholic Sun says: John Redmond, the leader of the Irish Parliamentary party, was entertained at dinner by his colleagues at the House of Commons on August 7th. The dinner was intended compliment to Mr. Redmond from the comrades and friends whom he has led from victory to victory during the past thirteen years until now, when the crown is about to be put upon the work of the Irish party by he enactment of the Home Rule bill. The Irish newspapers publish an account of the dinner, at which there were only two speeches, one by John Dillon, who presided, in proposing the health of Mr. Redmond, and the other by Mr. Redmond, in reply. Mr. Dillon, in the course of

"The world would never know all the troubles, anxieties, and difficulties which Mr. Redmond had overcome, within the last three years Rule to the triumphal position

stands in at this moment. And Mr. Redmond is reported to

"Not at any period during the past three years did I feel more absolutely confident in the success of our cause than at that moment. The fact is that the cause of Home Rule has passed beyond the possibility of defeat, and you can go back to Ireland, as you will within the next few days, firm in the consciousness of duty nobly done and of victory already assured."

#### YOUR RESPONSIBILITY CONSIDER WHAT IT MEANS FOR YOU TO LEAVE CHURCH

The Church cannot dispense with any of God's own laws or require ments, If people will not comply with them, they must stand the con sequences. As God does not need you in heaven, neither does the Church on earth, but since you do need heaven, if you consult your best interests, so do you need the Church as she is the way to heaven. Satisfy yourselves that you cannot get along without the Church.

Did you ever consider the responsibility one incures who leaves the Church. The faith has probably existed among your ancestors for centuries. Would you let it stop with you? Would you deprive your de scendants of it? If you live a good Catholic life, and raise your children good Catholics, in a few centuries there may be thousands belonging to God's Church because you were a good

But leave the Church, and in a few centuries there will be thousands of unbelievers who might be Catholics had you remained faithful to the Church. Do you see the responsibility?—Truth.

He for himself weaves woe who

#### CATHOLIC NOTES

In Berlin the Church is growing fast; the city now numbers about 250,000 Catholics.

The Knights of Columbus, with 302,000 members, is now, numeri-cally, the largest Catholic society in

In Canada and Newfoundland there are this year 39 dioceses and Vicariates, attending to a Catholic population not quite 3,000,000 souls.

Three thousand persons witnessed the unveiling of the bronze statue in memory of Father Abram Ryan, the poet priest of the South, in Ryan Park, Mobile, Ala., recently.

On the feast of the Assumption of the Blessed Virgin, the Holy Father granted an audience to five thousand people in the court of St. Pamasus, among them being a large number of members of the Third Order of St. Francis.

The prioress of St. Agatha's convent, Mt. Angel, has brought suit against the editor of the Silverton, Ore., Journal, for libel, and asks \$5,000 damages. The occasion for the suit is an infamously defamatory article published in the paper:

The voluntary "catechists" of the diocese of Paris are now 5,000 strong, and these 5,023 "catechists" instruct 48,354 children. Their services are especially needed in the outlying suburbs, where there are few resident Catholics who have time and capacity to accept this task.

The beautiful convent of the Ladies of the Sacred Heart, Vancouver, B. C., was solemnly blessed on Friday, August 22, by Archbishop Casey. It is expected that the original estimate of \$300,000 will be exceeded in the erection and furnishing of the building.

The great grand nephew of Admiral Nelson died recently in England, in his ninetieth year, Earl Nelson was a devoted member of the Anglican Church, but Lord Merton, who succeeds to the earldom, has been a convert to the Catholic Church for many years. His heir-presumptive, the Hon. Edward Agar Horatio Nelson, also a Catholic, has ive sons and three daughters.

The Corriere d'Italia, the Roman organ of the Catholic journalistic syndicate, has just inaugurated a new policy. It now appears as a morning paper in opposition to the anti-Catholic Messagero. Many important changes have been effected in the editorial and managerial staff, including the appointment of the Marquis Defelice, who was until recently a member of the editorial staff of the Osservatore Romano, as superintendent of the Vatican news department.

On the feast of St. Peter's Chains, August 1, Charles Archer Wattson of Butler, Pa., made his profession of faith in St. Francis church and received hypothetical baptism at the same time that Charles Henry Townsend was baptized unconditionally, the two having been for some time under instruction. On the feast of the Portiuncula Indulgence, August 2, they made their First Com munion together with Frank Rush, who, though baptized a Catholic in infancy, had received neither the sacrament of penance nor that confirmation.

The appeal addressed by Catholic parents in regard to the imparting of religious instruction in the primary schools of Rome to the provincial council of education has held by that body. After the necessary formalities have been complied with the city council will be vited "-or rather requested - to grant the use of the schools for this purpose in accordance with the law Technically this is a notable victory for the Catholics of Rome. there is a possibility that the members of the city council may still in vent a pretext for evading the law.

Dom. Aelred Carlyle, the head of the Caldey community of Anglican monks, has appeared before a comnittee brought together by mutual onsent at the suggestion of Lord Halifax, to decide how the property acquired by the community in their Anglican days is to be dealt with. As a result of this inquiry, it has been found that by far the majority of the donors are content to allow their gifts to remain in the now Catholic hands of the monks, and to satisfy all those who are not so content a sum of 3,000 pounds will be handed over by the community for the uses of High Church organizations in England.

In the closing lecture at the sum mer session of the University of Colorado, early this month, Dr. anchthon F. Libby, in a lecture on Raphael, spoke of the dignity, and the force of character in some of the Popes whose portraits were painted by Raphael, and he called the attention of his auditors to their high qualities as depicted on the canvas of the master. But it was while showing slides of some of Raphael's Madonnas that Dr. Libby spoke of the debt which civilization owes to the Church. Catholicism, he said, had preserved to the modern world all that is dignified and ceremonial, all that is decent and high in life.

#### PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XXIII

AFTER THE BALL

"La confiance fournit plus a la conver

The morning after the ball it needs not to say that we made a late break-fast. Mrs. Vane and I repaired to the drawing room afterward, where settled ourselves comfortably on a sofa and I in an easy-chair and there we passed the forenoon reading and yawning and discussing the evening's entertainment.

"Don't you feel like a worm to-day?" exclaimed Mrs. Vane, tossing up a cushion, and rearranging it carefully under her head. Not quite so bad as all that,"

returned, laughing. "Nonsense, my good girl; you have been yawning like an alligator

all morning."
"I am rather sleepy," I admitted, concealing another fearful yawn with "The Lays of Ind," which had

been lying in my lap.
"I hope you saw the globe trotter last evening?" resumed Mrs. Vane, turning so as to survey me comfort-

ably, with her hand under head.
"Saw him!" I echoed. where were your eyes? I not only saw him, but danced with him."

Impossible! And you live to the tale! If I had seen you, I should certainly have interfered on behalf of the Society for the Prevention of Cruelty to Animals. on earth induced you to take the floor with him? He dances like an elephant on hot irons, and bangs his partner about as if she were a rag

I very nearly became a real rag doll," I rejoined. "I only took one turn with him and the marvel to me is that we did not kill a few people as we went plunging down the regardless of any consequences."
"Well, the burnt child dreads the

You won't dance with him again, I presume," observed Mrs.

Vane emphatically.

"You need scarcely ask. But he's pleasant enough as long as I have not to dance with him. He is awfully nice to talk to; it is like hear a book of travels read aloue He is an American, you know. He says that I am like an American girl; evidently the highest compliment he could pay me. Never mind his compliments, but

tell me, what did you think of Mrs. St. Ubes?" she proceeded.
"I thought she looked very hand-

some," I replied, revolving in my mind whether I would share my discovery touching her fringe or not. danced nearly every dance with her new retriever, that man

like Mephistopheles."
"What harm, if they were both amused?" I returned with tranquil

liberality.
"What harm?" echoed Mrs. Vane irritably. "No actual harm course; but I consider that sort of thing such shocking bad style. "Talking of style," I exclaimed,
"what did you think of all the new

Which did you admire the dresses?

My own and yours were decidedly among the prettiest frocks pres-ent," she answered complacently. But," rising on her elbow with sud den animation, " my dear Noah, had you anything in the ark that surpassed Mrs. Cooper Smyth, and did you remark Mrs. Towers in the blue

Yes, I saw her. The body of one dress and the skift of another, to all appearance."
"She reminded me of nothing so

said my companion, with an eleva

By no means a bad idea," I returned, laughing; and the two Misses Hudson, what did you think 'In those old green dresses done

up with yellow lilies. They nearly made me sick; if there is one thing I abominate more than another it is spinach and eggs.

Well, you must allow that Nellie Fox looked well."

Yes. I can easily bring myself to play the part of admirer to her, if you like, and Miss Roberts is certainly a pretty little girl."

And Mrs. Bland looked very handsome, did she not?" So, so. Her face is well enough but her figure? Such a waist is a calamity to any woman," replied

Mrs. Vane, endeavoring to strangle a huge yawn. "I do hope we shall have no visitors to day. It would be a good plan to tell the butler that missus can't see-

I know of one visitor, at any rate," I observed, with an air of assumed indifference. "Captain Beresford is coming to call." Deja !" ejaculated Mrs. Vane,

rousing herself to a sitting posture, and looking at me with an air of amused significance, for which could gladly have slapped her. last night," she prosaw you " sitting in the corridor, behind those big ferns. The idea of you pretending that you never flirt, and only go to dances for dancing You won't take me in again with that nice little fable. No, no. Never no more my old Noah."

But, indeed, you are altogether mistaken," I expostulated eagerly. I was only there for a few minutes, resting after that long waltz; it was quite accidental my sitting down at

There, there; that will do!" she interrupted. "Qui s' excuse, s'accuse! Don't trouble your little head hunting for excuses. Maurice

Beresford is an amply good one for | tickled to death to see my real father any girl. I need not ask you how you like him. Facts speak for themselves. You do like him, don't you?" I really could not give an opinion on such a short acquaintance," I answered, reaching for my knitting.
"Oh, come, that's all nonsense; if

you had not liked him you would not have accompanied him into that nice little summer house among the ferns. What a deep old Noah it is But she shall keep nothing from me

It would be worse than useless to attempt to have any secrets from her affectionate friend, Violet Vane Tell me, Noah, don't you think that the runaway cousin was a little She could not have looked or she never would have leaped What is your opinion? She may go further and fare worse, eh?"

"My opinion is," I answered, red-dening in spite of myself, "that in girl worth her salt would consent to be thrust upon a man like a bale of goods-sold and bought for family reasons. I also think that Captain Bereford's cousin comes between you

and your rest!"
"Granted," replied Mrs. Vane, imperturbably; "and now that she is out of the way, and the coast is clear, what would you think of stepping into her empty shoes? Your likeness to the family grandmother is in itself a strong recommendation!

"Mrs. Vane!" I exclaimed, angrily, "even in joke you should not say such things; .you know very

"Yes—to a man you don't care two straws about, and who is double your age! My dear, you may look as indignant as you please; on some subjects I must speak my mind, or die in the effort !' At this instant a dog cart drove up,

and two cards were brought in by our fat butler. Mrs. Vane seized them and read aloud. "Captain Beresford, Royal Horse Artillery. Parle du diable et en voit sa queue Am I all right ?" jumping up quickly and patting down her fringe with both hands. "Will I do?" both hands.

Of course you will: it would be painting the lily to add a single touch to your appearance," I answered, dashing about the room and re storing books and chairbacks to their What !" very sharply divining my

intention. You don't mean to say you want to run away, you mean critter? You sha'n't—you shall just stay and make yourself pleasant," seizing me in a vise like grasp, and holding me back with might and main. There was no use n struggling with this very strong and exceedingly determined little person, nor was there time for any serious resistance.

Have your way, Vi," I exclaimed petulantly, sinking into an easy hair," but never mind young lady, shall pay you out for this.'

TO BE CONTINUED

#### IN THE EYES OF THE CHILDREN

D.lton Dare in the Messenge

It was excessively warm, and there were a great many hungry mos quitees down in the spring house in Madeleine's grandfather's woods but the self-constituted plenipotentiaries would have heroically disclaimed any selfish objection to such small personal discomforts in the perform ance of what they firmly was their plain and unmistakable duty. Mr. and Mrs. Gwynne Melville Spencer should not be divorced if the two judicial children in conflict ing shades of pink gingham had any power in the case.

'We've got to write to him," declared the bony, black-haired Doris, whose moody face and scowling brows were fearful conditions at the age of ten. Her frock was a faded one, too short in the skirt, with a button missing, and torn at the belt. Altogether, from the crooked part in her straight locks to the stained russet shoes, she gave the impression of habitual neg ect.

"Do you know how to spell it?" inquired the plumper and happier Madeleine, much impressed and still little doubtful of her senior's qualifications.

'I couldn't when I was your age, crushingly. (Madeleine was "eight and a half.") "Sh! Here come the

The little girls' business was of serious and private nature, so Doris crouched down out of sight, pulling Madeleine with her, until Doris' two brothers passed, whistling. They were awkward, overgrown chaps of sixteen and eighteen, very much con fused in their views of life since they had been artificially orphaned.

"Donald's a head bigger than my imitation father," announced Doris when it was safe to sit up straight again on the uncomfortable seat of the spring house. "My real fati.er is bigger than yours, and much hand omer. I'd rather have gone with What do you think about it? him. Would you always let the children go with the mother in a divorce?" question was ghastly in its earnest-

"I don't know," answered Madeleine solemnly. "It's too awful to think of I'd rather keep both."

"Well, you're greedy. And you don't know anything about life, living in the country. That's why you're not as exciting as I am about Mrs. Spencer and Dick Wyndham. heard Donald say a soubrette had caught my real father now. H's going to marry it next week."

What is it?" asked Madeleine humbly. She fully realized her rural limitations.

"I don't know exactly. But Donald said my imitation father would be

make such a d--d fool of himself." "O-o-oh!" screamed Madeleine, terrified at Doris' calm repetition of

'the swear.' "What's the matter? That's nothing. Donald swears a lot. I hate my imitation father." Doris killed a huge meandering spider with a vicious dig of her heel. Madeleine's deas could not help being halting in hese novel matters; besides, it took all her strength to refrain from shricking at the spider Doris so cruelly killed. Madeleine controlled her horror only because she dreaded Doris' cold, sneering ridicule and sat limp and silent after Doris' fiercely annunciated dislike for her divorce mother's second husband had been expressed. Madeleine was a gentle healthy child, living under the commonplace circumstance of possessing what Doris Patterson styled "a real father and a real course. Madeleine could not fathom the complicated and abnormal emotions of the other child, who had personally participated in various melodramatic episodes, including what she termed "being reduced in court.'

Frowning more and more forbiddingly, Doris ruminantly chewed some bay leaves. She had a great bunch upon the seat beside her gathered for her adored Mrs. Spencer

When are you going to send that letter to Mr. Spencer?" inquired Madeleine at last. There was an awful black cloud visible over the ops of the trees, and it was hotter and more agitatedly remindful of mosquitoes than ever. Madeleine's heroism in the cause of Mr. and Mrs. Spencer's happiness was proof against a good deal, but collapsed be ore her two pet panics-spiders and thunder.

"I wish this was wintergreen," growled Doris. "I wouldn't take what Mrs. Spencer offered me be cause Dick found it for her."

Madeleine sighed. She leaned for ward and dipred up a drink of water. She was not a bit thirsty, but Poris abstraction made her nervous. She could not longer sit still and stoically await the appearance of the next spider, while the cloud overhead grew darker and heavier. In spite of the lofty disapproval she was certain to encounter. Madeleine was forced to speak.

'Is that-do you think-Doris, is it a carriage going over the bridge by the duck pond or is it thunder?" Her blue eyes started at a fresh

"It's thunder. I don't care. If you're afraid you may run home. Mrs. Spencer's out riding with Dick. wish Dick's horse would throw him and break his neck, or his leg, or anything, just so he'd have to be sick

in bed awful long."

Madeleine was thinking with unusual speed, impelled by the on-coming thunder storm. She did, in deed, feel like running home.

"Doris, Dick's only seventeen, and Mrs. Spencer's quite old—she's twenty-four. Her baby's nurse told mother's maid. So she can't ever-marry, Dick, can she? Father's ten years older than mother," immensely soothed by the remembrance.

"Huh! My mother's forty, and my imitation father is only seven years older than my brother Donald. Don't I know? And Mrs. Spencer is so awful beautiful Dick wouldn't mind her being old. I tell you, that's the way it begins, Madeleine-they talk and laugh and ride together. and get flowers and books and-and wintergreen," jealou?ly, "and by and by they have their children 'reduced, in court, and the judge says, 'all your money and costs!" mother needs it, and maybe the imtation father does, too, and the another State—and—well, Madeleine, in the end your real mother and your mitation father are having a makebelieve wedding trip in Europe, and you and the other 'reduced' children are sent to a lonely, ugly old hole in the country with a nurse and a Doris' hard features governess.

were working. Madeleine began to cry. She com pletely forgot the storm. Mrs. Spencer, with whom both these children were infatuated, had a little cherub of a son, eighteen months old. Would she presently be sailing away with Dick Wyndham and leav

ing small Harold, as Doris pictured? "You better send the letter directly," whimpered Madeleine. "Mr. Spencer isn't coming back fo two weeks. He's gone shooting in the North Woods, and Dick kissed Mrs. Spencer's hand twice last night in the hall, Doris, because I was peeking and I saw him do it." Madeleine rocked back and forth in

despair. Doris stood up angrily. Red spots showed upon her high cheek bones. "Did she let him, Madeleine Morse?

'She laughed," sobbed Madeleine. "I was so jealous I could have—have killed him, Doris." "Darn it!" said Doris, savagely

'Double darn it! Donald's right. He says the women made the mess. Come on, Madeleine. It's going to pour. We'll have a hard sprint to the house." But Doris paused an instant, a very ugly expression in her shining black eyes. She was in disposition even more Indian than in looks. "We'll send that letter, and then I'll tell you what I'm going to do. Dick has an awful sore toe where he got whacked with a golf stick. I'm going to step on itscrudge right down on it—every single time I pass him. How dared ne kiss her hand?"

Madeleine scurried willingly after her now flying friend. It was agreeable to leave the woods, with its

spiders and menacing thunder. Madeleine was sure it was the thunder that struck people. No one could convince her there was any harm in the lighting. Why, it was a peek into neaven! Some one opened a crack and the great light came through. If only the crack would not close so soon, Madeleine knew she could see what the angels were doing.

Through the driving rain they raced, warm, wet, out of breath, the lightning darting among the trees the thunder sending from Madeleine's face. Doris kept on straight to the hotel office. heveled and soaking wet, she dragged Madeleine after her, and in her own peremptory, grown up manner de manded, the telephone book of the clerk. He smiled, glanced at her dripping clothes, but handed the book with a bow.

They lost considerable time search iug for the address of "Gwynne Mel ville Spencer, lawyer." So it chanced upon her shoulders, was barely sign ing her name to the laborious, fer vent letter when a pair of cool, soft hands slipped lightly over her eyes and a gay girlish voice cried:

'Guess who?" Madeleine screamed, partly at be ing caught in the predicament, most because a deafening peal of thunder immediately upon Mrs. Spencer's laughing query. Doris blushed hotly, and instinctively stread her thin, brown hands over the heavily scrawled, much blotted She glanced sheet in front of her. up sideways, drawing herself away from the clasping fingers, and saw Dick's good-looking, self-satisfied ace behind Mrs. Spencer's beautiful smiling one.

"Go away, Dick Wyndham!" cried the child excitedly. "Go away! I hate you!"

Dick, as well as Mrs. Spencer, was n riding clothes. His left hand held a crop, which he unconsciously cracked as the angry red rushed into his face.

"What the deuce ails the child?" he sputtered. You're too good to those kids, Myrtle."

Now the flush spread over Mrs.

Spencer's face. She had permitted the boy to call her "Myrtle" that afternoon, but a painful mortification seized her as he uttered the familiar name in presence of the chil dren, the grinning clerk and typewriter, the curious nurse maids, orced by the storm to parade the corridor with restless children.

"I am not accustomed to listening to criticism, Dick," Mrs. Spencer murmured, more annoyed and confused than in many a year. She over the furious, Doris and caressed the child in a desperate effort to hidé her exaggerated mbarrassment.

"Let me see your letter," persisted Dick. In a mixture of self-assurance and brutality he thrust Doris' hands from the paper.
"No, no," cried the child, rising to "No, no," cried the child, rising to her feet. "Mrs. Spencer, don't let him!" And she bit at Dick's reach

ing hand. You little fool!" Dick ejaculated, stung by the strong, young teeth. "Oh, you little devil! Gad, I see my name on your scribble! Give-"
A small band in a thick riding

glove firmly grasped his wrist.
"You will please go away for the present, D.ck," said Mrs. Spencer, her face scarlet. At Dick's words has scared town and country this her eyes had involuntarily flown to the paper and she had read "Dick away, cer" before she realized what she was half-dozen notes, all about doing.

"Yours to command." muttered Dick, abashed and suddenly uncertain. He bowed half sarcastically, biting his heavy lower lip and hasti-

about Doris and the other about the rid,' frightened, very tearful Madeleine. You're all damp from the rain, shameless,'

and so am I. Let's change our things, and then all meet in my room shan't we? And perhaps, Doris, that and bobs-royal, and triple-bob-majors letter is for me?" Strangely anxious about the missive. Mrs. Spencer smiled winningly into Doris' angry eves.

The child studied the woman for a few seconds. Gradually the young face softened and tears swam in the dark, no longer suspicious eves. "It was a secret-Madeleine knows. But you may have it if you want to.'

"Thank you" still smiling.

She dismissed the children at the door of her room, telling them to change their clothes. Although very much preoccupied, she fortunately remembered to kiss both of them at

parting.
Mrs Spencer threw open a window and sat down, the paper in her hand. She was crying when she finished her

reading. This was the letter:
"Dear Mr. Spencer — It is a shaim, o we are riting to let you no Dick Wyndham is in love with Mrs. Spencer, and she will be leeving you and having yure little boy redoosed in Caught he kist her hand. You better come or you will be like my reel father who is to marry a soobret next weak. I dont know what is a sombret but Madeleine thinks it is a moolattow. Ennyway come by the opress trane. With love from

DORIS PATTERSON. Beautiful, quick tempered, spoiled by lifelong flattery, Myrtle Spencer nad never accepted check or rebuke from any one. It was Gwynne's attempt to "knock sense into her." as he had put it under the stress of exasperation, that had caused their first serious quarrel and his subsequent departure for the Woods." (Only he never pr "North (Only he never proceeded farther than New York.)

Yure little friend,

It's so humiliating," sobbed Mrs. Spencer, her head on the wet win-dow-sill and the cool wind from a clearing sky recklessly blowing her hair entirely out of its Marcel waves "To think those children really be lieve I was flirting with that seven teen-year-old boy!

Then honesty came to her con demnation. But wasn't I? There was no one

else, and I wanted some one in love with me after Gwynne was so hor More sobs. Bitter mortification

and wild indignation that Gwynne 'had put her into the position. Honesty again to the bar. Finally a meekly heartbroken

is she penned to her husband: Dearest, I was awful: Come back and I'll try to have more sense. I don't approve of young couples being separated. Do you? Always, YOUR MYRTLE.

#### THE PEST OF BIGOTRY

CARDINAL NEWMAN'S DESCRIP-TION OF IT HOLDS GOOD TO-

True to the view he had expressed o Mr. Capes, Newman hardly ever in the whole course of his lectures attacked the Established Church. the parsons had had so large a share in starting and fanning the agitation that he could not entirely let them off: and he did refer to the Church of England in one passage—amon the most unrestrained and amusing pieces of burlesque in the series; bu he rapidly passed again from the Establishment to the people. Here is the passage in question :

The Anglican Church agrees to differ with its own children on a thousand points," he writes; "one is sacred — that her Majesty the Queen is 'the Mother and Mistress of all Churches': on one dogma it is infallible, on one it may securely in sist without fear of being unreason able or excessive-that ' of Rome bath no jurisdiction in this realm.' Here is sunshine amid the darkness sense amid confusion, an intelligible strain amid a Babel sounds; whatever befalls, here is sure footing; it is, 'No peace with Rome,' 'Down with the Pope,' and 'The Church in danger.' Never has the Establishment failed in the use of these important and effective watchwords; many are its short-comings, but it is without reproach in the execution of this its special "but now I am considering, not the Protestantism of the few, but of the charge. Heresy and skepticism and infidelity and fanaticism may challenge it in vain: but fling upon the gale the faintest whisper of Catholicism, and it recognizes by instinct the presence of its connatural foe. Forthwith as during the last year. the atmosphere is tremulous agitation, and discharges its vibrations far and wide. A movement is in birth which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by sort of mechanical impulse, bishop and dean, archdeacon and canon, rector and curate, one after another. each on his high tower, off they set.

swinging and blooming, tolling and chiming, with nervous intenseness, and thickening emotion, and deepening volume, the old ding dong which weary time: tolling and chiming jingling and clamoring and ringing the changes on their poor Popish aggression,' 'insolent and insidious,' insidious and insolent and atrocious,' insidious and insolent, 'atrocilent and ungrateful.' ful, insolent and atrocious.

ous and insolent,' atrocious, inso-' ungrate-Spencer placed one arm and offensive, 'pestilent and hororis and the other about the rid,' 'subtle and unholy,' 'audacious and revolting,' 'contemptible and 'malignant,' mad. ' meretricious - bobs (I think the ringers call them), bobs, and grandsires-to the extent of their compass and the full ring of their metal, in honor of Queen Bess, and to the confusion of the Holy Father and the Princes of the Church.

So it is now; so it was twenty

years ago; nay, so it has been in all the years as they came, even the least controversial. If there was no call for a contest, at least there was the opportunity of a triumph. Who could want matter for a sermon, if ever his thoughts would not flow. whether for convenient digression o effective peroration? Did a preacher wish for an illustration of superstition or Jewish bigotry, or an instance of hypocrisy, ignorance, or spiritual pride? the Catholics were at hand. The deliverance from Egypt, the golden calf, the fall of the Dagon, the sin of Solomon, the cruel ties of Jezebel, the worship of Baal the destruction of the brazen serpent, the finding of the law, the can tivity in Babylon, Nebuchodonosor' image, Pharisees, Sadducees, Hero dians, and Zealots, mint, anise, and cummin, brazen pots and vessels, all in their respective places and ways, would give opportunity to a few grave words of allusion to the 'mon strous errors' or the 'childish ab surdities' of the 'Romish faith. Does anyone wish an example of pride? there stands Wolsey; of barbarity? there is the Duke of Alva of rebellion? there is Becket; of ambition? there is Hildebrand; of pro fligacy? there is Cæsar Borgia; of superstition? there is Louis XI; of fanaticism? there are the Crusaders. Saints and sinners, monks and lay-men, the devout and the worldly, provided they be but Catholics, are heaped together in one indiscriminmass, to be drawn forth for in

spection and exposure according to "The consequence is natural—tell

person of ordinary intelligence, Churchman or Dissenter, that vulgar allegations against us are but slanders—simple lies, or exaggerations, for misrepresentations; or, as far as they are true, admitting of de fense or justification, and not to the point, and he will laugh in your face at your simplicity, or lift and eyes at your unparalleled effront ery. The utmost concession he will make is to allow the possibility of incidental and immaterial error in the accusations which are brought against us; but the substance of the traditional view he believes, as firmly as he does the Gospel, and if you reject it and protest against it. he will say it is just what is to be expected of a Catholic, to lie and to circumvent. To tell him at his time of life, that Catholics do not rate sin at a fixed price, they may not get absolution for a sin in prospect, that priests can live in purity, that nuns do not murder each other, that the laity do not make images their God. that Catholics would not burn Pro testants if they could! Why, all this is as perfectly clear to him as the sun at noonday; he is ready to leave the matter to the first person he happens to meet; everyone will tell us just the same; only let us try; he never knew there was any doubt at all about it; he is surprised, for he Or by a refixement of unfairness, thought we granted it. was young, he has heard it said again and again; to his certain knowledge it has uniformly been said the last forty, fifty, sixty years, and no one ever denied it; it is so in all the books he ever looked into; what is the world coming to? What is true, if this is not? So, Catholics are to be whitewashed! What next?"

Faithful to his usual habit of re fraining from all substantial exaggeration, the lecturer draws up after this sally. For there is a weighty Protestantism-as he goes on to recognize—that of the minority, of the thinking minds, which attacks Catholics with serious and genuinely philosophical arguments. To these minds such extravagances as the bove would be as absurd as to himself. He sees the objection in the eyes and minds of his able listeners or readers, and at once takes from them this particular weapon of defence by admitting its justice, but denying its appositeness. He thus drives home his attack, the scope and object better defined, the escape cut 'I allow all this," he continues,

many, those great men and those philosophical arguments, whatever e their weight, have no influence with the many. Crowds do not assemble in Exeter Hall, mobs do not burn the Pope, from reverence for Lord Bacon, Locke or Butler, or for anything those gifted men have recorded. I am treating of the unpopularity of Catholicism now and here, as it exists in the year 1851. and in London, or in Edinburgh, or in Birmingham, or in Bristol, or in Man chester, or in Glasgow; among the gentlemen and yeomen of Yorkshire Devonshire and Kent: in the Inns of ourt, and in the schools and colleges of the and and I say this Tradition does not flow from the mouth of the half dozen wise, or philosophic, or learned men who can be summoned to its support but is a tradition of nursery stories, school stories, public house stories, club house stories, drawingroom stories, platform stories, pulpit stories—a tradition of newspapers. magazines, reviews, pamphlets, ro mances, novels, poems, and light literature of all kinds, literature of the day-a tradition of selections from the English classics, bits of poetry, passages of history, sermons chance essays, extracts from books of travel, anonymous anecdotes, lectures on prophecy, statements and arguments of polemical writers, made into small octavos for class books. and into pretty miniatures for pres ents-a tradition floating in the air: which we found in being when we first came to years of reason; which has been borne in upon us by all we saw, heard, or read, in high life, in parliament, in law courts, in general society; which our fathers told us had ever been in their day; a tradition. therefore truly universal and im memorial, and good as far as a tradi tion can be good, but, after all, not more than a tradition is worth; I mean, requiring some ultimate authority to make it trustworthy. Trace up, then, the tradition to its first startings, its roots and its sources, if you are to form a judgment whether it is more than a tradition. It may be a good tradition and yet after all good for nothing. What profit, though ninety nine links of a chain be sound, if the topmost is broken? Now I do not hesitate to assert, that this Protestant Tradition, on which English faith hangs, is wanting just in the

This baseless tradition is the real root of the English prejudice. Charges are made with all pretence of circumstantial evidence, and yet with a degree of unfairness which brings out the fact that they are based in reality simply on invincible calumny. On this he insists, and traces with great psychological subtlety the process of baseless insinua-

"No evidence against us is to little: no infliction too great. Statement without proof, though inadmis sable in every other case, is all fair when we are concerned. A Protes tant is at liberty to bring a charge against us, and challenge us to refairly impose on them the perplexity brings none, but his simple assump

tion or assertion. And perhaps we accept his challenge, and then we find we have to deal with matters so vague or so minute, so general or so particular, that we are at our wits end to know how to grapple with them. For instance, Every twentieth man you meet is a Jesuit in disguise;' or, 'Nunneries are, for the most part, prisons.' How is it possible to meet such sweeping charges? The utmost we can do, in the nature of things, is to show that this particular man or that is not a Jesuit; or that this or that particular nunnery is not a prison; but who said he was?—who said it was? What our Protestant accuser asserted was, that every twentieth man was a Jesuit, and most nunneries w prisons. How is this refuted clearing this or that person or nunnery of the charge? Thus, if the accuser is not to be called on to give proofs of what he says, we are simply helpless, and must sit down meekly under the imputation.

"At another time, however, a definite fact is stated, and we are referred to the authority on which it is put forward. What is the authority? Albertus Magnus, perhaps, or Gerson, or Baronius, with a silence about volume and page: their works consisting of five, ten, fifteen, twenty, or thirty folios, printed in double columns. How are we possibly to find the needle in this stack of hay? When he perhaps a wrong volume or page is carelessly given; and when we cannot find there the statement which our opponent has made, we are left in an unpleasant doubt whether our ill success is to be ascribed to our eyes or to his pen. "Sometimes, again, the crime charged on us is brought out with

such startling vividness and circumstantial finish as to seem to carry its own evidence with it, and to dis pense, in the eyes of the public, with the reference which in fairness The scene is laid should attend it. in some fortress of the savage Apennine, or in secluded Languedoc, or in remote Poland, or the high table land of Mexico; or it is a legend about some priest of a small village of Calabria, called Buonavalle, in the fourteenth century; or about a monk of the monastery of S. Spirito, in S. Filippo d'Argiro, in the time of Charlemagne. Or the story runs that Don Felix Malatesta de Guada lupe, a Benedictine monk of Andausia, and father confessor to the Prince of the Asturias, who died in 1821, left behind him his confes sions in manuscript, which were carried off by the French, with other valuable documents, from his convent, which they pillaged in their retreat from the field of Salamanac : and that, in these confessions, he frankly avows that he had killed three of his monastic brothers of whom he was jealous, had poisoned half-a dozen women, and sent off in boxes and hampers to Cadiz and Barthat he felt no misgivings about these abominable deeds, because, as he ob serves with great naivete, he had every day, for many years, burnt a candle to the Blessed Virgin: had cursed periodically all heretics, especially the royal family of England: had burnt a student of Coimbra for asserting the earth went round the sun; had worn about him, day and night, a relic of of St. Diego: and nad provided that five hundred Masses should be said for the repose of his soul within eight days after his decease.

Tales such as these, the like of

which it is very easy to point out in print, are suitably contrived to answer the purpose which brings them into being. A Catholic who, in default of testimony offered in their ehalf, volunteers to refute them on their internal evidence, and sets about ( so to say ) cross examining them, finds himself at once in an un told labyrinth of embarrassments. First he inquires, is there a village in Calabria of the name of Buona valle? Is there a convent of S Spirito in the Sicilian town speci ed? Did it exist in the time of Charlemagne? Who were the suc cessive confessors of the Prince of the Asturias during the first twenty years of this century? dalusia to do with Salamanca? When vas the last Auto da fe in Spain Did the French pillage any convent whatever in the neighborhood of Salamance about the year 1812-questions sufficient for a school examination. He goes to his maps, gazetteers, guide-books, travels, histories;soon a perplexity arises about the dates: Are his editions recent enough for his purpose? Do their notices go far enough historical back? Well, after a great deal of trouble, after writing about to friends, consulting libraries, and comparing statements, let us suppose him to prove most conclusively the utter absurdity of the slanderous story, and to bring out a lucid powerful and unanswerable reply; who cares for it by that time? cares for the story itself? It has done its work; time stops for no man; it has created or deepened the impression in the minds of its hearers that a monk commits murder or adultery as readily as he eats his dinner. Men forget the process by which they received it, but there it is clear and idelible. Or supposing they recollect the particular slander ever so well, still they have no taste or stomach for entering into a long controversy about it : their mind is already made up; they have formed their views; the author they have trusted may, indeed, have been inaccurate in some of his details; it be nothing more. Who can controversy, where 'one says,' and 'the other says,' and 'he says that he says that he does not say or ought not to say what he does say or ought to say?' It demands an effort and strain of attention which they have no sort of purpose of bestowing. The Catholic cannot get a fair hearing; his book remains awhile in the shop windows, and

then is taken down again.' Enough has been cited to show the general manuer of the indict which, however, is more minute than brief extracts can repre-He sums up the whole as fol-

Such, then, is Popular Protestantism, considered in its opposition Catholics. Its truth is Establishment by law; its philosophy is Theory; its faith is Prejudice; its facts are Fictions; its reasonings Fallacies; and its security is ignorance about those whom it is oppos The Law says that white black; Ignorance says, why not? Theory says it ought to be, Fiction says it is and Prejudice says it shall be."

#### "SECESSIONS TO ROME "

By Bishop Vaughan

man who is generously minded and ready to deny himself in all much more likely than an other to become a Catholic, for the simple reason that a convert is called upon to make many sacrifices.

So again; one who is truly humble will feel drawn toward the true Church much more forcibly than one who is proud and self-willed, because the Church of God rests upon a foundation of humility and obedience, and the complete renunciation of personal and private views; and its very atmosphere demands humility in those who breathe it.

We wish to make quite clear that a person of a logical temperament will feel himself far more strongly urged to become a Catholic than will one who can never get himself to fol low out any connected process of close reasoning. In fact, logic (aided, vast numbers into the Church and is largely accountable for the numer secessions" to Rome of which

we have been freating.

A few examples will not be out of Thus a logical mind, contemplating the four hundred and sixty four religions officially registered will see at a glance that four hundred and sixty-three must necessarily be wrong, and that only one can pos-sibly be wholly and completely right. Of course all might be wrong except for the solemn guarantee given by Our Lord. One must be right, be cause Christ, Who is God, promised that His Church should (a) remain forever, and should (b) teach all truth, and (c) be guarded from all error. But, since every other differs from it, every other must be wrong. The vital question is: which is the one solitary Church that is wholly

Perhaps the enquirer, having got so far, will strive to relieve the diffisituation by flattering himself that it really does not very much matter which is true, and which is false, and that it is enough to know | He writes: that there is some good in every

But a true logician will not be able such an outrageously false notion, by Lord Himself, Who declared, in the most emphatic manner, and on the most solemn occasion, that of all of Christ and read various passages claim the attention of all who feel the responsibilities of their souls and who know how weak they are. this I was born," He says, "and for this came I into the world, that I might and for bear testimony to the truth." ( John What could be stronger than that ?

Having pondered over these words and weighed them well, he will perceive that it is of the utmost import ance that he should enter - not an Church—but the one and only Church that possesses the whole and perfect Truth; that Truth, in short, which God Incarnate esteemed so highly and deemed so essential that He actually came down from heaven to bear witness to it.

A logical mind will not stay there. Having realized the vital importance of arriving at a knowledge of the absolute Truth, and having seen that the whole truth cannot be the pos session of more than one Church. among the hundreds of contradictory churches, he will conclude, firstly from the importance of Truth, in dicated by Christ's own words, and secondly, from the extreme difficulty of discovering Truth, amid such a host of claimants, that Christ must have given some mark, or pointed to some character by which His Church might be known and recognized, and readily differentiated from all the

What is more, he will discover that this inference is abundantly justified, and that Christ did, most undoubtedly, give such a sign.

The answer is Unity. What is it? Any one carefully reading Christ's words, will acknowledge that He virtually says to every sincere enquirer: In order that you may know My Church, and be able to distinguish it, without difficulty, from all others, have set my own seal upon it; I have attached to it a sign, by which all may recognize it. And that sign is unity. All you have to do is to notice where true unity of doctrine exists. So soon as ever you discover a Church, in which all the members are absolutely agreed in doctrine and absolutely one in faith, you need

trary, the members are divided; if there are parties, such as 'high,' and 'low,' and 'broad; if there are different doctrines held by different members, then leave it. Have nothing to do with it. It is not My foundation; it is not My Church. I do not acknowledge it."

That we are not misrepresenting Our Lord is clear. Listen to His very words: Addressing His heavenly Father, He prays for His followers and for all who should believe in Him; "Father, that they may all be one, as Thou Father in Me, and I in Thee; that they also may be one in us." And why one? For what purpose? Answer: As a sign or mark. On this point He leaves us no doubt, for He tells us it is in order "that the world may believe paganism." that Thou hast sent Me. (John xvii : 21.) Oneness of doctrine; oneness of

faith was given by Christ Himself and pointed out, from the beginning, as the special sign-manual and distinctive mark of the true Church. An honest man, with a logical head on his shoulders, will reason thus: "Christ assures me that His Church is always to be recognized by reason of its Unity. Where is Unity? Is it found among Anglicans? No. Among Methodists? No. Among any one of the numberless Protestant sects? No. Then, where It can be found only among Catholics. Yes. Though the Catholic Church is vaster than all the Protestant churches added together, yet she is united, they are not. No not one of them. She bears the Mark; they do not. This Mark of Unity is always displayed by her; never by her adversaries. And, just as a man on the look-out can tell a British man-of-war by seeing the Union Jack flying from the masthead, so can any enquirer tell the true Church of God by noting the presence of the distinctive Mark of Unity.-The London Catholic Uni-

#### RELIGION IN MEXICO

Look on this picture; then on that. The two pictures are of the Catholic Mexican. Both are by Protestants, one as narrow as they make them. the other broad-minded enough to speak the truth even about people who worship God in a manner differ-

ing from his own.

The first little man writes his story for The New York Sun. He tells us that in spite of the political troubles so prevalent there the American Bible Society finds it possible to sell Bibles there even though the difficulties are great. Isn't that encour aging for poor priest-ridden Mexico? But, oh, the difficulty of these Bible-peddlers, these self-sacrificing sons of Gideon! One of them encountered a band of brigands who smashed his boxes and left him only the clothing he wore. Even the sons of Gideon fall naturally into comic opera situations.

But all are not treated in such a perfectly horrid way. Read this outpouring from the heart of one Moses Flores, "a young Indian with flashing white teeth and an irresistible smile"— a description that is reminiscent of somebody's tooth-powder.

"In Ajusco, theatre of El Zapitismo. I encountered a bandit as I was leaving the town. He carried a carto rest there. He will soon correct | bine and was covered with cartridges. Offering him a Bible, he responded recalling the divine words of Our that he was no lawyer to need that sort of a book. Though I was terrimost emphatic manner, and on the field by his appearance I talked to him more intense Catholic life, should

with much friendliness. "Another day I met a demandero, one who, with the image of the Virgin of Guadalupe in hand, goes from house to house collecting money for her great festival. Beginning to talk with him, he manifested his abhorence of the Protestants, but as he consented to listen I read him portions of the Scriptures relating to idolatry, to all of which he listened with interest and finally bought a Bible, taking the money from the Virgin's treasure box. He accompanied me to the next village, and recommended my 'little missals' as he called them, so that I sold two

Poor bandits that never heard the word of God until Moses Flores came selling Bibles! We don't like to use slang, but we feel that Moses was 'stringing" the Bible factory of which he was agent. But the funniest thing about the whole proceeding is the sure way in which a respectable newspaper prints the yarn.

Here is the second picture. It is from Mr. Stanley E. Bowdie, a non-Catholic correspondent who thus writes of a visit to Mexico City:
"I attended Mass there Easter

morning. At least three thousand Mexicans were kneeling in the Cathedral:—an impressive sight any. where, but in this setting of majesty. solemnity and historic association, a picture of touching eloquence. And they knelt throughout the services; for Mexican churches are without

seats. . . "I stood in the shade of a pillar, to render my Protestantism less conspicuous. . . . There was no rustle of skirts; no vain, studied stride; no looking about to see the milliner's creation worn by neighbors. There were no unctuous ushers to escort thoroughly belated Pharasees to high

seats.
"It was one tremendous democracy of Mexican sinners the rich, the poor,—kneeling side by side, each class oblivious to the other's presseek no further. You have already once, and each showing an intensity is still extending its be found My Church. If, on the conof purpose that seemed to say: 'Lord every corner of the earth.

be merciful to me a sinner!' The thousand Masses they had attended had brought no callousness. Time had but intensified the august mystery of the Mass. To them it was a veritable Mount of Trans-figuration, for they seemed to see no

one save Jesus.
"I left the church with this Pentecostal crowd, over whose faces a happy change had come because of deposit of their sins with the sleepless saints. The morning chill had gone, and the capital of the Montezumas was again bathed in dazzling sunlight. The power of the Cross impelled us as we turned for a last ok,—the grandest cathedral of the Western Hemisphere standing on the ruins of the most terrible temple of

The second picture will not please the Gideons, for it is of the true Catholic of Mexico who very likely could quote more verses of Scripture han even the touring Bible agent. But perhaps the Gideons will take heart and send Moses of the flashing white teeth and irresistible smile to Mexico City.

And meanwhile is it not strange that so many of these Bible readers have not yet discovered the text: "Thou shalt not bear false witness against thy neighbor?"-Pilot.

#### GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

EXPANSION OF THIRD ORDERS The end of man here on earth is

to enjoy himself, but to save his soul. He is bound to use all lawful of Catholic laymen and women who means to attain this end; and if he consults his best interests he will amply justify the conviction exprestake the easiest way to secure the prize that means so much for him. The Church, a kind mother anxious to help her children in the tremendous work of their salvation, points out ways that will make the work She suggests methods that will enlighten their minds and move their hearts; she furnishes means of grace that will enable them to overcome the obstacles they are sure to encounter. To some she makes the path easy to the priesthood, thereby assuring them many saluary personal graces as well seconding the design of her Founder who willeth that men be saved by the ministry of other men. To opens the doors of her monasteries and convents, behind whose walls lives dedicated wholly to God have the strongest guarantees that one can have of reaching the heavenly goal.

But there are millions of others who have no special vocation to follow God so closely, and yet they too, must save their souls. How does the Church provide for them? This same kind mother has means of helping them also and of keeping them in God's grace. She has her Sodalities, Leagues, Confraternities, Third Orders, and other helps to sound Catholic living, semi-religious societies, many of them, and governed by certain constitutions and rules. wherein the sanctions of faithful observance and the power of example keep souls in the right path or turn them back to it if they have straved therefrom. Any organization that will help men living in the secular state to keep the commandments more faithfully and lead a

Perhaps the most potent means given to lay people to lead devout Catholic lives is membership in one or other of the Third Orders which the Church favors so highly. These semi-religious organizations are allied to great Orders in the Church, and take their inspiration from them. The tertiary is a Catholic who, although engaged in worldly affairs and bound by the ties of home and family, follows a certain rule of life which helps him to observe as per-fectly as possible the laws of Christian justice and charity, aided as he always is by the example and prayer of the Order to which his society owes allegiance. The life of of the life led by members of the Order under whose auspices they are

placed. While the various Third Orders sanctioned by the Church have their thousands of members all over the world, here in Canada the Third Order of St. Francis is popular and deservedly so; it is the one that practically makes the strongest appeal to us. It has a glorious history of six centuries behind it. The faithful observance of its laws and regulations has in those long centuries sanctified the lives of millions of our fellow-Catholics. Its founder was the seraphic St. Francis himself, who, having established his First and Second Orders respectively for men and women who consecrate themselves wholly to God, was not satisfied with what he had done to promote religious life in the cloister, but turned his eyes towards the millions living in the outside world who needed his help. The rule of life which he gave to his tertiaries, although written in the first quarter of the thirteenth century, has during those long ages flourished in a marvellous way, and even at the present time shows no signs of decreasing vitality. The seedling planted six hundred years ago has grown into an oak, deep rooted and vigorous, which is still extending its branches to



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The development of this vener able organization in recent years is due in great measure to the energy and foresight of His Holiness Leo XIII. who, in 1882, put the Third Order of St. Francis in greater harmony with the present age, declar ing at the same time this conviction the expansion of this brother hood would be a powerful means of saving human society. He invited the faithful to seek membership in not to acquire wealth or honors, or the Third Order of St. Francis; and

sed by the common Father of the faithful. What appeals to Catholics is the perfect adaptability of this organiza-tion to all classes in the Church. It is an error to believe that the Third Order of St. Francis, being so closely allied to an Order which sternly practices the evangelical counsels is suitable only for people who have time to spend in long prayers or who are attracted by austere penances and other forms of mortification While the Third Order will satisfy all who have a thirst for spiritual things, it is consoling to know that it was not established exclusively for such people. All lay Catholics, marothers—favored ones these also—she | ried or single, of whatever trade or profession, may find a place in this venerable society. The only condi-tion laid down is to wish to serve God sincerely and whole heartedly and to follow the Gospel precepts as closely as theacircumstances of one's

life will permit. For this reason the Third Order appeals to all who aim at living a Catholic life. Its saintly founder wished all men to put them selves fearlessly under the standard of the Redeemer. The very sub-stance of the Third Order of St. Francis, what constitutes its essence and spirit, is fidelity to God and His commandments, fidelity to Church and her precepts. While this is the irreducible minimum for all, the least that can be under taken by a Catholic, there is a differ ence between the ordinary Catholic layman and the tertiary of St. Francis. The force of the example of others, which unhappily the layman has not always before him, causes human respect to have little or no ageously and without fear; the grace of membership gives him a clear insight into the value of things eternal; and the more intense is the Catholic life he leads.

The means employed to attain the end of the Third Order is as simple as the end itself. The tertiary has only to distinguish himself from the multitude around him by an exemplary life and irreproachable conduct. This is indeed the duty of every Cacholic; but the tertiary is not to be satisfied with not losing God's grace, he must do nothing to diminish its lustre in his soul. Worldly pleasures, occasions that may lead to sins of vanity or pride or self-love inordinate attachment to riches, the glamor of the world, and so on, should be avoided. When within his home or without, the tertiary's life should be simple. peaceful and edifying. If we add to these rather negative obligations, certain positive religious ones, such as confession and Communion at least every month, daily Mass when pos sible, certain prayers to be said daily, we have summed up the terti-



ary's rule of life, a rule which the Church and her pontiffs have for centuries urged, and are still urging, ner children to adopt.

In an age when pride and sensuality are making such headway among souls, a return to the more exact ob-servance of the commandments of God and the precepts of the Church is urgently needed. Leo XIII. saw in the Third Order of St. Francis the salvation of society. Were it to flourish as he wished it, we should see flowering in all their brilliancy not merely Christian charity but all the other Christian virtues as well. The inordinate love of perishable wealth would disappear, because men who keep eternity before their eyes, would gauge the true value of wealth; and men would have less difficulty in crushing their passions, something which now seems difficult to so many. Bound to one another by bonds of brotherly love, as the tertiaries are. men would love and respect each other, they would be animated by a well ordered charity for the poor and unfortunate in whom they would recognize the image of Christ. In a word, Leo XIII. tells us that the expansion of the Third Order of St. Francis would be a neans of crushing selfishness in the human heart: the uneasiness and agitation of present day society would disappear : Christian virtues would be practised more openly and the example given to the world would have an efficacy all its own.

Evidently the League of the Sacred Heart, whose motto is "Thy Kingdom Come," and the Third Orders have similar objects in view. The reign of Christ over souls, the observance of His laws, the practice of virtue, a more intense Catholic life, are aimed at by all. Are we not furthering the extension of the Kingdom of Christ when we pray for the extension both in numbers and influence of such organizations as Third Orders? It matters little to what larger organ ization they are attached, or what may be the peculiar nature of their constitutions and rules of life, their end is always the same, to make men live better and thereby save their souls more easily. What the Third Orders have done in the past is a pledge of what they shall do in the future, and when we members of the League offer up our prayers, sufferings and good works for their greater extension throughout the world, not only are we obeying the Holy Father who asks us to pray for this Intention during the present month, but we are also serving the best interests of God and souls.

E. J. DEVINE, S. J.

#### PSALMS A TREASURY OF DEVOTION

To Charles Lamb is attributed the remark: "When a new book comes out I read an old one." This would be a good practise for many wellmeaning persons as applied to their devotions. New prayers, new cults, formulas and litanies are eagerly taken up, while the old, well-tried and honored devotions are passed by, St. Alphonsus, in his treatise on prayer relates that the ancient Fathers, who were our first instructors in the spiritual life, held a conference to determine which was the exercise most useful and most necessary for eternal salvation, and that they determined it was to repeat over and over again the short prayer of David, "Incline unto my aid. O What a treasury of devotion we have in the Psalm if we would only make use of it. When Frederic Ozanam, founder of the St. Vincent de Paul Society, was nearing the end of his all too brief career, which closed at the age of forty years, he wrote these words in testimony of the benefit he had derived from the Psalms:

"I am easily cast down by suffering, and I should be inconsolable in my weakness if I did not find comfort in the Psalms, those cries of sorrow which David sends forth to God, and which God at last answers by granting him pardon and peace

\* \* During many weeks of ex-treme languor the Psalms have never been out of my hands. I never wearied of reading over and over those sublime lamentations, those flights of hope, those supplications full of love which answer to all the wants and all the miseries of human nature. It is nearly 3,000 years since a king composed those ongs in his days of repentance and desolation, and we still find in them the expression of our deepest anguish and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded in order that these psalms might be chanted at every hour, and that this voice of application might percent be silent. supplication might never be silent. The gospel alone is superior to the hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet, in the Redeemer issued of his race. So great is the bond between the two Testaments that the Redeemer Himself had no name dearer to Him than that of Son of David. The two blind men of Jericho called Him by it, and I often cry out to Him, with them, 'Son of David, have mercy on

WISE WORDS FROM INDIA

Father Hull, S. J., writing in the Bombay Examiner, makes a plea for a better understanding of the Protestant position by Catholics before we enter into controversy. "Otherwise," he says, "we shall begin to write

irrelevantly, and probably make fools cause it is unseemly, partly because of ourselves, as Catholic journalists are occasionally found doing. Nothing gives a score to the enemy more effectively than a really incompetent article from our side, showing that we do not understand what we are writing about. Above all, anything like strong feeling or excite-

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ment is to be avoided-partly be

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LONDON, SATUBDAY. SEPTEMBER 13, 1918

OF CATHOLIC ORIGIN

The visit of Lord Haldane to this country was in many ways remark. able and in some respects unique. Only once before in the history of England did the Lord Chancellor while in office leave her shores. That was when Cardinal Wolsey went to France to arrange and take part in the famous Field of the Cloth of Gold. That the present chancellor who had never seen America should cross the ocean to address the American Bar Association in Montreal and hasten back after a mere glimpse of this continent and its people, strikes one at first blush as almost inexplicable. The explanation, however, is evident on reading the weighty message of his magnificent address. It was worthy of the man, the office and the occasion. Indeed, it may be that the occasion and the mission will assume a more important place in history than the famous visit to France of his illustrious predecessor in the reign of Henry VIII. Analysis of his great speech will not be attempted here; but one great truth he brought out so luminously that we feel impelled to call especial attention to it.

The office of chancellor in England dates from Edward the Confessor The chancellor was originally and continued for many centuries to be an ecclesiastic who combined the functions of the most dignified of the royal chaplains, the King's secretary in secular matters, and keeper of the royal seal. "This is he," writes John of Salisbury, who died in 1180, who cancels the evil laws of the realm, and makes equitable the commands of a pious prince.

The present distinguished occupant of the office is a profound student of the development of British law and British institutions, and he bears eloquent tribute to the fact that their origins are rooted centuries deep in Catholic England Moreover, he emphatically holds that the spirit and significance of English law and equity can not be appreciated or even understood without the study of their historic development. We shall give in his own words some of the testimony he bears to the truth of our contention that British law and British institutions are distinctly and radically of Catholic origin. He quoted Justice Wen dell Holmes as stating a profound truth : "The life of law has not been logic; it has been experience. The law embodies the story of a nation's development through many centuries, and it cannot be dealt with as the unfortunate policy of prurient if it contained only the axioms and silence that has long been maintained corrollaries of a book of mathema-

He then went on :

'As the distinguished writer whom I have quoted tells us, we cannot without the closest application of the historic method, comprehend the genesis and evolution of the English common law. Its paradox is that in its beginnings forms of action came before the substance. It is in the history of English remedies that we have to study

the growth of rights.
"That is why that the understand ing of our law is even for the practitioner of to day inseparable from knowledge of its history.

"To know the principles of equity is to know the history of the courts in which it has been administered, and especially the history of the office which at present I chance myself to hold. Between law and equity there is no true line of demarcation. The King was the fountain of justice. But to get justice at his hands it was necessary first of all to

obtain the King's writ. "But the King could not personally look after the department where such writs were to be obtained. At the head of this, his chancery, therefore placed a Chancellor, usually a Bishop, but sometimes an Arch-bishop and even a Cardinal, for in those days the church had a grip which to a Lord Chancellor of the twentieth century is unfamiliar. At first the holder of the onice was not a judge. But he was keeper of the King's conscience and his business was to see that the King's subjects had remedies when he considered that they had suffered wrongs. Consequently he began to invent new writs, and finally to develop remedies which were not confined by the rigid precedents of the common law. Thus he soon became a judge. When he found that he could not grant a common law

before him and to searching their consciences. He inquired for in-stance, as to trusts which they were said to have undertaken, and as the result of his inquiries rights and obligations unknown to the co mmon aw were born in his court of conscience. You see at a glance l susceptible such a practice was of development into a complete system of equity. You would expect, more over, to find that the ecclesiastica nosphere in which my official prelecessors lived would influence forms in which they moulded their special system of jurisprudence. This did indeed happen, but even in those days the atmosphere was not merely ecclesiastical. For the Lord High Chancellor in the household an early English monarch was the King's domestic chaplain, and as, unlike his fellow-servants in the household, the Lord High Steward and the Lord High Chamberlain, he had always the by no means common dvantage of being able to read and write, he acted as the King's political secretary. . . . . The advantage of his position was, however, that living in the palace he always had the

last of the ecclesiastical chancellors. The slight sketch of the earlier period which I have drawn shows that in these times there might well have developed a great divergence of equity from common law, under the nfluence of the Canon and Roman laws to which eccesiastical chancellors would naturally turn. In the old courts of equity it was natural that a different atmosphere from that of the common law courts should be breathed. But with the gradual drawing together of the courts of law and equity under law chancellors the difference of atmosphere disappears, and we see the two systems becoming fused into one.

The moral of the whole story is the hopelessness of attempting to study Anglo-Saxon jurisprudence from the characters of the judges who created it.

Lord Haldane may be a Liberal in politics, but his whole address on this unique occasion typifies in its best and truest sense the proverbial conservatism of the English national character; that conservatism that made possible, in spite of the break with Catholic unity, the almost uninterrupted development of the law and equity Catholic in origin, and for centuries ecclesiastical in admin-

SEX HYGIENE

At the risk of being considered hopelessly behind the age we ask for information as to what, precisely, is to be taught school children when Sex Hygiene is added to the curriculum. Sex we know, and hygiene we know, but what is sex hygiene? Yes, we have heard the word hundreds of times and have read scores of articles purporting to deal with the subject. We are, nevertheless, at a loss to know just what message the young women engaged in teaching school are now compelled to withhold from our boys and girls, but which, in more enlightened age, will be freely taught to babes and sucklings.

The Globe, the other day, had an ditorial on Dangerous Ignorance beginning thus :

"The International Congress on School Hygiene at Buffalo has taken courageous departure away from toward school children with regard to sex hygiene.'

We read this sentence with satisfaction, with the confident hope that our dangerous ignorance of sex hygiene as a school subject was about to be dispelled. But no. not a sentence, not a word, not a syllable in the whole article threw a ray of light on what it was that "the schools will some day be allowed to supply." A good and sufficient reason, we must admit, is indicated for the editor's "prurient silence."

"-Neither pulpit, press nor platform dare utter needed warnings to the ignorant. Attempts to do so financial penalties, but legal prose-

In that case some of us may not feel so pessimistic about this dark age of our country's history as the 'advanced" editor appears to feel when he says :

'Canada is years, perhaps genera tions, away from the stage in which ignorance on sex hygiene can be publicly enlightened either in school or elsewhere.'

A good deal of latitude is allowed to the press, and its writers include men of higher culture and wider experience that could well be expected from those who teach school. Yet we are left to infer that the press can find "no acceptable words in which it can enlighten the dangerous ignorance" of its readers. tempts to do so would bring not only social and financial penalties

but legal prosecutions." Then how in the name of Christian decency can sex hygiene be thrust into the school curriculum when its very adwrit he took to summoning people secates feel constrained to maintain roys and Greek

a "prurient silence" as to its subject matter, its scope, its principles What ground is there for the gratuitous assumption that ignorance is the cause of the spread of loathsom disease? Or that some undefined "knowledge" imparted in the schools will safeguard health and eliminate disease? Is this the motive for living a pure life that the schools are to teach? What moral standards can be based on this low, utilitarian and selfish motive? Will the schools teach absolute continence except in the married state? What sanction will such moral teaching have? Or will it he their duty merely to give such information

as will tend to prevent disease In the quagmire of sex hygiene, experience will soon demonstrate what the Catholic Church has ever held that morality is and must be based on religion. When religion is banished from the schools effective teaching of morality is ban ished with it. The assumption that ignorance is the cause of the spread of insidious sexual diseases may have some modicum of foun

dation; but it by no means follows that sex hygiene should be taught in the schools. At most ignorance plays a small part in the spread of such diseases. Consider the havoc wrought by alcohol in spite of the widest dissemination of teaching as to its pernicious effects and the daily object lessons of ruined manhood, wrecked homes, misery and degradation. And here we are dealing only with an acquired appetite, while in the problem which sex hygiene in the schools is going to solve so easily, there are obviously much more difficult factors to be considered. The advocates of sex hygiene in the schools make out no case. They fail to show that, given a free hand, they would be likely to accomplish any good; while the

Underlying all such utopian schemes as this is the fundamental misconception of the part the school plays in education. It is beginning to be pretty generally understood that education is something much more comprehensive than schooling. Schools by no means do the whole work of education; to the Church and the home must be left each its own all-important function. No school system can arrogate to itself the rights and duties of the home and the Church. The ideal school system must provide for, or at least permit the most intimate correlation of the

probability of doing infinite harm

carcely needs to be pointed out.

work of Church, home and school. This may be difficult, but if it vere the ideal towards which we were striving, the school would take its proper place in the educational system instead of tending, as it now does, to usurp the rights and duties which belong chiefly if not exclusively to the Church and to the home. In this connection it is refreshing to statement of this elementary Christian truth by the Hon. Canon Lyttel. | not have." ton, D. D., in the current Nineteenth Century. We cannot here follow his argument, but we shall give a couple of extracts from his article which is doubly interesting coming from one who holds the position of Headmaster

of Eton: "In other words, truths about man's relation to God must obviously take precedence of all truths which deal with man's relation to his only fellow-men, or his care of his own body. That is to say, they take precedence not only because they were specially revealed, but because underlie the others and make it pos sible for them to be learnt and prac tised. Of course, there are some who hold that this dependence of morality on religion is absurdly overstated. But I am not anxious to dispute the matter now: my object is to show presuppositions in a Christian's mind in order that everyone may understand how he must approach all questions of moral education. Un less he is a sham he must be unshakably convinced that true thoughts about God, planted deeply enough in the child's mind and in terpreted by every moral problem that arises as time goes on, and by every lapse from the ideal of which the child may be guilty, do really settle the whole question of charac-ter training; with a few commonsense precautions, there remains very little else that requires to be

That will bear re-reading, The article closes with this solemn reaffirmation of a fundamental Christian truth:

" (Nature) tells us in tones now of menace and heart rending appeal now of gentlest persuasion, that truths planted in the earliest years of life are the truths that live and bear fruit, and that the planter is the parent, whose responsibility can-

Liontename Gere

loss. It may be, in short, the truest segenics to revive in every class of society the meaning of home, as the place where the seeds of physical, moral and spiritual life are sown."

LOOK HERE UPON THIS PICTURE -AND ON THIS

The Rev. Byron H. Stauffer of Toronto, after visiting Scotland, frankly states that "three-quarters of the population of Glasgow and Edinburgh do not go to Church." Further he

"I have these serious words from Canadian, but Scotch-born, clergyman at present in Great Britain:

Our Scotch preachers are aping the Anglicans. They preach a shilly-shally Gospel, with nothing in it to arouse conviction regarding presentday evils. Besides, they do not go down among the working classes They hold themselves aloof from the common people. Besides, they are not quite sure just what they be

Whether my informants tell the exact conditions or not, it is incontrovertible that the masses in Scot land do not go to Church."

Last Easter the Rev. R. J. Campbell of the City Temple, London, England, on his return from a continental holiday, gave an interview to the representatives of the press, in which amongst other interesting things he

"The habit of mind of the ordinary Spanish peon is something the Eng-lishman finds it very difficult to understand. Religion is a very real thing to these people. They the habit of worship, a sort of habit ual religious temper, which makes them extraordinarily indifferent to the facts of every day life. seem to be looking always at the un seen : it is at least very real to them more real, I am afraid, than it is to many of us, and they do not appar ently feel the need for the material comforts and conveniences of a more advanced civilization-or what w call 'advanced.'

"In San Sebastian, on a Monda evening, in one of the churche there was a very large congregation drawn to hear the first of Lenten discourses. The people actually extended out into the street." "This on a Monday evening," said Mr. Campbell significantly, "we would not often see that in England."

It strikes us that some people who fairly revel in depicting the decadence of religion in Latin countries might find in the contemplation of the foregoing pictures a new inspiration. At present they do not belong to the realistic school. They are impressionists. Assuming good faith on their part, the reason their impressions of Spain differ so radically rom the Rev. Mr. Campbell's may be suggested by the following:

" Mr. Campbell explained to me says the representative of The Chris tian Commonwealth, "that he had touched a side of life both in France and Spain hitherto unfamiliar to him. Through the courtesy of some of his Catholic friends in England he had introductions to religious circles not usually open to travellers, which gave him opportunities of measuring the depths of note the clear and uncompromising religious feeling that the ordinary visitor to the Latin countries could

THE FOURTH COMMANDMENT

In the columns of a secular paper, where a woman of more or less sense and sympathy plays the role of Father Confessor, are found occasionally some illuminating questions and answers.

Before us lies the query of "an unhappy woman" married sixteen years, the mother of two "pretty children." a boy fifteen and a gir fourteen years old. She acknowledges that her husband provides well, is kind and "tells me he loves us dearly. But he makes me very

unhappy at times." "The other night he said to our gir that she could not go out. She told him to shut up and walked away. When she came home about 11 clock that night he waited for her He took a strap and whipped her terribly. I begged him to stop, but he would not listen to me. I have not spoken to him since."

She seeks advice on the question that evidently seems to her the most important : " Now Mrs .--- do you think he does love us when he

can whip the children so hard?" We give this in some detail as it is true that under ordinary circumstances a girl of fourteen should not need corporal punishment. She should have learned the fourth commandment, letter, spirit and practice, before that age. But the girl may not be to blame. The mother is evidently a brainless doll of a woman, selfish and self indulgent, and doubtless she is in tattarge measure responsible for the gross in-

The father, sensible and firm though he be, can hardly discipline his children effectively, when they find the pouting, silly mother, sympathizing with them and setting them an example of disrespect and disobedience

This is a real and not a fictitious icture of home life: it may be that it is an extreme case; but it is symptomatic. Children are not disciplined as they were a generation ago. The fact is noted over and over again. Public attention is directed to a re grettable condition, but the truth of the charge is not disputed. It is the home rather than the school that is responsible. God gave a commandment exclusively sustaining the authority of father and mother in the home. The discipline of their children is therefore their right, their duty and their responsibility. God joins together the father and the mother when clothing them with this parental authority. Lax and ineffective discipline of the children is often due to the lack of sympathy and co-operation in the exercise of authority on the part of the parents. The fourth commandment enjoins the exercise of parental authority quite as much as filial obedience.

THE BISHOP OF VICTORIA, B. C. Elsewhere in this issue will be

found a statement of Bishop Mc

Donald as to his position in British

Columbia. In Canada the ecclesias-

tical policy has hitherto been to allow each Bishop to work out his own financial salvation. There are few exceptions to this rule, but so lew that the general statement may be taken as accurate. When any general expenditure has to be divided among the Dioceses of the Dominion. like that incurred at the Council of Quebec, it is divided according to population. This in itself is not important except as an indication that difference of condition, even when extreme, is not much considered. Let us take, for example, some of the broad differences between Ontario and British Columbia. Here we have Catholic schools supported by public taxes and provincial grants. There the only way to have Catholic schools is to collect money privately or parochially to build and support them, in addition to paying the public school taxes. Here the church buildings and their sites are exempted from all taxation. In the cities of British Columbia the churches and their sites are taxed the same as if they were shops or factories. The tax which Bishop McDonald has to pay on his Cathedral property amounts to a decree of expulsion. He simply cannot continue to pay it because it is more than half his revenue. When the city takes \$4,000 or more every year in taxes on one church property, consisting of about three hundred feet frontage, the only possible way out is to sell the property and build a church where taxes are less oppressive. Last year Bishop McDonald decided to submit to the inevitable and dismantle his beautiful cathedral. He bought a site where the tax would that undogmatic system that is not Europe" is a constant theme in Probe less oppressive, and visited the sufficiently objective or positive to cities of Eastern Canada seeking a loan needed to finance the change. He offered a high rate and ample security : but there is so little cohesion among Catholics in financial matters that he failed to secure the loan. If a town in Western Canada were reduced to the necessity of defaulting in the payment of annual interest, the banks of the Dominion would probably get together and protect the standing of Canadian credit. We need some of this sensitiveness in Catholic circles in reference to Catholic standing in the West. The Church in British Columbia is poor, and British Columbia is a substantial part of the Dominion of Canada. We can well imagine the extremes of economy resorted to by Bishon McDonald before he made that statement in his cathedral.

THE CENT

Some people have a great reverence for the copper cent. They reserve it for the most solemn occasions. And throws a light on a festering sore in | we think that a most awe inspiring much of the home life of to day. It spectacle is that of the man who. with great deliberation, and with a mien as if he were parting from something sacrosanct, places the copper cent in the offertory collection on Sundays. One big copper cent is his donation. He guards it for Sunday; he cannot ride in the cars for a cent; for treating purposes it is useless; he cannot buy a cigar with it; it will not purchase a magazine, but it is enough for his contribution

ful and vulgar, but "pretty" daughter. give a nickel to a bootblack, and sundry nickels to keep the boys' throats from getting too dry. He does not mind spending money for his amusements, but he seems to think that one cent is the only coin to be deposited in the offertory basket. We refrain from essaying to picture his feelings if by mischance he allowed a silver piece to filter through his fingers. It might bring on heart failure or it might urge him to step out of the "copper cent class." It is but a habit, but it has an element of meanness that is repugnant to any one who thinks about it. Perhaps some of our readers are addicted to the cent habit. Dollars for them selves, one cent for God! Strange, in itenot? And a bad business policy, for He who gives them everything has promised rich dividends in investment for heavenly securities.

> AN AVERAGE MAN The only thing average about this

the latest of Monsignor Benson's

novels, is its name. A young Anglican, clerk in a shipping office in London, goes to a Franciscan Church with a chum who is a convert, hears a noted friar preach, is converted and goes under instruction, inherits a large estate which has been left to his mother, learns that Catholicism is not "good class" in county society, changes his mind, marries a peer's daughter, and settles down in espectable Anglicanism. This brief synopsis goes to show that there is nothing very dramatic in the subject matter of the book. At first sight it would seem that it did not lend itself to the execution of a mas terpiece as readily as, let us say, the theme of his wonderful "Come Rack, Come Rope." But real genius is able to mould these little drab details of humdrum things into a thing of beauty and color, and Monsignor Benson has succeeded so very well in doing this that we doubt not this will rank as one of his best books.

The master hand of a consummate artist contrasts the two great religious systems in these wonderfully interesting pages. The easy-going vagueness of Anglicanism and the imperative commands of Catholicism are portrayed with artistic brilliancy. With the hero of the tale we have presented to us "the Two Ideas of Christianity. There was first Catholicism-that large definite, coherent scheme \* with its peremptory orders, its clearcut statements, its rigidity and its demands." and that other which taught that "if all men were kind and charitable and went to church and didn't bother much about dogma" all would be just as well. We take it the author had a two-fold purpose before his mind in writing this story of "An Average Man." He would tear away the mask from the consciences of those who refuse to follow the Light because of social considerations, the while they persuade themselves that they are perfectly satisfied with that form of religion which Society is pleased to " respectable." consider And would expose the utter hollowness of exclude anything, no matter how incompatible with itself. In a word, he would make war upon Human Respect and Indifferentism. " An Average Man" will be read with delight and profit by all, but will be found especially valuable as a gift book for hose of our friends who are looking with wistful eyes towards the City of Peace, but as yet have hesitated to enter it. COLUMBA.

NOTES AND COMMENTS

SUPPLEMENTING OUR remarks of ast week on Catholic Foreign Missions we find in a recent issue of America a summary of the present state of the African missions. The 'Dark Continent," which in 1800 counted only a few thousand Catholics, now possesses 78 missions with 660 stations, 3,294 churches, 16 Bishops, 35 Vicars Apostolic, 23 Prefectures Apostolic, 1,700 priests, 1,660 schools, 2,270 hospitals, and 850,000 Catholics. According to statistics of the Propaganda Fide, Catholics have increased from 402. 532 to the above-mentioned figure in six years.

IT IS ONLY FIVE years since the Mill Hill Fathers began their work on the Congo, and in that time, they have opened four stations embracing the country watered by the Lulonga Maringa and Lopori rivers. An idea of the extent of this territory may be had, says America, from the fact proportion of Catholics of Oriental that in one station alone, a missionnot be given to another without subordination of her wayward, wil. to God's cause on Sunday. He will ary may travel for 25 days in a the immense outflow to America,

native canoe (a day's journey being equivalent to 40 or 45 miles,) and yet be within the limits of the district to which the station belongs. Which goes to accentuate the vast field for missionary zeal lying open to the Catholics of Canada and the United States when they come to grasp fully their opportunity and their responsibility.

WE ARE not fond of reproducing Protestant testimonies to the work of the Church or to the fidelity of her missionaries at home or abroad These, sometimes, are of doubtful character, and besides, the Church is not dependent upon human testimony. Where, however, the witness is one of real eminence, or of proved capacity and experience, and the testimony is as to a matter of fact, it may be very properly brought forward. The Rev. Peter MacQueen of Boston, a Protest ant missionary who has recently returned from a lengthened sojourn in Africa, seems to come under the latter category. He places himself on record in this manner (italies

"I have everywhere found in Africa. Catholic Missionaries and Religious. I have found among them a great spirit of sacrifice, abnegation and an ardent love for God and man. are faithful in fulfilling their duties and they succeed marvelously where others have had no success. teach the sublime truths of religion to those tribes plunged in ignorance and darkness.

As to the secret of their success no Catholic will need to be reminded.

A CONGREGATIONALIST congregation of San Francisco having undertaken to build a new church, and being compelled to vacate the old one before the new was completed, found itself temporarily without a home. In this contingency the Jews came forward with an offer of one of their synagogues, the Temple Emanu-Elas a Sunday meeting place for the wandering worshippers. Which leads a Canadian exchange, The Presbyterian, to remark: " It would be praise worthy if a Presbyterian or a Baptist church should open its doors to the homeless congregation, but that a Hebrew congregation should so cordially invite Christians to worship in its temple, is evidence of a superb magnanimity." And yet, it is not to be supposed for a moment that the incident will have the slightest effect upon the ordinary course of Presbyterian missions to the Jews, as exemplified in the Toronto and other institutions of the name. They will continue their time - worn tactics of preying upon Jewish children, and through the tempting instrumentality of the motion picture, the Christmas tree, or the "tea meeting," of endeavoring to enlist at once the interest of the little ones, and the confidence of their parents. If the Jews. of San Francisco have had the same experience, "magnanimity" is scarcely a big enough word to apply to their conduct in the present instance.

THE "DECAY of Catholicism in testant pulpits and in sectarian journals. It is an old cry and an ignorant, for the Church has a way of putting it to naught. Nor does the cry that Catholicism is the religion of decaying countries boast any sounder basis. Great Britain and Germany are usually cited as "the progressive nations," and yet, as it so happens, it is in these precisely that the Church gives the greatest evidence of growth in the present age. In no spirit of boasting or vainglory, but as a simple attestation of the truth, do we cite the figures that follow.

THE ALMANAC de Gotha is a recognized authority on European affairs. It is the accepted channel of political and statistical information on the continent. Its accuracy in both particulars is unquestioned. In the following table it but transcribes from the official census of 1910. Let us take Germany, Holland, Switzerland and Hungary, the first three usually reckened as Protestant countries, and the latter as preponderatingly Catholic. The figures indicate the relative strength of Catholics and Protestants per thousand of the total population :

| 1900 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 | 1910 |

It will be noted that in every in tance Catholics show an increase, and Protestants a corresponding decrease. Hungary, besides, has a fair rites. Of these, too, notwithstanding there is an increase from 96 to 97 per thousand in ten years.

OR TAKE Prussia, the chief Province of the German confederation. As it has been well said, Prussia made the unity of Germany, and claims nearly two thirds of its population. The following figures indicate a constant advance of the Catholic percentage since the census of 1867, and a steady falling off of the Protestant. We say nothing of the decay of faith among

	Catholics	Protestants
1867	331	652
1871	335	648
1880	337	646
1885	339	644
1890	842	642
1895	345	688
1900	851	632
1905	358	625
1910	363	618

Prussia has a population of about 40,000,000. It may be seen, therefore, that Catholics number close on 15,000,000, in the mother country of the Reformation. In three of its provinces, Westphalia, Silesia, and Rhineland, Catholics are in the majority, with percentages of 514, 567, and 690 respectively. And it is worthy of remark that the chief wealth of the Vaterland lies in these three provinces.

WE HAVE recently seen some calculations with regard to the size of Noe's (or Noah's ) Ark, which may interest some of our readers. According to Josephus, the dimensions were 300 cubits in length, 50 in breadth, and 30 in height. A cubit being about 21 inches, this would make the ark, in round figures, 525 feet long, 88 feet wide, and 521 feet high-the size of a good modern ocean liner. Some modern sceptics have attempted to show from these figures that it would have been impossible to house within it the animals enumerated in the Mosaic narrative. A little consideration will show the falsity of this deduction. Allowing 40 cubic feet to the ton, the amount of space allotted to general merchandise, the Ark, which had a cubic measurement of 2,375. 100 feet, would have a displacement of 59,377 tons. As the vessel had no superstructure such as deck-houses or bridges, and cannot be supposed to have had engines (nor, from the Biblical description, masts), these measurements do not exaggerate her carrying capacity. Josephus tells us that she was built up to the very top, and roofed in, to keep out the waters of the Deluge. Our informant supposing Noe to have bulk headed his vessel into apartments of 10x10x10 feet, figures that he would have 2,375 of these. This to keep each distinctive species of his charge separate and in order. Were the Ark loaded with coal, it would contain enough, at the rate of 20 tons a week, to keep a fair sized factory going for 57 years, or to fill a space covering a good city block. Even from a modern point of view, it had ample capacity for the purpose in land of promise, of progress, and we tended by divine Providence. In by divine Providence. this, as in other things, the Mosaic narrative will stand the tests of the investigator.

#### ARCHBISHOP CASEY

SERMON ON LACK OF RESPECT

FOR BISHOPS B. .C. Western Catholic, August 22

Preaching at the 8:45 a. m. Mass or Sunday in St. Patrick's Church, His Grace made St. Paul set grounds for authority in Family and Church. Taking as his subject the Gospel of the day, he said, in part, that the sacred passages began with a very striking expression, which contained within it the fundamental principle and the whole substance, of Chris tian morality. It was necessary for us to grasp well its full import and to try with all our power to under-stand the significance of that striking expression: "No man can serve two masters." Who said this? It was Christ, the Son of the Living God, and the expression was, therefore Divine. It was infinitely true, because it came from the lips of the Word made flesh, the Eternal Wisdom

of the Father.

What does it mean? Did it mean that we were entirely independent of should have authority over another. and that the only authority over us was that of Almighty God? Let us see. God, through reason and revelation taught us that man was made for society and not for solitude? He was made to live socially, and consequent ly to observe the laws on which society depends. We know that from experience, revelation and reason. We know that society could not exist without having some one in authority, and that, therefore, it was the will of God that such should be so. St. Paul, inspired by the Holy Ghest, St. Paul the teacher and doctor of the nations, said: "Wives be subject to your husbands, as it behoveth in

your parents in all things, for such is well pleasing to God." Again: "Servants, be subject to your masters." Again: "There is no power but from God, and those that are, are ordained are of God." Again: "Obey your Prelates, who are to render an account of your souls."

Here was a variety of masters, called by Divine ordinance. It was necessary for him to call attention to this important doctrine in these parts. Obedience to authority was by Divine ordinance and was a ques tion of conscience, for such was the word of God. "Obey your Prelates." That demands our attention in these parts, where the spirit abroad is socialistic and materialistic. The power and authority of the people are claimed, but how does that agree with what is given in the inspired It is the Socialism which is repudiated by the Church, and it is not surprising that such exists, in places like this. We must be care ful not to be led into such errors, and must resist them. He warned parents of their obliga

tions to their children, for whose souls they must render an account There were still not sufficient Catho lic schools here, and parents were re quired to be careful that their chil dren received a good Catholic training. Failure to do this entailed eternal damnation. Nothing will excuse us before God. "I will require their blood at your hands," said the Lord. Several times during his recent visitations he had been addressed as the representative of the Holy Father. This salutation was made n good faith, but it was not correct. If we do not know we must learn. The Bishop was not the representa tive of the Holy Father. St. Paul. nspired by the Holy Ghost, declared that "Bishops were placed by the Holy Ghost to rule the Church of They were not representa ive of any man, not even of the Holy Father, although he was the head of the Church. Christ, our Lord, made Peter head of His twelve Apostles, but the appointment of the other eleven was Divine, as well as that of Peter. There was no room to be called the representative of anyone except of Christ, the son of the living God. In the diocese in which a Bishop is placed, these things

should be known, or learned.

He, himself, had sometimes received as little attention as if he were a simple curate and had had no respect or consideration shown to his office. This was not Catholic teachthe Church in these parts. In his diocese the Bishop was the Pope, according to the statement attributed to Pius X. but it was humiliating for

one to have to defend his own rights. "No man can serve two masters. The parent was the master of the child, the husband was the head of the wife, the Bishop the head of the dio-cese. What, therefore, does Christ mean in saying that no man can serve two masters? Later, He plains His meaning: "No man can serve God and mammon." Mammon was the world, over which Jesus Christ's eyes had indignantly flashed as He declared: "Woe to you O world!" and the woe of Christ was the curse of God, which is still on the world. We must give to God our exclusive service as against anything opposed to that service. God required that all other services must be subordinate to His, and this subordination must be done with the intention of pleasing Him. He tells us to lay aside all solicitude for ourselves, our lives and our clothes. "Throw all your care on Him," says St. Peter, "for He has care of you." This is a material things. God says to us or reap, neither do they gather into barns; nor could Solomon, in all his glory, be arrayed as the lilies of the The God Who feeds the sparrows will not allow us to starve.
"How much more will He look after you, O ye of little faith."

## ALL ARE IRISH AND

CONNECTICUT'S REPRESENTA-

TIVES IN CONGRESS—RATHER

REMARKABLE FOR NEW ENG-Special Corr. Union and Times Washington, Aug. 26.—The dele-

gation of representatives in congress rom the "Nutmeg" state is peculiar and odd in many ways.

For instance, the five representa-tives have all Irish names; they were all born in Connecticut. In politics they are all democrats and religion they are all Catholics. This quartet of circumstances is very easy The senior of the delegation is

Thomas Lawrence Reilly who re-presents the third district, which ncludes New Haven. Mr. Reilly was born at New Britain on Sept 20, 1858, and was educated in the common schools and Connecticut State Normal School, graduating in the class of '76. For the last thirty years be has been engaged in the new paper business and from 1906 to 1912. was major of Meriden. Was elected to the sixty-second congress and re elected to the sixty-third con-gress. He has no hobby, but his principal work is to assist in passng laws that will be of benefit to

The youngest member of this delenations, said: "Wives be subject our husbands, as it behaveth in gation sie has born in Thomp. The youngest member of this delegation notice to the effect that "such and experience has shown it absolutely such" a priest has run away with a necessary to have these photographs

son, on May 20, 1874. He is what one would call a "self-made man," as he worked days and studied nights, v.In 1899, he entered the Yale law school and immediately after graduating in 1902, opened a law office in Hartford, where he has since practiced his profession. He is serving his first term in con-

The oldest of the delegation is Jeremiah Donovan of South Norwalk. He was born in Ridgefield, is fifty-nine years of age, and another of the new members of the present nouse.

Hon. Bryan Francis Mahan, who represents the second district, was orn in New London, May 1, He is a lawyer by profession and has been major of New London three times. He is a member of the im nt committee of appropriations Mr. Mahan is in the class of public men whose homes abound with children, for which Washington seems to be famous during the present administration, as there are five boys and two girls under his roof-tree.

The last of the remarkable quintet William Kennedy of Naugatuck, where he was born on December 19, 1854, and has been engaged in the active practice of law since 1879. He has been a delegate to four of the democratic conventions, served as a member of the board of education of Naugatuck for twelve years and attorney for the town and borough of Naugatuck for twenty years. Is married and has three children.

So, from the foregoing, it will be seen that the Connecticut delegation in the sixty-third congress is exceptional, in that they were all born within the state which they represent ; they are all democratis ; they are all Irish-Americans and they are all of the Catholic faith.

#### FREEMASONRY

NEWSPAPER REFERENDUM UN-FAVORABLE TO THE SOCIETY. SOME METHODS OF ANTI-CATHOLIC AGITATORS EX-POSED C. P. A Co respondence

Rome, August 16, 1913. Freemasonry, of the Grand Orient type which flourishes in the Latin untries of Europe, has attracted no little attention in Italy during the past few months on account of its conflict with military discipline. One of the daily papers recently sent out to prominent persons this series f questions regarding the society :

ence of a secret association such as Freemasonry is compatible with the conditions of public life to day? (2) Do you think that the mater ialistic rationalism and the human itarian and internationalistic ideo logy, by which the manifestations of Freemasonry are inspired, are in agreement with the living tendencies

(1) Do you think that the exist

of contemporary thought? Do you think that the hidden occult action of Freemasonry in Italian life, particularly in military institutions, the magistracy, the schools and public administrations, brings benefit or harm to the coun-

try?
The results of the referendum of the "Idea Nazionale" are opposed to Freemasonry, but as there is no question about the general opinion of the country being against the sect, one is constrained to doubt whether the referendum was necessary and whether it will do much good.

It is obvious that no one except masonry; and if they were sent by chance to a member of the craft he would be discreetly silent, carrying them down to the Palazzo Giustiniani and consulting in secret with his colleagues about their next occult So all the replies are to the effect that Freemasonry is incompatible with the institutions mentioned. will not prevent Socialists, Republicans. Anarchists. Radicals. Constitutional Democrats electors working ALL ARE CATHOLICS hand in hand with Freemasonry against the Church. It is possible that the publicity of late given to the craft may prevent a few right think ing young officers from joining it; but it will not remove from the judicial a single Mason; and the magis-tracy is considered here to be the campaign—indeed the campaign is the Catholic world. left to them for the country at large So far we have been will not do anything however much it may dislike the secret societyfully recognize that it is this very

Meanwhile here are a few anti-Catholic methods, taken from a list that has been compiled out of actual happenings during past years. It is not to be supposed that all these things are going on simultaneously now or have done so, but they have all been practiced at some time or another. Here is the list as published: (1) Dress up abandoned men and women as monks and nuns, photograph them in equivocal positions and distribute the photographs. (2) library, which is daily increasing on the shelves of our Commission room. her out with instructions to behave But beyond this it was determined disreputably and then call attention all the people of this country and to aid to the best of his ability to eliminate class legislation of all to eliminate class legislation of all Get hold of the name of a priest of This also entailed a great expendi-

woman. In view of the known in tention of Catholic organizations to tention of Catholic arganizations to institute enquiries and prosecutions for libel the names are not now given. Instead we read: "In a parish in the North of Italy..." An instance occurred in an anti-Cath

olic paper yesterday. (4) When any lay schoolmaster or professor com mits some flagrant act, print "The priest so and so, professor (or school master) . . ."(5) When something particularly unpleasant occurs in a lay institution print "In the Catholic institution." This is frequently effective in the case of schools, etc.. founded by Catholics and bearing the names of saints, but taken over under the control of the civil au-thorities. (6) Get hold of parents whose poverty does not allow them to resist bribes : make them send their children to Church schools and then spread reports of unmentionable happenings there. This is what occurred at Varazze. The Catholic press, after a lot of trouble, showed up the whole plot. The verdict in the action brought showed that the parents and children were "inverte-brate" and were instigated by others placed in the order, as documentary evidence proved—but nothing was done to bring them to justice. (7) be imagined than specified, by which in receipt of anti-Catholic pay can draw priests into apparently equivocal positions. The example of Varazza, of Don Riva, still in prison after six years when the witnesses on whose evidence he was convicted have confessed that they were suborned and lied, shows how difficult it is to get justice and to bring the real authors of these anti-Catholic crimes to book even when the truth has been established beyond confutation.

#### THE REVISION OF THE VULGATE

BY THE RIGHT REV. ABBOT GASQUET o. s. B.

I have been asked to set down briefly an account of what has so far been done in the work of revising the Latin Vulgate Bible, and to state what exactly is taking me to the United States. Six years ago it was announced in the Press that the Pope had determined to prepare for a critical revision of the Latin Bible. The need for such a revision has been recognized from the time when in 1592 Pope Clement VIII. the present authentic edition, and in this age of critical examination of all texts, it has been frequently made a subject of reproach to the Catholic Church that nothing has been done for the official Latin text.

In the spring of 1907, therefore, the Holy Father charged the Benedictine Order with the task of making preparations for a full and adeexamination of the Latin text, and as a first step to endeavor by a critical study of the existing Latin MSS, to obtain as nearly as possible the version of St. Jerome. portance of this first step is obvious. At the present day all scholars are agreed as to the competence of St. Jerome for the work given him by St. Damasus. He had access to Greek and other manuscripts even then considered ancient, which are no longer known to exist; he could com pare dozens of texts for every one we can now examine, and he had means of testing their value, which we do not possess. So clear is the importance of obtaining the pure text of St. Jerthe Masons themselves will answer ome that it is considered by the most these questions in favor of Free- competent authorities that the text would probably be found to efford a better basis for the true text of the Greek Septuagint Version than any Greek MSS. now extant. To recover

this text is the scope of the present Commission. By the close of the same year, 1907. a Commission had assembled in Rome to discuss the best method of carry-But is it going to do any good? It ing out the wishes of the Pope From the first it was obvious that the work would be long and costly. The Holy Father desired that the best methods should be employed regard-less of expense. He made himself from the first responsible for all necessary expenses, but he trusted the Catholic world would soon recognize the importance of this project for religion, and would support it by their contributions. In this expectamost dangerous position for them. It was the discussion about them in pointed, and up to the present there the magistracy, too, that was burked has been forthcoming sufficient in parliament. Those in charge of means to carry on the work. Now, Catholic organization here, though however, a new need has arisen which they are helping vigorously in the obliges me to make a wider appeal to

So far we have been most occupied with the collection of material, and with the collation of the existing fully recognize that it is this very MSS. with the present Latin text. seerecy that is its most powerful To facilitate this, at the outset it became necessary to print an edition of this text, with a large margin for the purposs of noting the various ants. In fact, the print occupied only one-third part of the paper. This en-tailed great expense, but its use, and indeed necessity, has been obvious from the first to all who are occupied

in the work.

The collations made upon these finished, and are bound into volumes Already this collection forms a large that it was imperative, to secure per-

to appeal to in any question as to the correctness of any collation. Over three hundred volumes of mounted and bound photographs are now available for the use of the workers at the revision.—The Tablet.

#### MR. J. REDMOND AND EVIL LITERATURE

Mr. J. Redmond, opening

hard to destroy our pride of race, but it has survived, and the only enemy that our pride of race has to face to-day is the apathy and the in-difference which sprang from the want of proper education amongst the people. I don't mean by educasimply teaching the people to read and write and arithmetic, and a smattering of English history, and a few facts about the great monarchs of France, and so on. I mean by education, teaching our people their end of the world." great past. There is no man so poor or so humble here in this district of Aughrim who ought not to be proud that he is an Irishman and a Wicklow man, and who ought not to be proud of the ancient glories of his ountry-this country which evan gelized and civilized almost the whole of Western Europe, this land which was in the old days a civilized nd Christian land long before any of those which have been lecturing us in the past had emerged from bar-These facts, unfortunately barism. owing to the system of education in the past, have not been sufficiently realized by the young men and by the young men and young women of the country, and I am glad to know that the change which has come over the spirit of education in this country in recent my support. It is as much as ever years, will find a great stimulus in the erection of halls such as this, where lectures will, I hope, be de-livered, dealing with the ancient glories of Irish history, where the people will be taught that if their ancestors had a glorious past, it is incumbent upon them, as children of a glorious past and children of a noble nation, to be good, God fearing, tolerant Christian people, who in the future will lift up this land to position of glory such as it occupied in the past. I hope this hall will be utilized not merely to teach Irish history, but to revise the ancient language of Ireland, and I nope it will be used for the purpose of instilling into the minds young people the glories of Irish music, of Irish art, and of Irish literature. "I know," he concluded, "of no more important work than giving people in districts such as this good. honest, sound, Christian Irish literature to read, and banishing from our midst, as far as it is possible to do so-and it ought to be possible to do so altogether by the aid of halls such as this-that cheap, vulgar, the banks and borrow. pernicious literature that comes from the other side of the Channel over here to Ireland. The interests of justice, the interests of national unity, the interests of full religious toleration for men of all creeds, the interests of true toleration to men of all opinions, ought to be inculcated in this hall: and if this ideal is

#### THE BISHOP OF VICTORIA, B. C.

carried out, then I feel certain that

the influence of the hall will be great

in moulding the future of the young

growing up in Aughrim and in this

men and young women who

On a recent Sunday Bishop Mc-Donald spoke as follows in his Cathedral, Victoria, B. C. : Owing especially to the

attendance at the meeting of the men of the congregation, held two Sundays ago, I have thought it well to make this statement, partly with a view of arousing interest in Church matters, and partly with a view of enlightening you regarding them. For the sake of greater exactness and also for the purpose of future reference, I have just put it in writing. I will therefore speak as plainly and clearly as I know how. Brought up from a child to speak Gaelic, which is my mother tongue in the strictest and most literal sense I have, in the course of my early schooling and of nineteen years of unbroken work as teacher in our College at Antigonish, learned sufficiently well what Robert Louis Stevenson calls "the trade of using words," to be able to express myself in English with tolerable clearness and distinctness.

First, I will speak of the position of

a Bishop in his Diocese; next of my position here; and, lastly, of our nancial status.

The Bishop, in his Diocese, does not represent the people; he does not represent the Pope; he represents esus Christ. He does not represent the people, because he does not get his office nor his authority from them. He is set, as the Apostle has it, by the Holy Ghost to rule the Church. He does not represent the Pope, because, in all ordinary Church affairs, he governs, not by delegated authority, but by authority inherent in his office of Divine Right.

Hence, as you may have observed on occasion of the late visit of the Pope's Delegate, he does not give up his throne to the Pope's own direct representative. In this the Episcopal Office is without example in the civil order of jurisdiction, as we know, though there is something analogous

whatever power they have immediately from the Supreme Head of the State. But the Bishop's power of ordinary jurisdiction in his own diocese is derived from the very consti-tution of the Church founded by Jesus Christ, and is therefore of right Divine. True, he has to get canonical institution from the Pope, the Supreme Visible Head of the Church and Vicar of Christ on earth, and to give him an account of his stewardship from time to time, just as he will have to give some day a new Foresters' Hall at Augh-rim recently said: "After all, our enemies in the past have tried far more rigorous account of it to Christ Himself. But, though he has to do this, and though it is by the Pope that he is appointed to his office, and assigned to a given dio-cese, the Office itself carries with it the right to teach and rule the flock committed to his care in the name and by the authortiy of Him who said, "All power is given me in

Heaven and on earth. Go, therefore, teach all nations. . . and lo! I am with you all days, even to the So much for the position of the Bishop in his own diocese. What then, is my position here? Geo-graphically, I am Bishop of all Vanjacent. Ecclesiastically I have episcopal jurisdiction over some 12,-000 Catholics, including about 2,000 Indians, resident within the terri torial bounds aforementioned. Practically I am Chief Pastor of St. An drew's Cathedral parish, and of the Catholics who live within the limits of the city of Vic-oria. I say practically, because that is about what I am in matter of fact. The Cathedral Parish, is, I may say, the Diocese of Victoria There is not a single parish or mission outside of this city that either my support. It is as much as ever they can do to support their own pastor, and in every case except three or four, for the priest's support, the meagre amount of \$150 a year come from the Association for the Propa gation of the Faith. The Bishop, therefore, is here in the peculiar position that he has to live on his Cathedral Parish. And as the parish is not a very large one, numerically and the cost of maintaining Church and house, and school, goes on in creasing with the years, while the and financial depression has some what decreased, it is pretty plain that there is not very much to live upon. During the first two years after my coming, while the taxes were yet within the \$1,000 mark, we could and did, by living very economically, make ends meet. But in the last two years, when the amounts levied for taxes and improvements have swollen into huge proportions and passed, I may say, all reasonable bounds, we are going "into the hole," if I may use that expression. In other words, we have had to go to

CHRISTIAN BROTHERS COMING

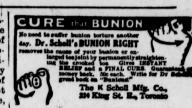
One word about our school for boys. I am about to close a contract with the Irish Christian Brothers whereby they will under-take to send at least three Brothers to conduct the school, we are to build and equip a first-class school for them and paythem each a certain fixed amount peryear. I fear they will not be ready to come for at least two years from now, but in the meantime we shall see about putting up the necessary buildings. The appeal rather flat. The net result so far is something like \$2,000 in the bank, with a number of more generous contributions when we start the

the breach than in the observance. I mean that which bids people contribute to the support of their priests, the maintenance of Church and school. There are people who, as far as I can gather, simply fail to satisfy this obligation, others on whom it rests altogether too light

LAXITY IN CHURCH CONTRIBUTIONS There are some who could pay pew rent but do not, some put it off unduly, and many put little or noth-ing in the collection plate. These same persons, or at least some of them, spend money freely in their pleasures, theatre going, sports, week end excursions, etc., but when there is a question of contributing to the maintenance of Church and school, they have little or nothing to spend, they must economize, and they give only a small amount or nothing at all; but they are bound in conscience, under pain of grievous sin, to bear their fair share of the cost of Seat for the way they bear their share of this expense. Now, if those who are remiss in this matter would but give according to their means, there would soon be a notable increase in our revenue.

#### THE POLICY OF HUSH

Now, it is a mistake to imagine that the people approve of the policy of hush. When the faith they cherish so dearly is maligned or ridiculed in any way, they naturally expect some one to "take up the cudgels" for the Catholic Church. They are proud of the man who ably and ppenly defends the cause of country and religion. \* \* How slov we are to speak! How cautiously we write! How blind we are to what is going on around us! How many misdeeds and falsehoods we allow to pass unnoticed, or at the Viceroys and Governors of countries allow to pass unnoticed, or at the and Lieutenant Governors derive very most refer to only indirectly



and in polished language. We are inclined to attach more importance to expediency and to certain false notions of etiquette than to duty even of a sacred kind. We try to justify our silence by holding that the best way to treat present day opponents is to ignore them; that to be continually rushing into print in defense of Catholic teaching at the beck of every bigot or carping critic is only calculated to belittle religion and to magnify petty difficulties, "Virtus stat in medio.—Irish Ecclesiastical Record.

#### ROMANCE OF LUTHER'S FINDING THE BIBLE

THE FABLE EXPOSED BY AN ANGLICAN WRITER &

Foremost among Protestant writers who have exposed the fables of many fake historians was Rev. Dr. Samuel Rottey Maitland, D. D., a clergyman of the Anglican Church. Dr. land was librarian to the Archbishop of Canterbury, keeper of the manu-scripts in Lambeth palace, and a Fellow of the Royal Society and of the Society of the Antiquarians.

He wrote a book entitled the Dark Ages," those ages which Protestant speakers and writers so often allude to as a period of intellectual darkness and ignorance in Church

and State. The more Dr. Maitland delved into this wealth of manuscripts, the more e studied the ages of which he was to be the apologist, the more indignantly he denounced the mass of stupid and cruel falsehoods which Protestant public as facts of history. Among other false witnesses who felt the lash of his righteous indig-nation was Merle D'Aubigne.

BAREFACED FALSEHOOD

Non Catholics have long been regaled with the story of how Luther when one day looking over the library shelves in his monastery at Erfurt, accidentally came upon a strange book called the Bible. strange Merle D'Aubigne, who this varn as a historical fact, says: (Luther) has seen nothing like it to this moment. He reads the title—it is a Bible! A rare book unknown in those days." Rev. Dr. Maitland, commenting on this false-

hood, says:
"Really one hardly knows how to meet such statement, but will the reader be so good as to remember that we are not now talking of the Dark Ages, but of a period when the press had been half a century in operation. To say nothing of parts of the Bible or of books whose place is uncertain, we know of at least twenty editions of the whole Latin Bible printed in Germany only, before Luther was born.

BEFORE LUTHER WAS BORN TO

These had issued from Augsburg, Strasburg, Cologne, Ulm Mentz (two,) Basle (four,) Nuremburg (ten,) and were dispersed through Germany, I repeat before Luther was born; and I may add that before that event there was a printing press in this very town of Erfurt, where more than twenty years after he is said to actual work of building. have made his 'discovery'.

There is a commandment of the And yet, more than twenty years Church that, in many parishes I am after, we find a young man who had told, seems to be more honored in received a very liberal education who had made great proficiency imhis studies at Madgeburg, Eisenach, and Erfurt, and who nevertheless did not know what a Bible was, simply because the Bible was un. known in those days.

SNIFFLING CANT AND EVASION:

Rev. Dr. Maitland's criticism of D'Aubigne's romance about Luther brought out a letter from the Calvinist preacher, which, in regard to sniffling cant and evasion, is on a par with those we sometimes see from South American missionaries when cornered by the refutation of some "ever ancient but always new "cal-umny against the Catholic Church. Dr. Maitland described D'Aubigne's letter as "characteristic of the class of writers to whom he belongs." He adds: "As to a great part of it it seems to me quite a sufficient answer to say that specific statements such as that the Bible was a rare book, unknown in the early days of Luther, and the Holy Scriptures appear to maintaining Church and school, and have had no influence upon the instruction either of the church or the school which are broad falsehoods on the very face of them, are not to be supported by little scraps of declamation from early writers such as M. D'Aubigne has thought it worth while to string together.'

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#### FIVE MINUTE SERMON REV. J. J. PURKE, PEORIA, ILL.

EIGHTEENTH SUNDAY AFTER PENTECOST

SPIRITUAL PALSY "They brought to Him one sick of the palsy sying in a bed." (St. Matt. ix, 2)

On a certain occasion, as Our Lord was entering the city of Capharnaum He was met by a number of people carrying a man sick of the palsy. Jesus seeing their faith and having compassion on the sick man, cured

As palsy enervates the body and diminishes its strength, so there is a sort of spiritual palsy by which the soul is enervated and its strength di-minished. This spiritual palsy is minished. This spiritual palsy is caused by sloth, by tepidity and by indifference.

Are you subject to this complaint? Are you weak in bearing adversity Do you keep your good resolutions Do you say your prayers regularly and attend to your other religious duties? If you do not attend to your duties as a Christian, you are suffer ing from spiritual palsy. Christ the physician of your soul will heal you.

Jesus Christ, Who is God, will fill your souls with all necessary graces and cure them of all spiritual mal-See the faith of the sick man He cured of the palsy. If you have faith, He will heal you of your spiritual palsy.

The reason we are not healed of our maladies, the reason we do not make greater progress in virtue, the reason our prayers are not answered,

is, we have not the proper faith.

Let us ask God for the gift of faith. Let us ask for a strong, a firm, a lively faith. Let us say to Him, "O Lord I believe, help Thou my un-belief," Let us not be of the number of those who losing faith, reject God.
We should not imagine for a mo-

ment that it is a sign of intellectual activity to deny the divinity of Jesus His divinity is established on principles so certain, so solid that you cannot deny them without overturning all certitude. And yet there are some who deny His divinity.

The first one of any importance who denied the divinity of Jesus Christ was Arius. A learned and eloquent man, he gathered a large number of followers around him. This was during the early part of the fourth century. But God's justice overtook the wicked blasphemer, at the very moment he seemed to tri-

God sometimes allows the wicked to triumph for a while for some pur pose by us not understood. All of us know persons who deny God's existence, who deny the divinity of Jesus Christ, who lead bad lives, but you was a white man, we'd a perforwho seem to be contented and prosperous. Like the blasphemous Arius their triumph will be of short duration. Sooner than they imagine, God's avenging wrath will strike those who by tongue, or pen, or act, deny Him or His Divine Son.

If there is one thing more than another taught by this day's gospel it is that Jesus Christ is God. The miracle recorded therein is but one of a series performed by Him. Any one of them sufficiently proves His

divinity.

Another lesson to be learned is the necessity of a lively faith. Let us July. We lost track o' the date. remember the fate of Arius and many other heretical blasphemers and avoid their doubts and their sad end. Let us believe in God and in Him Whom He sent, Jesus Christ. Let us ask Him to heal our spiritual palsy, all our spiritual maladies, so that, living according to our belief

#### TEMPERANCE

HE PROMISED HIS MOTHER

When Captain Jack Crawford, the poet-scout, was the special guest at the Allied Trade Press banquet at the new McAlpin Hotel, he was asked at 2.30 a. m. to drink a toast to the ladies. Despite the fact that there were no ladies present and wine had been flowing freely, he did a brave and manly act when he said to the fifty or more editors: "Gentlemen, undoubtedly you have noticed that my wine glasses have been turned up side down, and, although it may not be considered altogether in good taste, there is only one toast that I can give, and which I gave at the Governor's banquet in Boston some years ago. A beautiful, laughing blue eved society girl passed a glas of wine across the table to me and asked me to give a toast to the ladies. Flowers between us hid my upturned glasses, hence she did not know that I had not been drinking wine. I stood up, took the glass from her jeweled hand and said: 'Miss your father, the toastmaster, is my comrade. This is a difficult task you have given me, and I shall drink a toast to Woman-not in that, how ever, which may bring her husband reeling home to abuse where he should love and cherish, send her boy to a drunkard's grave' and perhaps her daughter to a life of shame. Not in that, but rather in God's lifegiving water, pure as her chastity, clear as her intuitions, bright as her smile, sparkling as the laughter of her eyes, strong and sustaining as her love' — which I did amid profound

"The girl was about to speak when
"said: 'Just a moment, please.
I said: 'Just a moment, please. That toast would be entirely out of place without an explanation. Let me describe a scene in the mountains.

My horse and I were on the trail of hostile Indians, almost famished for water, when, after discovering a

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I was going to die. Finally, I had the good fortune to try "Fruit-a-tives" and as soon as I began to take them, I felt better. I persisted in the treatment and to my great joy, I steadily improved.

Now I feel very well, weigh 115 pounds, and this is more than I ever weighed even before my illness.

I attribute my cure solely and entirely to "Fruit-a-tives" and can never praise them too much for saving my life. To all who suffer from Dyspepsia and Constipation, I recommend "Fruit-a-tives" as a miraculous remedy"

MRS. ANDREW STAFFORD.

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50c a box, 6 for \$2.50, trial size 25c. At dealers or from Fruit-a-tives Limited,

spring and drinking, I heard several yells and whoops in a group of trees just below me, and, approaching carefully, I saw a dozen men dancing around a camp fire, and one of them throwing his sombrero in the air, ex claimed: 'Say, fellers, I reckon we've struck it rich at last.' Thinking they were prospectors and that they had found gold, I jumped on to my mare and, as the sun had just gone down, started toward the crowd. And immediately some one shouted,

"Indians! Get you guns!" Think-ing the Indians were behind me, I put my spurs to my mare, threw my head down alongside of her neck and started on the dead run, and just then some one shouted: 'Don't shoot that's a white man.' In a few seconds I was up with the group, wheeled my mare around and, pulling my Winchester, shouted: 'Where's the In-'Who said anything about Indians?' said a big fellow with long hair and a broad sombrero 'Some one shouted Indians,' said I. 'Wall I reckon there ain't no Injins round here 'cept you're one.' 'Me?' I said, and my mare still dancing from the sting of the spurs. 'Me?' 'Yes, you was a white man, we'd a perforated your anatomy. Who are yer?'
My name is Jack Crawford. The boys call me 'Capt. Jack,' because I am chief of Uncle Sam's scouts on the trail of hostile Indians.' Then, before I had time to quiz him, he said: 'I'll tell ye what was the racket, Jack. Ye see, we've been cooped up here in the mountains for near two months prospectin'; hard work an' no fun. We heard that a trader down on the little Missouri had some tarantula pison (whishy), an' we sent out an' coral'd a demijohn full. You see, we're celebratin' last Fourth of

Won't you join us ?' "'I surely will" said I, "though it is the 12th of August. Even if it was the middle of January I would help you celebrate the glorious Fourth' Then Bill said: "Shorty, that demijohn'll get stiff in the joints 'thout more exercise. Start 'er around the here, we may hope to spend an eter-nity in loving Him.

ring again. And the demijohn was passed around until it came to Bill. That's the stuff, said he. 'That warms up the hunter's soul, makes him forgit thar's danger on the trail

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Real old Kentucky rye, a laugh in every gurgle of the jug, a command for pain an' trouble to get off the

After Bill had taken his drink he said: 'Here, Jack.' I was still on my hunkers broiling my vension, 'Here, Jack, take a swallow of this hallelujah juice. It'll make you feel as it yer soul had angel wings an' was on the trail to paradise.'
"'No thank you, Bill, I don't drink.

"'Oh, go 'long; ye do on special occasions. An' this is a special — a Fourth of July celebration. Why can't you?'

Because I never took a drink of intoxicants in all my life.' And Bill laughed. Everybody laughed as Shorty said: 'What do you think of that? A frontiersman that never took a drink. Come on, Jack, don't you spring that kind of a joke on us again. Throw you mouth into a sort of yearning attitude, an' down 'er,' And he shoved the demijohn toward me. As I was rising with my meat in my left hand, partly broiled, the demijohn came into my right hand with such force as to overbalance me. I sat down on the ground with both hands full. Every one laughed and Shorty said: Well, if the out side of the jug is going to act like that, what'll the inside do w en it gets mixed up with his inwards?

My head was aching frightfully as I arose to my knees, placed the meat on the lid of the coffee pot, and, the demijohn up, I said : Boys, do you really want me to drink?

Sure," said half a dozen. "All right, boys, if you insist. But before I drink you will listen to a little story?'

"Sure we will," said Bill. And as I stood up and placed the demi-john on the stump of a decayed tree, Bill threw some wood on the fire, pulled his pipe and began to fill it. while Shorty rolled a cigarette. Fin-ally, as Bill lit his pipe from a coal from the fire, he looked up and as I stood in the fading daylight with a full moon looking down upon one of the most beautiful picturesque scenes I have ever looked upon. Bill looked up after he got his pipe going and said: 'All right, Jack, unhitch yer jaw an' let her go. I'll bet she's a bird of a story. Keep still, Scotty.

"' This is the story, and absolutely

true: Boys, it seems but yesterday

that I was a barefooted boy at my mother's knee—wild, reckless, impul-sive, misunderstood and abused by everybody but her. She understood ne, and, although the wildest, I was her favorite. My father's intemper-ance deprived me of even the rudiments of a school education, and when on her deathbed she said to me: My poor, wild boy, did you know that your mother was going to heaven?' Boys that was the first great sorrow of my life. Down on my knees by her bedside I wept as I had never wept before. As I sobbed, Mother, dear, no one cares for me but you; no one in all the world but you understands me. Oh, I am afraid will go wrong! How beautiful she his tears, her white curls and her white that of a Breton peasant woman. face on the pillow, and, as she placed her hand on my head, she said: tion of the greatest achievements in architecture, painting, sculpture and mother hopes to meet her boy in heaven, and wishes him to make her Europe are the expressions of the Indian or the Negro. heaven, and wishes him to make the a promise.' 'I will promise anything you ask, mother, and I will ceived them. When Michael Angelo was commissioned to build St. was commissioned to build St. thing you ask, mother, and try to keep my promise. Then promise me never to touch intoxipromise me never to touch intoxipromise me never to touch intoxipromise and then it won't be so hard "I will raise the Pantheon in the company of the altar of army or social life, I have kept that promise even when men who were called bad men have put a six shooter n my face, when they considered it an insult to refuse to drink with them

I have folded my arms and, looking into the muzzle of a gun, said: 'You can shoot and you can kill me, but you can't make me break a promise that I gave to a dying mother. And I've seen a man who had killed his man put his six shooter back in his belt, take a glass of liquor he had poured out and throw it on the floor after I had mentioned that word mother, then take my hand and say:

nother, then take my hand and say:

'Pard, I beg your pardon. I had that kind of a mother,' and walk out of the saloon. That man is living to-day. He never took another drink.'

"As I continued my story I picked up the demijohn and, holding it up, said.' Boys I said I mould drink if up the demijonn and, noiding it up, said: 'Boys, I said I would drink if you insisted. Shall I?' Quick as a flash there was a shot. The demijohn was shattered. Part of the liquor went into the fire; a blue blaze leaped up. I pulled my own six shooter, for I did not see where the shot came from, when from behind the fire and smoke Bill Wild stepped out, the smoking pistol still in his hand and tears on his bronzed cheeks as he said: 'Nobody can drink when you talk like that. Say, Jack, that's the kind of a mother I had back in the sunrise country. I was jest like you, a wild, reckless boy. I started young when I smoked my first cigarette as a newsie; then I got to readin' dime novels, and one time I went to see a Wild West dime novel play, with real Western men killing Indians. Later I got to drinking, and one day, when crazed with liquor, I shot a man and had to run away. The only consolation my poor mother had was that the man did not die. but I never saw her again. I hope she's up thar with your mother, and when that shot goes ringing through the canyons that she'll hear it in heaven, Jack, and it'll tell her that her wild boy has signed the pledge at last. There's my hand. I swear to God and mother and you I'll never

touch the poison stuff again." he never did."

And concluding, Captain Jack said Gentlemen, that is the story I told at the Boston banquet, and the beautiful young lady thanked me and took my hand. It is my own story, and because it is true is why I am alive to-day. And when, two years later, I visited Bill's home, his good wife ' God bless you, Captain Jack, said: for getting my wild boy to take that pledge.' Bill calls it 'A shot for Temperance.'"—Adapted from Association Men.

#### WHAT MEN THINK OF CHRIST

Since the coming of Jesus Christ everygreatmind has beenengaged with thought of Him. For 2000 years He has been the central Figure, so human that the lowliest and poorest recognize in Him an unapproachable ideal, and exclaim with St. Peter: Depart from me, O, Lord, for I am a sinful man.

Our Lord's influence has so per-meated the world that He cannot be ignored. Men have either worshipped or reviled; they have never remained indifferent. Now, in reviewing his-tory, we find that the highest genuises in every department of thought have bowed to Jesus and paid their tribute of loving adoration, either to acknowledge His divinity or at least to rever ence the mystery of His personality.

The arts and sciences have vied in their tributes to Him. Among the immortal poets Dante and Milton found our Lord. England, Spain, France and America have in turn given us Shakespeare, Calderon, Lope de Vega, Corneille, Racine and Long fellow, who penned their lines as hymns of praise to the God Man. Even Goethe was constrained to say: "If I am asked whether it is in my nature to pay Him reverence, I say, certainly. I bow before Him as the divine manifestation of the highest principles of morality. Let mental culture go on advancing, let the natural sciences go on gaining in depth and breadth, and the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the Gospel."

Jean Paul Richter acknowledged that the life of Christ "concerns Him, who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

Among the most famous scientists we find the names of Galileo, Newton, Bacon, Kepler, Galvani, Volta, Vesalius, Pastuer, and countless others enrolled under the banner of Jesus Christ. It was Pastuer who exclaimed that if he could but delve deeper into the mysteries of nature, faith would ever wax stronger looked, her big, brown eyes aswim in and become more and more like to

Jesus Christ has been the inspiraarchitecture, painting, sculpture and



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We do the expert work at the mill. Cut the lumber, finish it, fit the molding and frames — all the work that would require costly hand labor and cause delay in erecting your home, is done by accurate, time-saving machines before the mail the work of the molding, and frames — all the work of the property of the molding in the sovereign plan saves wasted labor.

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of high past of labor, and the saving of cost is the attractiveness that our Architects give these cozy homes.

Every inch of room is used to the best advantage. The rooms are arranged to save steps and to get the most pleasing effects. The exteriors (as our Catalogue shows) have a style that makes the owner grow fonder of the little home, and that increases its value should it ever have to be sold.

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# NONE SO EASY #

and thus add their chant of praise to the divinity of the Man God. Again. Palestrina, Haydn, Mozart and num-berless other musicians have dedicated their talent as expressions of their faith in the divinity of Jesus

and their glorious compositions are but another "Credo"—I believe. No great philosopher has failed to pay homage to the Son of Mary, from Saul of Tarsus to St. Thomas of Aquin. Even Rousseau, the scoffer wrote: "I will confess to you that the majesty of the Scriptures strikes me with admiration." Peruse the works of our philosophers, with all their pomp of diction; how mean, term Him their Elder Brother, so how contemptible, are they com-divine that greatest and noblest pared with the Scriptures! Is it possible that the sacred Personage whose history they contain should be Himself a mere man? Where is the man, where the philosopher, who could so live and die without weak-ness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ.

Statesmen, too, have not failed to sit at the feet of Jesus. From Constantine the Great on down through the ages we find the master minds acknowledging the inspiration of all public measures to be the Man of mortal poets Dante and Milton found their inspiration in the divinity of Galilee. William E. Gladstone has our Lord England Spain, France said: "Through the fair gloss of his manhood we perceive the rich bloom of His divinity. If He is not now without an assailant, at least He is without a rival. If He be not the Sun of Righteousness, the Friend that gives His life for His friends and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest aud King, at least, as all must confess, there is no other to come into His room."-Intermountain Catholic.

#### CHEAPER TO KILL THEM

The condition of the people as to education in countries civilized under the auspices of the Church, is frequently referred to by unfriendly critics of popular education in those

Did you ever stop to think of the work necessary to civilize and Chris tianize and educate a barbarous people? Protestantism has never people? Protestantism been confronted with that proposi-tion. They have found it easier to kill off a native race than to incur the expense and labor of attempting to civilize them

It is nearly three hundred years since the Puritans came to New England, to a country inhabited by a barbarous race. It is longer since the Cavaliers came to Virginia and established African slavery, and what has our boasted high grade

It is four hundred years since the Spaniards came to Mexico and the native race with its admixtures, is numerically dominant to-day. They may not compare from an educa to leave these two little sisters in your care.' Boys, I gave that promise to mother, and she died with a Leonardi da Vinci and Rene were in this country, in the matter of educations and the latter of the latter smile on her face, still holding my hand. And, as God is my judge, amid all the temptations of frontier, education.

If Cortez and his followers had wiped out the Aztecs and other races which he found in Mexico, if the missionaries of the Church had not been with Cortez and saved their lives and tried to make something out of them, we would have the same conditions in Mexico which we have in this country, a native race exterminated and supplanted by the conquering educated race.

Our boasted Anglo-Saxon civilization has been successful in maintaining a high grade of education, but it has been for itself and they had to deal with peoples and races who had centuries of opportunity for

England has the problem in her possessions in India, and is not boasting very much of the high grade or universality of the educaion to which it has brought the native race.

It is well to consider these things when we get the reports of well fed missionaries as to conditions in Mexico, South America or other socalled Catholic countries, where the energies of the dominant race have been expended in civilizing, Christianizing and educating and bringing as fast as may be, the native race to their own standard.

#### A MANLY ACT

I never performed a more reasonin accordance with the rights and dignity of human nature, though not done save by divine grace moving and assisting thereto, than when I kneeled to the Bishop of Boston, and asked him to hear my confession and reconcile me to the Church; or when I read my abjuration, and publicly professed the Catholic faith. For the basis of all true nobility of soul is Christian humility; and nothing is more manly than submission to God, or more reasonable than to be lieve God's word on His own authority.-Dr. Brownson.

## 'Solid as the Continent'



When applied to the North American Life these are not empty words. They are substantiated by facts.

Insurance in force, over \$50,000,000 13,000,000

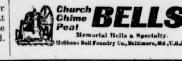
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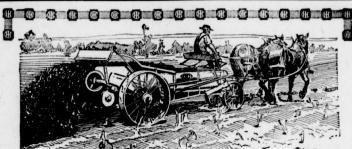
Efficient and conservative management, a favorable mortality experience and first-class investments are factors which have contributed to the unimpeachable strength of the Company.

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HEAD OFFICE, TORONTO, CANADA

If, instead of looking at what our uperiors possess we could see what ney actually enjoy, there would be less envy and more pity in the world.





## Best-Hated of Farm Tasks

ON the spreaderless farm the thought of the great stables, and stalls, is a gloomy one. Those piles mean much disagreeable and hard work. Three times every bit must be handled. It must all be loaded onto high wagons. It must be raked off in piles in the fields. Then every forkful must be shaken apart and spread.

apart and spread.

Compare that old-fashioned method with the spreader way. You pitch the manure into the spreader box, only waist high, drive out and—the machine does all the rest.

And, far more important, if you buy an I H C spreader, one ton of

## IHC Manure Spreaders

Deering and McCormick

Deering and McCormick

are farm necessities. The man who uses one will get the price of it back in increased crops before its newness has worn off

I H C spreaders are constructed according to plans in which every detail, every feature, is made to count. They are built to do best work under all circumstances, and to stand every strain for years. They are made in all styles and sizes, for small farms and large, low and high machines, frames of braced and trussed steel. Uphill or down, or on the level, the apron drive assures even spreading, and the covering of corners is assured by rear axle differentials. In all styles the rear axle is placed so that it carries near three-fourths of the load. This, with the wide-rimmed wheels with Z-shaped lugs, makes for plenty of tractive power. Winding of the beater is prevented by large diameter and the beater teeth are long, strong and chisel pointed. A thorough examination of the I H C spreader line, at the store of the local agent who sells them, will interest you. Have him show you all these points and many more. Study the catalogues you can get from him, or, write the

International Harvester Company of Canada, Ltd





## Eddy's "Safeguard" Safety Matches

in special convertible box.

-good matches always ready at the bottom.

-burnt sticks are dropped in the top. -noiseless; heads do not glow.

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EDDYS Matches are the only NON-POISONOUS matches manufactured in Canada. For Safety's Sake---Eddy's "Safeguard" Matches ---ONLY --- should be in every home.



#### Your Money and That Piano

There is no question about the sterling value of your money: Nor should there be any question about the lasting value of the get for it. There will not be if you buy a

Sherlock-Manning 20th Century Piano

Here are the plain facts. There are only a few really great pianos made. The hidden parts of these are identical, and—the Sherlock-Manning is one of them. So lasting and brilliant is the tone of this superb instrument that competent unbiased judges call it

## "Canada's Biggest Piano Value"

Allow us to mail the proofs of this to you. That will place

SHERLOCK-MANNING PIANO CO.,

(No street address necessary)

## CHATS WITH YOUNG

MEN WHY IT DECLINES THEM

One well known American magazine has lately stated its reasons for ettes or liquors. It says :

We decline cigarette advertising because we do not care, even remote ly, to help any boy acquire the in-sidious habit which undermines his health and his morals.

Whisky and liquors we decline because we never had any respec the saloon business, and do no care to be a party to it; especially do we not care to bring the bar into the

Many other high class periodicals make the same rule, for the same reasons. "Nothing that will do harm to the readers of our magazines in morals, health or pocketbook," the same publishing firm puts it, is desired, for it is only "enlightened selfishness" to refuse such things.

What reply can the young man make to such a magazine announcement? Can he accuse the publisher of "narrowness" or call him a "Pharisee"? The publisher is just a wide-awake business man, who knows other. The principle underlying this The cigarette-user, the drinker, are our natural powers in the acquire do not bid for their patronage, or care what they think.

thus to be set aside? An ambitious young man likes to count for some-But if the magazine publish ers are right, is there any possible answer to them, except to agree with them and cut out cigarettes and drink from the daily page?

CAST A LINE FOR YOURSELF

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with

olesome-looking fish, he sighed : If, now, I had these I would be happy. I could sell them at a fair price, and buy me food and lodg

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor.

And what is that ?" asked the

Only to tend this line till I come back. I wish to go on a short

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said :

"I fulfill my promise from the fish you have caught, to teach you, whenever you see others earning what need, waste no time in fruitless risk; but took the chance." wishing, but cast a line for yourself." POWER IN LITTLE WORDS

There are strong words among those of one syllable.

Life, death, false, true, fair, foul, love, lust, hate, wrath, war, waste— these are little words that mean great things, and most of the simple notions and essential qualities may be expressed in English by one syl-

To stop it at once simply take

degree.

Look for this

signature

lable. And the oldest things with those last two words. They mean which man is concerned are called mostly by short names. Sword, wife, house, land and horse and plow, the ox alive in the Saxon's field and as "beef" on the Normans' table, wine and bread, friend and grave and God -these are all monosyllables. So when language begins to deal with primitive life or the most essential human things the short words grow in number. The English Bible and the noblest English bymns are full of monosyllables

O God, our help in ages past,

And modern literary artistry, knowng how simple things are best ex pressed by simple words, loves to use the monosyllables of power.

WITHOUT DIVINE HELP

Guard against the error of suppospractice virtue unaided by divine But still cultivate strength and firmness of character. in order that grace may have better material to work on and to co operate with. Those who expect God to do everything for them appear to err as much against Catholic faith on public opinion and scientific facts. safe teaching is, that we must use the front rank. They are behind the though all success depended on times, and the first-rate magazines them; and at the same time we must pray for help and rely on its efficacy, are what they think.

It is a trifle humiliating, is it not, natural without it—as we really can-

RESPONSIBLE

The responsible person is the one who may be depended upon to carry out what he undertakes. To be responsible means to answer to one's A brilliant and gifted lad was so irresponsible that he was unable to finish a course of study in any school, and was sent from one to an other, always failing. When he grew older, he could not keep a position in business, because he was so inattentive that he could not be trusted. A responsible person wips respect, and is a great comfort to those who meet him in daily life.

HARM FROM WITHIN

Righteousness is fearlessness. The wise Socrates said, "No harm can befall a good man, be he alive or dead," and St. Bernard thus turns the same courageous thought a little " Nothing can work me differently: damage but myself; the harm that l sustain I carry about with me, and I am never a real sufferer but by my own fault.

HIS FUTURE

A man's future is his own. He makes it every day as he goes along.
As a keen thinker says, "What a
man chooses to day he chooses for to-morrow, what he overcomes to-day he is overcoming for to-morrow; what he yields to to day, he is still more likely to yield to to morrow."

HE TOOK THE CHANCE " No, I did not forget. That's the worst of it. I haven't even that excase to offer. I remembered the was what the bandaged victim said when he was allowed to talk to visitors. He was in a hospital, slowly recovering from the effects of a gasoline explosion set off by his lighted

AMIABLY USEFUL

A stenographer advertises, "Cap-

bmit to a headache is to waste energy, time and comfort.

**NA-DRU-CO Headache Wafers** 

Your Druggist will confirm our statement that they do not contain anything that can harm heart or nervous system. 25c. a box.

NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 124

Sustaining

That's the big essential of all

possesses this quality in a high

Has a flavor all its own—as nutritious

as heavier foods but, being more

easily digested, is far more sustaining.

Sold by all Grocers at 10c.

foods and Kellogg's Corn Flakes

self-control as well as ability. The useful people who are unamiable in their work, whom others cannot pull with comfortably, are really near failures.

The one who does everything the best he possibly can, is going to make that best better with every effort. The one who taxes his muscles is the one who grows stronger; and the one who has to stand on tiptoe to reach his ideals is the one most apt to increase in stature, in more ways than the physical.-Catholic Colum-

OUR BOYS AND GIRLS

HIS BIRTHRIGHT

" Mother, haven't we any saints The Catholics seem to have so many.'
Mrs. Stewart dropped her embroid ery into her lap and looked at her little son, the slow color rising in her

Why, Archie dear, what do you nean?" she questioned in surprise.
The saints do not exclusively belong to any church.

"But we never ask their help, like the Catholics do," the boy persisted. "And—and they have the Virgin! There's a beautiful white marble statue of her in St. Leo's church, and there's always flowers before it and

lighted candles and—"
"Archie Stewart! What took you to St. Leo's church?" his mother demanded sternly, all the soft color dying out of her cheeks.

Why, I went with Billy Andrews. He was taking a basket of flowers for the was taking a basket of nowers for the Sisters to put on the altars. Ah, mother, it was all so beautiful!" he went on with shining eyes. "There were statues of so many saints. Billy told me their names, but the beauti fulest one of them all was the Virgin. Billy's father is sick, and before we came away Billy lit a candle and knelt down before her and asked her to make his father well. She seemed to smile down at him as if she understood. I wish we had a statue of the Virgin in our church," he concluded

Mrs. Stewart wisely refrained from making any reply. She was more disturbed than she cared to admit. This dreamy little son of hers had

developed some strange notions.

His passionate admiration for the doers of valorous deeds" had at first been a source of amusement to his father and herself, but of late she had in a gentle way tried to discourage his extravagant devotion. This new interest to one of his temperament was rather alarming.

"This magazine contains a splen

did description of Napoleon; shall I read it to you?" she asked presently, anxious to divert his attention.

For a moment his eyes lighted, then he sighed, "I—I'd rather hear about the Virgin," he said slowly. She was greater even than Napoleon. Why, she was the Mother of God! Think of that the Mother of

Mrs. Stewart forced herself to smile indulgently, humoring his childish whim, but she was really alarmed. ' We will visit the art gallery, per-

haps, to morrow," she said gently.
"I did not know my little boy was such a lover of art," she added, smil-

But the nude marble figures did not appeal to the boy. He stood for a long time before a life size bust of George Washington, his face lumin-ous with the old hero-worship. Mrs. Stewart congratulated herself

upon her wisdom in bringing him here, where while feasting his eyes on the chiseled features of dead and imagination supplying the local color), he could worship to his heart's content the gone heroes (his brave men he so passionately loved But in the midst of her self-congratulatory thoughts she became conscious of a painful shock. "He was the father of his country," she heard him murmur, "but she was the Mother of God!"

When Mrs. Stewart related the ory of Archie's new infatuation to her husband that night, she met another shock, one so totally unex-pected that she felt stunned mentally

A wave of apoplectic color swept A wave of apopiectic color swept over John Stewart's face as he listened, then slowly receded, leaving him quite pale. "I have never told you, Ethel," he said a little thickly, but I—I—I was raised a Catholic."
"John!" was all his wife had

strength to say. Oh, I know your father would turn over in his grave if he knew you had married a Catholic!" John you had harried said a little bitterly. "But don't look so frightened," he added. "The world and its money getting has too deep a hold on me now for me to be anything but the suave, gentlemanly money grabber you know so well." And, putting on his hat, John Stewart, restless, unhappy, dissatisfied with

all the world, but particularly with himself, strode off to his club. The old friendly relation between husband and wife seemed to have vanished, and in its place was one of

The subject of religion was never mentioned, but each knew that it was uppermost in the other's thoughts.

Stewart entered heart and soul

into business, spending most of his spare time at the club smoking long,

his books, his pictures and his long, long thoughts. Because of a peculiar delicacy, which had followed him



THAT ALL INGREDIENTS THE LABEL AND THAT ALUM OR SULPHATE OF ALUMINA OR SODIC ALUMINIC SUL-PHATE IS NOT ONE OF THEM. THE WORDS "NO ALUM" WITHOUT THE IN-GREDIENTS IS NOT SUFFI-CIENT. MAGIC BAKING POWDER COSTS NO MORE THAN THE ORDINARY KINDS. FOR ECONOMY, BUY THE ONE POUND TINS.

"They light candles before the Vir-

sobbed brokenly. "We haven't any Virgin or saints, so I lit a candle,

cause it's Washington's birthday, you

know, and—"
A muffled ejaculation from the

doorway made them both start and turn. "You shall have a statue of

turn. "You shall have a statue of the Mother of God-and as many

saints as you wish." Mr. Stewart said in a low determined tone, striding

forward and taking the hand of his

little son in a grip that hurt. Then,

turning to his wife, added, with a

look she had never seen on his face

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TO GUARD AGAINST ALUM

E. W. GILLETT COMPANY LIMITED TORONTO, ONT. WINNIPEG

from babyhood, he did not attend school, like other boys of his age, but nad a tutor for a few hours every day at his own home.

"It's a poor mite of a lonely he is," thought Nannie, the parlor maid, and in the kindness of her heart, in spite of her many duties, found time to amuse the lonely child, winning his deep affection, and finally his con-

He had been looking forward eagerly to Washington's birthday as a day to be marked with a "white stone." Mrs. Stewart had intended taking him to a matinee where the life of Washington was vividly portrayed in very life-like moving pictures, but a social engagement, which she remempered at the last moment, prevented her going. So Nannie was stead, and a very pleasant afternoon it proved to her as well as her little

Charge.
Upon their return home Archie went to his room and stood for a long time before the flag-draped picture of Washington. "You were a great man," he said, addressing the picture,

and this is your birthday."

He remembered suddenly one day when he had gone for a walk with Nannie how they had stopped at a church, and she had taken him in to see the crib. He remembered, too, that his mother was quite angry when he told her about it. Nannie lit a candle, and when he asked her why she did it she replied: honor of our Lord's birthday.

There was a box of Christmas candles in his desk. He would light two candles and place them before

the picture.

There was only one candlestick on the mantel, and that had been placed there merely as an ornament. A heavy, ornate affair, in which the tiny pink candle wobbled foolishly; but it burned bravely enough, and he was content at least for a little

unchanging pictured face, a sudden discontent seized him; it was all so cold and so-so tame.

He wondered if he ought to kneel down, but the thought of kneeling to a mere creature was distasteful. signed diappointedly. "If I only had a picture of the Virgin," he thought

wistfully.

The candle suddenly spluttered, and stooping to straighten it, the handkerchief in his breast pocket came in contact with the flame. It burst into a blaze as he snatched it from his pocket, and he stood hold ing it out with both hands, not know ing what to do with it.

Nannie! Nannie!" he called in terrified scream. But it was his mother who came in

answer to his cry, snatching up a rug as she ran. "My darling boy! What happened?"

she cried, holding him fast.

CURED OF DRINK BY SIMPLE REMEDY

A DEVOTED WIFE HELPS HER HUS-BAND TO A CURE THROUGH SAM-ARIA PRESCRIPTION

Mrs. S., of Trenton was in despair. A loving father, and a careful pro-vider when sober, her husband had gradually fallen into drinking habits which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, bonor and breaks all

But read her letter:

But read her letter:

"Heel it my duty to say a few words about your Tablets. As you are awars, I sent and got a better thinking I we und try them in secret. My husband had, only t. ken them a week when he told me ne was going to Port Arthur for the summer, so I had to tell him and about the Tablets. H said he wou'd take them just the sane, so I sent and got the second bottle for lear one wou d not be enough. He writes me saying that he has taken the contents of both bottles and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to hum I feel I cannot say too much in favor of your wonderful Remedy.

"Mis. S—, Trenton, Ont."

Samaria Prescription stops craving, for drink. It restores the shaking nerves, improves the appetite and general health and makes drink distasteful and even nauseous. It is used regularly by physicians and hospitals, and is tasteless and odorless, dissolving instantly in tea, coffee, or food.

Now if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to day.
A FREE TRIAL PACKAGE of

spare time at the club smoking long, black cigars and frowning into space, while his wife rushed feverishly from one social function to another, finding nowhere the contentment she thought.

So Archie was left much alone with his books, his nictures and his long.

same day.—Mary M. Redmond in the Young Catholic Messenger.

THE SPIRIT THAT WILL MAKE AMERICA CATHOLIC

The Rev. Lewis Drummond, S. J., late assistant editor of America, but now of Guelph, Ontario, Canada, in one of his masterly sermons on "The Present Position of the Catholic Church throughout the World," says: "One final word. Our separated brethren object that we are too proud of our gift of faith. We answer: No, we are not proud of it, but unspeak-ably grateful. We acknowledge that we do not deserve it. But anyone who wishes can obtain that gift by

earnest prayer.' The spirit that will make America Catholic is the spirit of prayer. The prayer of humble gratitude on the part of Catholics; the prayer of numble petition on the part of those who are not sure they are in the true A Good Used Piano s often better than a cheap Bell Piano and Music Wareroom

DON'T CUT OUT A VARICOSE VEIN



#### IT MUST BE WOODWARD'S!

Benenden, Kent, November, 5, 1912. Prom the Rev. A. Harwood Field, B.D.

I have great pleasure in sending you my testimony to the value of Woodward's Gripe Water, which I recommend to all parents for their children.

for their children.

Our baby boy was troubled much with weak digestion, and after trying various remedies we were advised to obtain

Woodward's Gripe Water, and right glad we are for such good advice. Wherever the remed, is tried it recommends itself. It is oute sofe and harmless to the child. We would not be without it in the house; we have not had one bad night with the boy since his birth, thanks to your remedy. Wishing you all success with your preparation, yours faithfully.

A. HARWOOD FIELD, Congregational Minister.

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## Woodward's Gripe Water

is invaluable in teething. It gives prompt relief in the suffering due to imperfect digestion.

It must be WOODWARD'S! Can be obtained at any Druggist's.

before: "I am going back to my Church, Ethel! My son shall have his birthright." Communion on the CURNEY-OXFORD 



## Gurney-Oxford Baking Worthy of the Art of a Chef

to spend all her time in the kitchen striving to accomplish some new dish in baking. But when she can have a range like the Gurney-Oxford, cooking becomes a pleasure and a fascination because of its consistent assured suc-

The heat of the whole range is controlled by one lever, called the Economizer, with remarkable ease and effect.

The oven is entirely surrounded by a perfectly even heat of any degree required for any kind of baking. Pans of biscuits, light rolls, or cakes, all cook evenly with a delicate, golden brown crust without having to constantly changed around next the heat as in other ranges.

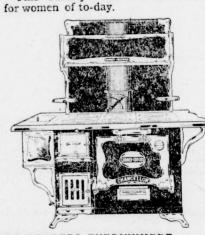
This perfect Gurney-Oxford oven encourages a woman to attempt delicious and unusual recipes of her own invention. Her reputation for "splendid cook" is at once established.

The Gurney - Oxford Economizer regulates the exact degree of heat which is directed through the oven

The average woman abhors having by the Divided Flue Strip with perfect evenness in every corner. The fire is held low on a Special Reversible Grate which burns every coal to a white ash. There is a lift-up Broiler Top to expose the full fire, and a smooth polished surface that requires no black

> enough and strong enough to hold a whole dinner service. This Gurney-Oxford is the range

lead. The Warming Closet is big



SOLD BY MODERN HARDWARE DEALERS EVERYWHERE.

The Gurney Foundry Co., Limited Toronto HAMILTON

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Improve Your Farm

CARMERS of Canada whenever you find it necessary to set up new gates on your farm, investigate the "Clay," Steel Farm Gate. This Gate has features not possessed by any other gate. These features have commended "Clay" Gates to nearly all the leading stockmen of Eastern Canada and have led to their purchase by the Ontario Agricultural College, Guelph; the Government Experimental Farm at Ottawa; the Model Farm in connection with Macdonald College, Quebec.

Clay Steel Gates

been bought by some thousands of Canada's best farmers. 30,000 y" Gates were sold in 1912. This extensive appreciation of "Clay" Gates is the soundest possible evidence of



I guarantee every "Clay"
Gate to be free from
any defects whatsoever in
material or workmanship
I wil replace FREE any
Gate giving out for such H. Ralph Steele, Mgr. is the soundest possible evidence of the immense superiority of this Gate. If it costs a little more than the ordinary Gate, it is worth more— much more. Then consider this: Farmers who have had this Gate "on trial" have never given it up. Read our guarantee.

WON'T sag, bend, break, burn, blow down or rot. Positively keeps back breachy cattle. Can be raised as shown. Will last a lifetime. Made of tubular

THIS. GATE

60 DAYS FREE TRIAL

THE CANADIAN GATE CO., Ltd., 64 MORRIS ST., GUELPH, ONT.

Kellogg's
CORN FLAKES

#### CATHOLICS AND MASONRY

WHY THE CHURCH FORBIDS CATHOLICS TO JOIN THE FREEMASONS

An anonymous contributor to the Catholic Truth publications says the Freeman's Journal, disclaims any intention, in writing on the above captioned subject of attacking the Craft of Freemasonry, among members of which he declares he possesses many excellent friends and esteemed ac quaintances. His sole object is to state some of the reasons for which the Church forbids Catholics to belong to the society, and why they should forego temporal advantages which result from its membership.

Shortly expressed, the writer's jections to Freemasonry are as fol-lows: (1) Christianity is unknown to Masonry, or, rather, is ignored by The neophyte is taught to see in the Master of the lodge the "Sun of Justice," and humbly to beg of his new made brethren "Masonic Light." Yet (says the writer) if Masonry possed anything superior to that possessed by the common herd in the way of "Light" its moral obligations alone should make it share it with all—a condition of affairs un-known under the Masonic system of In fact, the Craft's secrecy is an implied admission that its morality is not of universal application.
All belief in Revelation, other than
the Masonic, has to be left by the
neophyte at the door of the lodge while he is being transported to the time of Solomon, Calvary and its sacrifice being unheard of.

Masonry also ignores the Gospel's teaching that our prayers are to be offered in the name of the Redeemer. It even rejects the Christian Chronology, and its real religion is universal ism. The prayers of the lodge are addressed to the Grand Architect of the Universe, the meaning of which may be variously interpreted by Masons. Indeed, the mason in lodge has to treat Jesus Christ as an nonentity, though privately, he may en-tertain other views and still be a good mason. A mason cannot, how ever, profess atheism. Yet all this is wholly absurd and stultifying, since it means that a mason, as mason, may say: "Lord, I know you while as a private person he ay: "Lord, have mercy upon me." And in the case of clergymen who are masons, the position is far

(2) As regards the oath, the neo phyte swears with eyes blind-folded to keep secret he knows not what, says the writer ; he also swears fidelity to a society as to the precepts of which he as yet knows nothing; he also invokes destruction on himself in case he should violate secrecy. He empowers his brethren to injure him in case of defection. No Catho lic can regard the masonic oath when considered seriously, otherwise than as blasphemous, contrary to right reason as blind and unknown and contrary to the good of the State. Yet how does murder, carry out its threat? The carpet of the lodge (says the writer) may not be stained with blood, nor its walls con-tain an "aubliette," but masonry can, and on occasion does, cause the ruin or decay of men who for conscientious reasons have merely aban-doned it without attempting to do evil to their former associates. As for the Church, there is no need to resort to extreme measures on her account since she never requires exmasons to divulge any of the society's

It is a known fact, says the writer, that masonic signs are made use of in courts of justice in order to obtain, or to try to obtain, secret advantage.

Perth after an absence of several weeks I have been shown a copy of your paper issued August 9th 1913, 'It is within the writer's knowledge,' says the Catholic Truth publicist, "that an English judge responded to the masonic signs of a litigant in whose favor he gave his verdict, though it is fair to state that this was not contrary to the weight of very confused evidence."

No daily newspaper in England dare publish the faintest criticism of the Craft, or still less expose a masonic scandal, while in matters of place and patronage, in all countries, the first duty of the masonic patron is clearly to secure the services of a masonic brother, in which cases "Masonic Light" must be somewhat apt to blur the vision. In short, it brother, in which cases is, says the writer, impossible to be-lieve that all this enormous expenditure of time and money is undertaken merely to befriend the orphan and the widow, to practice an esoteric ritual and furnish a pretext for convivial meetings, and not to offer great faculties and temptations to brethren of the middle and lower social grades to favoritism, jobbery med protection for minor forms of rascality. There may be matter for in the moral teachings suggested by masonic ritual; neverthe less, says the writer, members of the fraternity do not find themselves debarred from its official honors by table excesses or by impurity of life. It is also certain that masons, as a rule, rarely pretend that their motives in joining the Craft are other than those of personal gain or social ad-

(3) In regard to the charity exercised by masonic bodies, masons only consider the virtue in its sense of philanthropy," which is a virtue of the natural order. And being only philanthropic, masonry is far from being "charitable," since it deliber ately excludes from its membership the poor and the needy, though it generously supports worthy brethren overtaken by adversity as well as their widows and orphans. Masonic benevolence is applied to its own

members only, and thus is more like a trades union society in which material benefit is really pre-empted by contributions. Is Freemasonry private in its charities or almsgiving, as Christ counselled men to be?

On the contrary, Freemasonry decorates a generous brother with jewel" and "charity" that is not masonic in its application, is charity to the mason. Indeed, the precepts of Christianity and those of masonry are in many respects so antagonistic or contradictory that masons themselves stultify them-selves by practicing those of the masonry and claiming to belong to the Christian body. These observations being (says the publicist) in-tended only for Catholics, the latter while thinking kindly of their Masonic friends should respect and uphold the reiterated condemnations of Freemasonry by the Church.

#### OLD FASHIONS

MOVEMENT TO INTRODUCE THEM IN PREFERENCE TO THE IMMODEST DRESS OF

Washington Times, Sept. 1.

In deference to the presence of the ost Rev. J. Bonzano, papal delegate at the annual alumnæ reunion of St. Mary of the Woods' College and Academy, Terre Haute, Ind., this week, the clock hands of fashion will turn back fully five years, changing the immodesty of the present day garb of women to the styles of clothes which left something for the imagin

After a social function, the gathering this year will, out of respect to the prelate, who has in no incertain tones voiced his opinions of the slit skirt, the silhouette gown, and kneelet, and other sensuous additions to the present-day dress, be attended only by women wearing petticoats—not one, but sufficient to accomplish the purpose for which petticoats were originally intended.

But listen. Not only are the slit skirt, the diaphanous effects, the neelet, and other of this year's crop of fashions tabooed, but the old-time peekaboo waists is not to be permitted, while the women who attend the alumnæ meeting are also requested by the superior not to wear ecollete, or even narrow cut skirts! This is the closing of the letter from the superior to the Chicago

alumnæ : "Also we omitted to say it is our request that, through regard for the distinguished guests and your alma mater, no decollette, elaborate, or narrow-skirted gowns be worn at the reception or any other function of the reunion.

When asked if he had made any request that the clothing of the women at the reunion be modest, Mgr. Bon-zano said that he made it a point not to comment on the clothes of the women in speaking to them, as he pelieved this to be the duty of their pastors. So, out near Terra Haute this week

the women will look sweet and pretty even the two-step was frowned upon and when the tango would have been plenty of excuse for never speaking to a person again.

#### LETTER FROM MR. C. J. FOY

Perth, August 30th, 1913

To the editor of The Citizen, Ottawa, Ont.—On my return to and have perused the letter contained therein of G. W. O'Toole, Cantley, Que. I have not had an opportunity of seeing a copy of your paper in which an account of the picnic held at Chelsea, August 2nd, 1913, appears, and which purports to give a synopsis of my address on that ecasion. I therefore take it for granted that the extract from your correspondent's report contained in the above letter is correct. I may say at the outset that the words attributed to me are a complete perversion of my utterances. What I did say was "That I was pleased indeed to see the spirit of toleration exemplified at the picnic by the presence of clergymen of other religious denominations and members of other congregations who did not kneel at the same shrine or worship at the same altar as the majority of the persons present. After all is that not as it should be. While the Lodge politician would have Catholics and Protestants at variance to satisfy his own selfish ends vet I am pleased indeed to know that there are sufficient men of all creeds who rise above any such differences and come together upon a common platform for a common good." The whole trend of this part of my discourse was to decry all differences whether racial, religious or national which would impede the great work of building up and fostering our national aspira-tions; at the same time, as I have already said, I was desirous of applaud ing and expressing my appreciation of the broad, tolerant spirit shown by the large concourse of citizens in

tion I may have used. All who know me are aware that I am as uncompromising as Heaven itself when it comes to a question of the practice and upholding of my religion which is dearer to me than

their mutual good will and harmony

differing though they did so widely

in religious belief. To emphasize this was the object of any illustra-

the inalienable right to worship his Creator according to the dictates of his own conscience and the free and mentrammelled exercise of his re ligious beliefs.

HOLOCAUST AVERTED

Illustrating one of the many virtues of metal ceilings, the statement of Dr. F. L. Henry of Oshawa is in-

teresting.
"Had it not been for the Pedlar Perfect Metal Ceiling installed in the basement of my three storey block the whole building would have gone This room was used as you know for a dry cleaning establishment and the proprietor had a five gallon can of gasoline setting in one corner. When the heavy storm came up the water flooded the basement, overturning the can of gasoline.

The proprietor went down to investigate and struck a match, the electric light being out of commission and the resulting fire was very fierce but owing to the good work of the Fire Department it was confined to the basement but it certainly would have spread to the up-stairs before their arrival had it not been for the metal ceiling in the room."

The artistic merits of "Perfect'

metal ceilings made by the Pedlar People of Oshaw, are well known but this emphasizes a virtue which in an emergency entirely overshadows all other.

Many shops in this town could emulate this example, improve the appearance of their store room and naterially lessen the fire risk.

#### MALLOCK AND THE CHURCH

Writing in the Nineteenth Century of London, several years ago, W. H. Mallock, the famous non-Catholic philosopher, said by way of prefact to a series of erudite articles: shall endeavor to show that if the Christian religion holds its own at all in the face of secular knowledge it is the Christian religion as em bodied in the Church of Rome, and not in any form of Protestantism that will survive in the intellectua contest. I shall endeavor to show also that the outlines of the great apologia which Rome as champion of revelation will offer to the human intellect, instead of being wrapped in mystery, are for those who have eyes to see, day by day becoming clearer and more comprehensive, and that all those forces of science which it was once thought would be fatal to her, are now in a way which constitutes one of the great surprises of history, so grouping themselves as to afford her a new foundation." And he lucidly showed all this.

These are the words of Rev. Russell H. Conwell, the well-known lyceum lecturer, spoken to his Pro-testant flock from his pulpit in Phila-

delphia.
"I remember having been in Rome in 1868, alone without a friend, and the Roman fever upon me. I staggered back to my hotel, went up to my little room, and gave myself up

to the fever. . .
"I remember nothing of the succeeding days until I opened my eyes one morning: the sun was shining in and over me was leaning a sweet faced Sister of the Roman Catholic Church. Her hand was upon my head, and as I looked up that sacred face, seemingly so devoted to God, and looking into those womanly eyes so human, so spiritual, and felt the touch of that

## Revolutionized

BY NEW INVENTION

Films, Plates and Dark Room Made Unnecessary

New Camera Takes Finished Pictures in Two Minutes

Mr. Edmond F. Stratton, of New York completes pictures ready to see in two minutes. It does away with the expense of buying films or plates and the trouble, expense and delay of having them devel-oped and pictures printed by a photog-

rapner.
This camera, which is called the Gordon
Camera, is being manufactured by the
Gordon Camera Corporation, New York. Gordon Camera Corporation, New York. As they are desirous of making it known in every locality, they are making a special offer to our readers. For a limited time they will sell Model H at \$5.00 and Model B at \$7.00. The regular price of Model H, which takes pictures \$3x\frac{1}{2}\$ inches, is \$8.00, and the regular price of Model B, which takes pictures \$3\frac{1}{2}\$ \$10.00. Whichever one you order enclose 90 cents additional to cover express charges, sensitized cards and developing powders.

The sensitized cards are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. Model H is \$5\frac{1}{2}\$x9\frac{1}{2}\$x10\frac{1}{3}\$ inches and weighs 4 lbs.

The cost of taking pictures with the Gordon camera is almost nothing in comparison to all other cameras. Extra sensitized cards for Model H can be bought for \$2\frac{1}{2}\$ cents each (cards for Model B, 3 cents each), and 10 cents worth of developer will develop over 40 pictures. The Gordon Corporation sells flash-light lamps for \$1.00, which will enable you to take pictures at night in your own parlor, or out-of-doors. As they are desirous of making it knows

lamps for \$1.00, which will enable you to take pictures at night in your own parlor, or out-of-doors.

The operation of this new camera is so simple that any person of ordinary intelligence can easily take pictures with it after reading the directions sent with each one. There is no customs duty to be paid, as the Gordon Corporation will ship to you from their Canadian branch, which is near Toronto. All orders and letters, however, must be sent to their office, which is at 692-C Stuyvesant Building, New York, N. Y. When ordering a camera under this special offer be sure to mention that you are a reader life itself, yet I concede to every man of THE LONDON CATHOLIC RECORD.

hand upon my forehead, I believed it was an angel sent of God to me.

"All through the years since that Roman fever, I have dreamed frequently that I was sick again, that my eyes opened once more, that I looked into that sacred face, and I looked into that sacred face, and I looked into that sacred face, and I looked into that sacred face. felt again the touch of that motherly hand. To me it was Christian. Al-though we differed in denomination and though I could not approve of her Church, yet that act was Christianity pure and simple. God let His blessing come upon me, and I stand in this pulpit to testify of His goodness then, in sending that Sister to care for an entire stranger, one she had never seen before, and one she has never seen since."—The Missionary.

K. K., CALUMET ISLAND,-The mar whom you inquire about was never a priest, nor, of course, a monk. He was accepted by the monks to make a theological course but was dis-missed when they found he had a fondness for eating poppy leaves that grew in the garden. He is to some extent chaperoned by a Baptist preacher in Ottawa. He has a little shop on Bank street in that city where he sells anti-Catholic literature, but no one takes any notice of him. He is looking for notoriety so that he may get audiences would make a generous collection. of our day is the fact that many of our non-Catholic neighbors are deceived by those humbugs.

PRIEST MAYOR OF LAPEER

In the "Interesting People" de-partment of the July American Magazine appears an article about Father Patrick R. Dunigan, a greatly loved priest who was elected mayor of Lapeer, Mich., by an overwhelm ingly Protestant vote. He did not want to be mayor, but he just could from the article:

Father Patrick R. Dunigan is the only Catholic priest mayor in Amer-ica, perhaps in the world. He is the executive of a city that is overwhelmingly Pretestant, whose Catholic population is but 3 per cent. of the town's 4,000 inhabitants. He was elected over the most efficient official the city ever had in its history. Of the 721 votes cast at the election only 31 were Catholic. His election was due solely to the personality and character of the man to his labors as a citizen for the common good of the community.

"His people have given him the title Believer in Men,' and it is an apt one. He is often heard to say, Treat the other fellow as if he had a soul ; he has, you know.'

"You are as apt to see him in a foundry as in his home; in the railroad vards as on the street : in the factories or on the country roads as in his church; meeting men talking to them and understanding them encouraging, advising and helping them in their ambitions or troubles. The winter last year was a very severe one in his locality. Yet Father Dunigan was on the lonely frozen roads, visiting the sick, as sisting the needy, for twenty-six of the thirty-one long nights of Jan uary. He takes no thought of his own personal comfort; his concern is only for his people, and every soul that resides within the boundaries of his parish is one of his people Protestant or Catholic. Christian or atheist, all are human, and this man loves humanity in the true sense of

'Father Dunigan is the founder of the present Commercial Club of the is chairman of its executive committee, and perhaps its most active worker. No man in the his tory of Lapeer has been more inter ested in its advancement, commer cially, socially and religiously, or has expended more time, labor, energy and money to accomplish this endeavor, than he. His unflagging in terest in his town and his people has endeared him to all. He is the first citizen of his city."

IS MISUNDERSTOOD ARDINAL GIBBONS EXPLAINS HIS

POSITION ON SUFFRAGE Utterances of Cardinal Gibbons on his arrival in Chicago for a day's visit before attending a meeting of the Federated Catholic societies in Milwaukee inspired Illinois suffragists to hope that his opposition to vomen voting was abating, in spite of the aged prelate's reiteration that

he disapproved the idea.

After greeting Archbishop Quigley. whose guest he was, the Cardinal chatted briefly with reporters.

Equal suffrage was mentioned.
"Well, suffrage will come of course.
guess it is inevitable. The views I speak are solely mine, not those of the Church, which has not passed on the question and probably will not. the Cardinal said.

"My opposition has been misunder-stood. I disbelieve in a woman's voting, not because I hold her mentally or morally inferior—far from it But I am an old-fashioned man, and my ideas on the subject are those of older fashions, when woman was content in working out her ideas in

her home, among her children.
"I always have thought women would work greater good in citizenship in being great and good mothers than in being great and crooked poliicians.

Women are different nowadays They apply their energies and infinite capacity with entire seriousness to such things, and motherhood some how doesn't seem to be as popular as the God-given right once was.



Hogan, pastor of St. Joseph's church Clinton, desires to return sincere thanks to all who contributed so generously of their time and means to make the picnic, which was held on August 27, such a great success.

DIED

HANLEY-At Read, Ont., Aug. 26th,

CROWLEY - On May 23rd, Mary

the late Michael O'Keefe, in her seventy-eighth year. Native of Tip-perary, Ireland. May her soul rest

BIRTHS PAYETTE—At Haileybury, Aug. 30, 1913, to Mr. and Mrs. G. C. Payette,

a daughter.

najestic hymn of the Church, Veni Sancto Spiritus." — Cardinal Manning.

ILTON

chey, Rev. P. J. Maloney, and Rev. J. A. O'Sullivan of Hamilton.

The sermon was delivered by Rev. J. F. Cox. S. J., late of St. Boniface College, Winnipeg, and recently appointed to the Jesuit Novitiate, Guelph. Taking for his text these words of the fifty-third paslin. "I will freely secritice to Thee and I will give praise, O God, to Thy name," the Reverend Father referred to the sscrifices of the Old Law and spake eloquently on the beauty and sublimity of the perfect sacrifice the aspirant to the religious life makes in giving up worldy ties and attractions, home, brothers and sisters, to become the consecrated of God and so praise His Name forever.

Having dwelt upon the honour of such a call and the benefits resulting to the world from the work accomplished by religious orders the reverend speaker congratulated the parents upon the great blessing bestowed by God in choosing their children I at His special service and exhorted the religious to follow fa thfully the rugged path of Poverty, Chastity and Obedience until they reached the Throne of God there to receive the reward, the hundred-foll promised to them by Our Lord, Himself.

The Sisters' choir rendered exceptionally fine

self.

The Sisters' choir rendered exceptionally fine music. The altar decorations were festive in the highest degree and the whole atmosphere breathed an air of joyous solemnity.

The names of the newly received are Miss Beatrice Murphy of Paris, in religion Sister Mary Germaine, Miss Helen Rodgers of Hamilton, Sister Mary Rosalle, and Miss Annie Duggan of Owen Sound, Sister Mary Constantia, Sister Mary St. Ann, formerly Miss Eva Goetz of Kenilworth pronounced her final v6ws and was received as a member of the Community.

ROMANCE—IN OLD DUBLIN

That ever welcome incarnation of Irish romance, Fiske O'Hara, will be the attraction at the Grand Wednesday, Thursday, Friday and Saturday evenings of Fair week with a special matunee Saturday and at special prices, presenting a new romantic comedy, "In Old Dublin." The name would indicate the locale of the story and the period selected by the author; Augustus Pitou, is that of the early part of the last century. The story of the play is a good one and there is a proportionate mixture of excitement, comedy, love-making and music that will interest any audience. As the young marine architect, Neil Powers, Fiske O'Hara has a part that fits him to perfection. As a romantic hero, he is well fitted by nature, for his splendid physique, his engaging personaitity and dashing style of acting go far toward making him the ideal stage lover. His voice, however, is his greatest charm. To hear him sing "The Ministel Boy." "Peggy Gilroy," "Love at Last" and "Rose, Rose, Rose, is to experience the haunting force of Irish melody at its greatest force. Manager Pitou has surrounded his star with a splendid company.

Seat sale opens Monday at 9 a, m. Secure your

Seat sale opens Monday at 9 a, m. Secure your eats early as there will be a; big demand for seats

Walliam, Onc.

WANTED LADY TEACHER FOR SEPAR.

ate school district No 9, holding certified certificate. Duties to commence Sept 1st. Apply, stating experience and salary required, after giving references to Will. C. O'Neil, Sec. Treas., Kearney P. O. Ont.

TWO LADY TEACHBRS WANTED, SECOND class certificate. First and second book Belleville Separate school. State salary. Apply to Rev. C. J. Killeen, Belleville, Ont. 1830 2

HOUSEKEEPER WANTED

CARD OF THANKS. - Rev. Father

1913, Mrs. John C. Hanley, aged seventy-five years. May her soul rest in peace.

Quinlan, Stratford, relict of the late Patrick Crowley, aged eighty seven years. May her soul rest in peace. O'KEEFE-In Seaforth on August 21st. 1913, Margaret Gleason, wife of

Make up your mind now that not a day shall pass from this day to your last without some act of adoration to the Person of the Holy Ghost without some act of reparation made o Him for your sins and for the sins of other men. Say day by day the "Veni Creator Spiritus," or that other, equally beautiful and even more full of human tenderaers,

DIOCESE OF HAMILTON

CEREMONY OF RECEPTION AND PROFESSION AT ST. JUSEPH'S CONVENT, HAM

ILTON

At 930 a. m. on August 30th, the Feast of St. Rose of Lima, the beautiful ceremony of Religious Clothing and Prefession took place in the chapel of St. Josephs Convent, Park Street, Hamilton.

The day dawned bright and fair, and throughout its course fulfilled the morning's promise as if wishing to add its lustre to the spiritual joy of the novices-elect, about to become the betrothed of Christ.

Long before the appointed hour, parents, relatives and friends crowded the chapel desirous to witness the services. When the convent bell sounded the hour the procession of Sisters entered the chapel in the following order: Cross-bearer and acolytes, novices-elect in bridal attre, accompanied by little maids of honor, Mother Superior, Assistant and Mistress of novices.

FISKE O'HARA IN A NEW COMEDY ROMANCE-IN OLD DUBLIN

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