THE DEAD SHEPHERD

RIGHT REV. BISHOP O'CONNOR, PETER BOROUGH, DIED, JAN. 23RD, 1913. Above thy bier, O dear dead holy one? We place the tribute of our human tears,

Of Sorrow that thy earthly race is

O dear dead Shepherd, we who loved (The kindly heart our fond allegiance

Our grief is sore that we have seen you go.

God willed it thus; nor would we

mar your sleep By aught of mutinous complaint-ah.

We murmur "Fiat" even as we

O wonder not that we should thus unbend, And tearfully our sad-eyed vigil keep,

Tis but the human heart-break for a Friend. To-day the incense of our prayers

"Out of the Depths" our petitions

The mournful chant is mingled with our sighs.

But-blessed comfort in our bitter The glad "Laudate" echoes from

With Light Eternal the dead face doth glow

Farewell? We kiss the newly-turned We hold it sacred, for full well we

It guards the ashes of a Saint of God.

# THE NEW CATECHISM

The following is an example of the kind of suggestion which the Toronto Committee welcomes. It may or may not be adopted. That suggestions of this kind :

Reverend and Dear Sir:

I gather from the first Catechism that he is bound to know God. Now, instead of the "reading lesson," which follows in the proposed catechism, I wish to submit the following for not because I consider it well done. have no pretensions to such work, but only to draw attention to judge

THE INDIAN BOY AND THE PRIEST"

northern part of Ontario, away from the cities and villages and cultivated farms. Like all other Indian boys, he early learned to be skilful in the usual pursuits of his peopleing, fishing and trapping. Many a long summer afternoon he spent in Tip. At this time of the year he did not carry his gun or set his traps, for the young of all kinds are just grow. In the Adamtic Monthly for December there is a very interesting and sympathetic paper on James Longitude to think in the Catholic Church, and nothing like so much comfort as is to be found in the catholic comfort as its confort as is to be found in the catholic comfort as its confort as ing and it would be wrong to kill the tent; the writer, Gamailel Bradford, old ones before the young are able to take care of themselves. So he contented himself by peaking here and there at the young birds in the nest, and the young animals hidden behind rocks and trees while the mothers were pasturing.

Al was often able to go quite close to them and sometimes even to touch them, for they had never yet been burt by man and so had not learned be afraid. He saw dozens of different animals, such as fox, beaver, squirrels, and chipmunk but of all the young animals, he liked the young speckled fawns best. They would lick his hands and bleat after him when he went away. Of the birds, he liked best to watch the young robins. When he went to the nest, while the old birds were away. the whole four would open their big yellow mouths, expecting food to be Al wondered how dropped into them. the old birds could supply all their

One evening as he was strolling home, his head filled with all he had seen, he suddenly came face to face with a white man dressed in allong black robe. He at once knew him to be the priest, Father Robert, who sometimes travelled through that country and who had told Al about God and taught him some simple little prayers. Al at once began to prattle away about his summer pleasures, when the priest, with a twinkle in his eye, said, "Why don't you teach the little animals and birds to know about God as I taught you?" For a moment Al was troubled, for he was a good boy and wanted to do the right thing. Then the priest told him that he had only been joking, and that the birds and the animals could not learn about God, because God had not given them reason. He thousands of living creatures in the world, man was the only one with reason and so the only one who could will, prostrating himself before the

know God. He told Al that, of course Madonna and confessing senile pec- Luther. Had the Reformers, again, the Catholic public must be proud of present day by persons of the same God would not punish the birds and | cadilloes to a black-frocked priest. the animals for not knowing Him, but that He would punish men, because they could know Him it Church that could impress such a they wished. Afterwards Al learned self-willed fighter as General Longlead us to heaven

Sincerely yours, PARISH PRIEST. Rev. Hugh J. Canning. Earl Street, Toronto.

> VI SIN

What is the sin called which we ommit ourselves? Actual sin.

What is actual sin? Any wilful thought, word, deed or omission contrary to the law of God.

what we ought to do.

What are the greater sins called? Mortal sins, because they kill the life of grace in the soul.

What are the lesser sins called? Venial sins, because they are more easily pardoned.

Can sinners be saved? Yes, if hey are willing to do what God tells Would God forgive the greatest

was sorry for his sins and turned away from them. What does God say? "If your not understand or approve. -Pilot,

sins be as scarlet, they shall be made white as snow." (Ps. 1:18) Will all sinners be saved then? No

many die in their sins. Why is that? Because they will not repent, and as a rule men die as

they live.

Lesson Sixth back to the origin of our race and is stacle to a fair and impartial examis another question, What cannot the origin or first source of all evilbe questioned is the helpfulness of Of all evils in the world sin is far the cause of sin there is sorrow, which is days. lesson published last week that the the sickness of the soul. Mortal sin main object is to teach the child takes away the grace of God, which Catholic Church, but have never had is the life of the soul. The one who it set before them, or have only seen commits it rebels against God, sets it in caricatures and through the Him at defiance, tramples under foot eyes of opponents, and unscrupulous the consideration of your committee, His Holy Law. But God is not mocked. "What things a man shall sow these shall he reap." Shun sin before Christ, that the Pope is God. the importance of the concrete in as the most deadly enemy of your teaching Christianity, and to invite soul. Venial sin does not take away the opinion of those better able to the life of the soul, but after mortal The way to be freed from sin is to vinced of the truths of Catholicity, make a good confession. The way to and be obliged to recognize that it is Al Redfern was an Indian boy named Al who lived far in the keep free from sin is to go to confession often.

# LONGSTREET'S CATHO-LICITY

jr., shows himself a great admirer of the Southern general and recognizes in him an abundance of noble ities. But Mr. Bradford should have ended his paper before he made some unfortunate remarks about the con version of the General to the Catho lic Church. We quote the greater part of the three closing paragraphs of the article in order to show how in capable the writer who admires the general's qualities as a fighter and a

citizen was to enter into his soul.

'Toward the end of his life." say

the writer, "Longstreet joined the

Catholic Church. This forms such a remarkable close to his career that it cannot be passed over. Mrs. Longstreet, with another of those shrewd blows that comes most stingingly from those we love, says that he did it because his former Episcopal asso ciates would not sit in the same pew with him after his political conver sion, and he wanted a church that had more charity. I cannot suppose that he was a man of natural religious bent. Such references as he makes to the subject have an excess of unction which I would not for a moment call insincere; but which suggests an ex cursion into paths not habitually travelled; and they have a rhetorical turn which appears in almost all his attempts to express unusual emotion. Yet this man became a Roman Catholic! This man had all his life trusted nobody, who had placed his own judgment above that of every other, took the Church which sets itself above all judgment, treats kings and commanders and babes and sucklings alike! It may have been for this very reason. If he was to make the surrender, he may have preferred to make it absolute and where the Lees and Jacksons would have had to make it too. Nevertheless, I find a singular piquancy; in the image of him who is said to have jeoparded the great battles by his

Perhaps Mr. Bradford intended told him that Jesus Christ, the Son of God, had been sent from heaven to teach us all we need to know and to lead us to heaven.

Street. Perhaps he does not intend wanted to "purify" the anciem the slur which seems to be conveyed by his words. He has, however, told where this treasure went to.

Nor were the Reformers satisfied the strength of the slur which seems to be conveyed by his words. He has, however, told where this treasure went to. leading. One would infer from his with teaching, exhorting, expounding lic Church. Nothing is farther from Catholic in 1877 when he was fifty six years of age, in the prime of life; he died in 1904 after he had been a member of the Church for twentyseven years. Bishop Keiley, of Savanah, who preached the eulogy over the General—he had been a friend of Longstreet's over forty years - de-"After the war between the What is omission? Not doing Catholic Church, and to his dying day remained faithful to her teach-

ings and loyal to her creed. he seek to explain the greatest perne was an old man who could not be supposed to know any better? Such un explanation is unjust to a man who embraced the Catholic Church sinner that ever lived? Yes, if he in the fulness of his powers. Mr. viously learned its lessons from the Bradford's article would have gained much if he had made no reference to an event of which he apparently does

## WHERE THE TRUTH LIES

In enquiring into the principles Catholic Church, says Bishop (John) Vaughan of Sebastopolis (a brother of Father Bernard Vaughan), writing The sin of our first parents is for the Catholic Truth Society, one called original sin because it goes becomes conscious that a chief obination arises from prejudice and bias. Men set out with minds full of suspicion, mistrust and dislike. worst. Because of sin there is death; ing breathed an atmosphere of hostilbecause of sin there is sickness; be- lity to the Church since their earliest Another difficulty arises from the fact that many non-Catholics not only fail to realize the beauty of the

our faith is, says Bishop Vaughan. are restrained and held back from a sin it is the greatest evil in the world. full enquiry lest they should be con really the Church of God. And why? much easier, asks far less from them, and is more liberty giving to its says the Bishop, that to enter into the Catholic Church is to enter into the narrow way. There are real and unavoidable obligations to act and to think in the Catholic comfort as is to be found in the It would seem as if this work was Again, there are fears founded on human respect," which prevent men and women "going over the line" in quest for Truth and Peace. 'What will my friends say or think, and shall I not lose the best of them?

—familiar questions founded in human respect, as we all know. Yet, says the Bishop, that the Catholic Church is the True Church established by Christ, is a statement which rests upon the most certain and positive grounds. Is it likely that the Catholic Church, with its lineage of nearly two thousand years is wrong, and that the Protestant Church, hardly more than three centuries old, should, after all, be the one? Are Churches which started into life a thousand and more years after the time of Christ, more ikely to be the Churches of Christ the Church which has come down in unbroken succession from is the Protestant Church, now divided into a hundred sects. to be true than that more likely Church which teaches now as it did in the time of the Apostles? Whoever heard of Highor Low, or Broad or Narrow Christianity before the six-

teenth century? It would seem to the intelligent inquirer, says the Bishop, that the faith which was professed by the whole of Christian Europe for over thousand years must have been the true faith, as it was then the only form of Christianity. And we may put it further to the impartial inquir er: Does the life and moral worth of the Reformers, of those who first introduced Protestantism, render it probable that they were come to purify the Church? Consider Henry VIII. of England, whose taste for 'Re formation' was grounded on the fact that he had tired of his lawful consors and wished to marry a younger

Yet Henry was the founder of Protestantism, if any one was, and far more so than the ex-monk named

nothing to gain in material posses these words as a compliment to the churches, monasteries and cathe-Church that could impress such a drals all contained a treasure that awakened the avidity of those who the ancient Nor were the Reformers satisfied

statements that the General was and arguing in order to spread the "senile" when he entered the Cathocontrary, they argued with the Church Longstreet became a exactly as the Jews argued with St. Stephen. Physical force, the scaffold the dungeon, the headman's axe were all called into requisition in order to 'convert" the suspicious and the doubtful to the novel ideas of the new true faith. And as for the Protestants would never have had them had they not preserved by the Church States he became a member of the of Christ. And what Church con-Ireland, Scotland, France, Italy, Germany, Belgium, Norway Sweden, Spain and Portugal? If a Mr. Bradford would be the last to Protestant nation exists to day it grant that there was anything one that was converted originally senile" about his hero. Why does from Paganism to Catholicity—one which having been at first converted sonal movement in the life of the by Catholic missionaries, seeded General by seeming to declare that it eventually to the more comfortable happened at the end of his life when he was an old man who could not be
And where, then, can it show that it has carried out the command of Christ "to teach all nations," since it has converted none that had not pre-

> says Bishop Vaughan. "the fact that Protestants ask on their dying-bed to be received into the Catholic religion. Whoever heard of a Catholic usking to be received into supreme moment of his life man is surely at his most earnest and most deliberate. I will end by The inconsistencies in Dr. Walthe peace and confidence of Catholic deaths. He says: 'I have seen a the reading public to take him sergood many Roman Catholics on their death-beds, and it has always appeared to me that they accepted the copy for Monday morning.
>
> Some of the journals, that the

# ENGLAND'S REVIVAL OF THE OLD FAITH

for example, that Catholics "pay for CONVERSIONS IN WESTMINSTER ARCHDIOCESE ALONE AVER-AGE 1,200 ANNUALLY

The London correspondent of the Cincinnati Telegraph says: Protestants have learned a good many things within the past few days, durhave thronged in large numbers to Westminster Cathedral. They have learned not only Simply because Protestantism is so the real aspect of many misunderstood doctrines of the Church, from the lips of Catholic theologians, but followers. And there is little doubt a wider public still now knows that during the past four years the num ber of converts to Rome in the arch diocese of Westminster alone has to been on an average of 1,200 per annum. This is in one corner, we might say, one city of England only.

specially blessed, for while we necessary fortresses of the faith are assured by events. At Evesham in the Birmingham diocese the resident Patten, who has struggled for fifteen years, has now seen the crown put upon his work by the opening of a new church; an event due to his own generosity in giving up a legacy of 4,000 pounds for this object. At Wilmslow, in a member of an old Catholic family, celebrated his coming of age by giv ing a site for a Catholic church; and the Bishop, Dr. Singleton, laid the foundation stone, while some 2,000 pounds has been gathered for the building. At West Derby, near Livbuilding operations shortly be undertaken, for, by the will of a Liverpool Catholic, not extraordinarily rich, some 10,000 pounds are left for the erection and complete equipment of a church in goes to the archbishop of the diocese for his own use.

Amongst the recent pastorals of the bishops, Bishop Keatinge of Northampton makes an urgent ap peal for the support of the Catholic press, and gives words of encourage ment to the Catholic journalist. H urges parents to bring their children up on Catholic literature; every family must take a Catholic paper; Catholic books must be demanded at the public libraries; priests should be in touch with the Catholic Reading Guild. In speaking of the abso lute need of the Catholic newspaper his Lordship calls journalis modern quick-firing weapon, the only one adequate to deal with the ca umnies of the secular press. "Th Catholic journalist proud of his profession and intent on one sole ob ject—the glory of the Catholic name -will keep his pen clean from political or party rancour and will never write that which would cause disunion among Catholics." Finally,

g to gain in material possestitheir journalists, and must support unmistakable rustic stamp as their The altars, shrines, tombs, their journals, if they are to create pagan forbears. What is more and foster their sense of solidarity.

## AN EVOLUTIONIST'S " TIRADE "

Dr. Alfred Russel Wallace, one of our numerous "grand old men of science," recently celebrated the approach of his ninetieth birthday general survey of all history," he is that had befallen the forced to conclude, "that there has been no advance either in intellect morals from the days of the to the keel-laying of the latest dreadnought. Through thousands of years morals and in-

tellect have been stationary. But on sober second thought he modifies his statement. sal intellectual stagnation that has lasted seventy centuries, while most deplorable, can, nevertheless be born. from remaining at a standstill, have grown steadily worse. In our pressocial environment," avers Dr. Wallace, "everything is as bad as it possibly can be." Just think of that! tions of your empire and are rotting. As bad as it possibly can be!" This, away the pillars of your supremacy. too, with Darwin but thirty years and with his evolutionary hypothesis now the religion of mil-Stay a little, however. For Dr. Wallace is not so heartless as to send his " hearers weeping to their beds." Just before his ends he shares with us a third thought, not a sober one this time, of which go unwhipped of justice. Catholic Church is a most striking but a blythe and merry, which "a The but a blythe and symptom of the truth of the chuckle" accompanies. "In spite its app

deliberate. I will end by the inconsistencies in Dr. Walquoting Oliver Wendell Holmes on lace's assertions are so obvious that good many Roman Catholics on their lously. He was merely providing

showed that their belief, whether or that undertake to prove that the not the best to live by, was a better world has advanced morally since one to die by than most of the creeds | the days of the Ciesars, fail to pla which have replaced it."—Free the credit where it belongs. If civil-man's Journal. see human beings put to the torture or sacrificed in the amphitheatre,' when a town is taken in war," if " in | dral. by preserving and handing down the then wisdom of the ancients rendered possible whatever real intellectual progress the modern world has High school, entered the sanctuary made.—America.

# ANCIENT HISTORY

The Laurel of St. Bonaventure, N. Y., referring to past history now repeated, says:

'Men cry out," says Tertullian, Christians in their fields, in their usually lack the sinews of war, many forts, in their islands. They mourn as for a loss that every sex, condition, and now even rank, is going over to this sect. And yet they do not by this very means advance their minds to the idea of some good therein hidden; they allow not themselves to conjecture more rightly, they choose not to examine more closely The generality run upon a hatred Cheshire, Sir Humphry de Trafford, in bearing favorable testimony to any one they mingle with it the reproach of the name. 'A good man Caius Seius, only he is a Christian.'

"So another, 'I marvel that that wise man Lucius Titius hath suddenbecome a Christian.' flecteth whether Caius be not therefore good and Lucius wise because a Christian or therefore a Christian because wise and good. They praise Catholic

name, what guilt is there in names? s either a barbarous or ill-omened, or a scurrilous or an immodest sound.

ism were chiefly confined to the in-

common than to hear such a remark as this from the lips of crude rustics among ourselves: "Oh! as for Mr. Blank, he is a pretty good sort of fellow; we have no fault to find with

him, only that he is a Catholic? It is also curious to note that, a century later, when Christianity had won a foothold in the world, pagans of the time were wont to accuse the Catholic Church of being by gloomily announcing that from "a the cause of all the public disasters empire. They said that the Catholic religion had undermined the character, relaxed the energies and unnerved the solearliest Egyptians and Syrians down diers, leaving the empire at the mercy of the barbarians.

What answer did the doctors of the Church make to these charges? They said: "It is not the Catholic religion that menaces your empire, or that The univer- is the cause of your calamities; but your own very selves; the corruption of your morals, the licentiousness of your soldiery and their disregard of But the world's morals, it seems, far the old military discipline; the greed and unscrupulousness of your public men, the widespread dishonesty, lawlessness, impurity—these are causes that are sapping the foundations of your empire and are rotting

It is unfortunate that the eve sees not those things which touch it; otherwise our rustic Corydons might find food for thought in the corruption of our politics, in the cancerous plague of divorce, in the appalling fact that ten thousand murders ar committed yearly, the vast majority

The "public menace" always makes earance about election time. a Catholic asking to be received into assures us. "I don't think we need the Protestant Church? And at this assures us. "I don't think we need storming tour, enacting for the ediffication of Melibeous & Co. the anus." or the farce of "Raising the Wind."

Meanwhile bigotry is like malaria which has its lurking place in lowwith stagnant pools. The heights

### KEEP YOUR MINDS PURE ARCHEISHOP'S WORD OF ADVICE TO

PUPILS OF SEPARATE SCHOOLS

Separate school pupils to the num if ber of three thousand listened to a we cannot tolerate the thought of characteristic address by the Arch women and children slaughtered bishop recently at St. Michael's Cathe-The wonderful simplicity of thousand ways we regard the weak | the man was revealed to a high deand defenceless as having rights all gree as he spoke to the boys and girls and asked them to shun improper the chief cause of this wonderful books, conversation and pictures, and noral revolution is the spread of to keep their minds pure. Kindness olic Church. Catholic Christianity. The Church one to the other he urged upon them civilized the peoples of Europe, re- all, and he gladdened the hearts of fined their manners, taught the na-tions the morality of the gospel, and for a half-holiday to be allowed

At the end of the Mass, J. Haffey, one of the pupils of the De la Salle and delivered the following address:

May it please Your Grace,—We, five thousand seven hundred pupils of the Toronto Separate schools beg Your Grace to kindly accept this slight token of our filial devotion.

The Masses, Holy Communion, visits to the Blessed Sacrament, Stations of the Cross, beads and other prayers we are here offering, are an assurance that, in the daily accomplishment of the duties of your high office as Archbishop of Toronto, the hands and hearts of the little ones of your flock will ever be with you in supplication before the throne Divine mercy for guidance, fortitude and every other blessing of our Heavenly Father.'

### CATHOLICS WHO WILL NOT HELP Although the Catholic Church can

God's promise that the gates of hell shall not prevail against her, there is land. no use denying that not every individual Catholic is doing all that lies in his power to further the cause of lic, tells, in graphic language the morality. We have among us a story of a brave man's heroism.

great deal of "dead wood." The historic Valo of Avece we Temperance Advocate that which they know, they revile touches on this when it says: "Many that which they know not. Virtue is of our non-Catholic fellow-citizens not in such account as hatred of the frequently wonder that we Catholics ean be as different as some of us are "Now, then, if the hatred be of the to the havoc wrought by evil agencies especially in our big cities. Tens of What charge against words? Unless thousands of men are each year be it be that any word which is a name | ing morally and physically destroyed by saloons. Big cities are requiring that five or six thousand girls be If the Tiber cometh up to the walls, corrupted and dragged into a life of the Nile cometh not up to the demands of commercialized lust. fields, if the heavens hath stood still, demands of commercialized lust if the earth hath been removed, if Besides all this, thousands of others there be any famine, if any pestilence. are being ruined in wine rooms and "The Christians to the lions!" is forthwith the word."

public dance halls. Appalling evils are upon every side of us; and in the The writer of these words was a face of these many of us have only Catholic apologist of the second cen- few safe and prudent remarks to tury of the Christian era. The make on divorce or Socialism. The pagans of the time were so called enemies of the Church have been from a Greek word signifying "vil- quite naturally our severest critics implying that the spread of and the severest part of their criti-Christianity was so widespread at cism has been that some of it has the time that the adherents of pagan been true. We have had more than our share of those who not only do The charges nothing themselves but who sneer brought against the Catholic Church of eighteen centuries ago are curiously identical with those directed are hypocrites, all reforms and reagainst the Catholic Church of the formers ought to be suspected."

## CATHOLIC NOTES

A Western exchange chronicles the reception into the church of Captain John F. Wilkinson, a retired United States army officer, a resident of Mesilla, N. M.

The Liverpool Catholic Times is now running a serial story from the pen of Mary Rugels Dickens, convert to the Church, and granddaughter of Charles Dickens.

On the occasion of the Constantinian centenary Pope Pius X. will issue an important encyclical in which he will deal with the liberty accorded to the Catholic Church then and contrast it with that allowed to her now.

The great Jesuit Beyront University of the Ottoman Empire, has graduated over 400 skilled physicians and gave about 250 priests to the Church. The University has a library of over 100,000. The government greatly values this University. 100,000.

The Sacred Consistorial Congrega. tion has published a decree prohibit-ing cinematographic scenes to be exhibited in churches throughout the world, thus stopping an abuse that has been growing to large proportions of late.

At Birmingham, England, an ecclesiastical court is taking the deposi tions of witnesses in the Cause of the Beatification of the boly Passionist, Father Dominic, who figured so largely in the conversion of Cardinal Newman. The Cause has been in

troduced in Rome. The coloured Catholics of Detroit, Mich., are making every effort to raise funds for the building of a church of their own. They have obtained permission to give entertainments in the various parishes, pre-senting negro talent entirely, and already have secured \$2,000 by this

Whenever possible the Government of Spain, though hostile to the Church, still shows its disapproval of what may be called the "Ferrer" school of thought. A rationalist school at Calanas, supported by workingmen of more or less advanced views, has been closed after a visit from a Government inspector. Some of the pupils' compositions were

Mrs. Etta Dahlgren Rhett, of Jamestown, R. I., and Washington, has embraced the Catholic faith and has made a member of St. Mark's church in Jamestown by the Rev. P. Dr. Henry J. Rhett, became a Catho short time prior to his death, which occurred last summer. Mrs. Rhett is a niece of Mother Catherine Drexel, who is prominent in the Cath-

Through His Eminence Cardinal Farley, Rev. L. J. Evers, pastor of St. Andrew's church, New York city, has eceived permission to celebrate Holy Mass every day during Lent, beginning on Ash Wednesday Feb. 12:15, for the benefit of the business men and women in the down town offices. Father Evers has computed that within a radius of five minutes walk of St. Andrew's at least 25,000 Catholic men and women are daily employed.

Many new ideas have their origin in Battle Creek, Michigan, but none surpasses that of the Rev. W. H. Phelps, pastor of the leading Methodist church of that wace. His choir went on a strike, but, equal to the situation, he introduced a victrola which sang such numbers as "Face to Face." 'Crossing the Bar," etc. It proved quite an attraction, especially as the pastor had announced in the papers that he had engaged a number of New York singers.

The heroic conduct of Father Byles, who went down in the Titanic, will not be forgotten by the present generation. Future generations will learn of the inspiring zeal of Father Byles from the mural plate, which not be ultimately defeated, having has been set up at St. Edmund's College, Old Hall Green, London, Eng-The brass, which has been erected in the college cloister, opposite the tombs of the Vicars Aposto-

The historic Vale of Avoca, which the Irish poet, Thomas Moore, has rendered classic by his famous song, has been sold in the Land Commi sion Court to the numerous tenants who occupy the several farms along the banks of the Avonmore. estate belonged to the late Col. Bayly, who was succeeded in the property by his son, Capt. Bayly, who has now parted with his interest to his tenants, though he will still continue to reside at his beautiful seat at Balv

By the will of the late Peter Reid. a non-Catholic of Passaic, N. J., the income from \$20,000 has been bequeathed to St. Mary Hospital, the entire principal to go to the institu-tion in five years. Another generous Protestant, Mrs. Caroline N. Russell has given \$500 to the Catholic congregation of Leicester, Mass., the money to be used for the St. Joseph Cemetery. The land for the cemetery and a beautiful Celtic Cross were donated by the Russels in 1900, Mrs Russell's father, the late Rev. John Nelson, who was pastor of the Con-gregational church in Leicester, was one of those who urged the first Cath-olics of Leicester to build a church.

and petty princes about the isle, com-

prising in their number a poet or

filea, a crotaire or harper, a seanachie

or antiquarian, together with a jester

and persons skilled in various field

sports; all of whom, when the time

allotted had expired, having received

quarters, and gave place to a new

batch of rambling literati of the same

description. The amount of their fees, and the degree of honour shown

them in the number of their attend-

ants, or persons who were appointed

to wait on them, and in the length of

time allowed them to remain as

guests, were regulated by the number

and quality of their compositions

attached to the profession, gave rise

to a degree of competition, which appears almost incredible. In the

seventh century they are said to

have comprised no less than a third

of the male population of the king-dom; insomuch, that the monarch of that day was obliged to resist their

number by law. Nor is it to be sup-

their laws and customs is a mere by

gone legend. The practice continued

o a period long subsequent to the

from the pleasures of the chase.

changed his tone.

Boy, with

At this moment-yawning seemed

tion amonst the jurors, observing

But I perceive gentlemen, he con

for the present of the customs of the

"his wild harp slung behind him,"

after bidding Mrs. McEneiry an affec

tionate farewell. The morning wa

fine, though frosty, and Tom felt

something of the spirit of adventure

buoy up his heart, as his footsteps

rung upon the hard and lonely high-

road. He remembered the outset of

the renowned Jack and his eleven

brothers, and found himself with a

conscious elevation of mind, in much

that favourite of Fortune and many

other great historical personages had

set out on their career. He had not

gone far, indulging these thoughts,

when his attention was suddenly

attracted by the sound of a strange

Good morrow, Mr. McEneiry,

Tom looked up and beheld a man

coming down the hill, dressed in a

homely attire, but with something in

his countenance and demeanour

you came to know my name, for

never saw you before in my life, as l

riveted Tom's attention in

Good morrow, kindly," replied m. "although I don't know how

"Oh, I know you very well," said the stranger, "but pray tell me what

so early in the morning, and at such

times," replied Tom, with a mourn-

you carry that old harp on your

nothin' to get at home, an' I'm goin' about to see what would I make by

playin' a dhrass of an evenin' at the

inquired the stranger.
"Wisha, middlin'," said Tom," "in

Let me hear you a little.'

Tom took down his harp, but he

to play no more.
"Oh," said he, "you're no good.

What in the world put it into your

Why, then, who else only my

Well, we must only see what can

He took Tom's hands between both

Now try what hand you can make

Tom took up the harp, but such

his, and rubbed them a little, after

wife ?" replied Tom, " sure 'tis aisily

known that no one but a woman could

ever think of anything so foolish."

be done," said the stranger.

me your hands.'

different enough dear knows."

Oh, you know how to play then ?"

"The very same raison. I have

reason of your leaving hom

'Hard times, then—the hard

But is it hard times that make

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The many privileges and emoluments

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## TALES OF THE JURY ROOM

By Gerald Griffin THE SIXTH JURYMAN'S TALE

THE SWANS OF LIR CHAPTER III

When shall the day-star mildly springing. Warm our island with peace and

love Oh when shall heaven its sweet bell ringing,

Call my spirit to the fields above.

The children of Lir remained in the place where their father and their ancestors had lived, and where they had themselves been nursed and edu cated, and late at night they began to sing most melodious music. the morning they took wing and flew until they came to Inis Gluaire Breanain, and they began to sing there so that all the birds of the country that could swim came to that place which was called Lochan na Hean-laithe, (or the Lake of the Birds) situated in Inis Gluaire Breanain. They used frequently go round that sometimes to Inis country, and Geridh, and to all the western islands the country, returning every night to their accustomed place of rest. They continued in that condition for a long time, until the Christian doctrine was preached in those countries, when St. Patrick came to Ireland, and St. Macomb Og came to Inis Gluaire Breanain. The first night he came there the children of Lir heard the sound of the bell ringing near them, and were greatly re joiced. They hastened towards place from whence they heard the bells, and the three sons of Lir made such speed, that they left Fingula by

"What is the matter with you, dear brethren ?" said Fingula.

We cannot tell," they replied, "we know not how to account for the

heavenly music we have heard.' 'I will explain it to you," said she bell of Macaomh Og, and it is by him you shall be released from your pain and trouble, and you be comforted; and she these lines :

FINGULA

List, list to the sound of the anchoret's bell,
Rise children of Lir from the wave

where ye dwell, Uplift your glad wings and exult as

ye hear, And give thanks for the hour of your freedom is near. He merits our duty, the Mighty to

save, From the rock and the surge, from the storm and the wave. Who clings to his doctrine with con-

stant endeavour, His grief shall be turn'd into glory

moments of anguish forever

farewell! List children of Lir to the sound of

The children of Lir were listening to the music of the bell until the saint had finished his prayers.

"Let us now," said Fingula, "sing our own music to the great ruler of the heavens and the earth;" and they sung the most melodious strains of praise and adoration. Macaomh was listening, and in the morning early he came to the Lake of the Birds and saw them on the water. Coming close to the shore, he asked

them were they the children of Lir? We are, indeed," they answered. "I am most thankful to hear it," You may trust in me, for this is the place that was appointed for you to right has favored us with his song."

and joining in his devotions day after day. Macaomh Og sent for a craftsman and desired him to make two silver chains, which he accordingly did. One of them he put between Eugene and Fingula, and the between Cornu and Fiacra. The four swans were frequently in great spirits, rejoicing at the termination of their sorrows, and as happy as if they had forgotten all their pre vious misery.

The king who governed Conact a that time was named Lairgneau, the son of Colman (the same of whom Fingula had spoken to her father on Lake of the Speckled Oak,) and his queen's name was Deocha, the daughter of Ingri, son of Black Hugh. Deocha came to hear of the wonderful birds, and being seized with a violent desire of possessing them, requested the king to procure them for her. He replied that he could never persuade himself to ask Macaomh Og to give them up. Deocha, enraged at his refusal, declared that she never again would spend a night the palace of Glairgnea, as the king's residence was called, unless she got the swans; and leaving the palace, she travelled to Kill da Luadh, (now called Killaloe) and took up her abode at her own home. When Lairgneau found her so resolute, he sent a messenger there several times for the birds, but could not obtain them. Incensed at being thus refused, he came himself to the where Macaomh Og lived, and asked him if it were true he had refused his messengers?

me whether you are willing or other-

As he said this he rushed toward the altar near which they stood, and seized the two chains which coupled them together. No sooner had he done so, than the swans lost their plumage, the beautiful feathers dis-appeared, and the three sons of Lin appeared three withered old men, with their bones seeming to projec through their skin, while Fingula instead of the graceful swan that sung such enchanting strains, became an old, shrivelled hag, fleshless and bloodless. The king, astounded at what he saw, let fall the chains, and returned home, while Macaomh Og uttered many lamentations after the birds, and pronounced a malediction

on Lairgean. Fingula then said: holy father, and 'Come hither, give us baptism, for we are as much concerned at parting with you as you in parting with us. You are to bury us together in this manner. Place Cornu and Fiacra at my back, and place Eugene before me," and, she again said, "baptize us, holy father, and make us happy, and I pray that He who made heaven and earth will prolong our lives until you can perholy rite, after which you are to bury us in the manner I de-

After that, they departed this life, and the children of Lir were buried by Macaomh Og as Fingula had desired; that is to say, Cornu and Fiacra at her back, and Eugene be Cornu and fore her. . He raised the earth in the form of a tomb, and placed a stone names in the Ogham character, and wept bitterly above their grave. It is thought that the souls went to heaven. For Lairgner, and half smut; misfortune after misfortune fell upon him, until at length the change began to eat its more approximately approxi heaven. For Lairgnean, who was the immediate cause of their death Macaomh Og predicted his fate in the

MACAOMH OG

Ill shoot of Colman's royal line, The malison of heaven is thine; The grief which thou hast caused to

mine, Thine own cold heart shall feel, Thou whose unholy zeal Hath left me on this isle forlorn, My cherish'd darling's loss to mourn

And she whose soul in evil strong, Hath prompted this unfeeling wrong To early dust consigned, shall long, Her fruitless rapine wail,

A shiv'ring spectre pale! The malison of heaven is thine, Ill shoot of Colman's royal line.

Not long after, Lairgnean and his wife died a sudden death, according to the prediction of Macaomh Og. which concludes the history of th Swans of Lir.

Many of the jurors, at the conclu sion of the tale, seemed to feel them-selves much in the situation of persons who had been just listening to what it would be dangerous not to admire, and yet in their hearts were not sorry to find the whole brought

fairly to a close.

"For my part," said one, taking one, taking the poker and stirring up the fire, "I thought I should have been frozen to death myself, with listening, I never longed half so much for my dinner as I did for an opportunity of poking up the turf, which I thought it would be merci ful to do, while our friend was mak ing the air of the room chilly with his descriptions of the starvation of those poor Swans. I hope the heroes of the next tale will approach some-

what nearer to the tropics.' "They shan't go either north or south, I assure you," said the seventh said he, "for it was to relieve you that I was sent to this island, rather our own green isle, and that is the country." that I was sent to this island, rather than to any other part of Ireland. the than to any other part of Ireland. The property of the part of the part

be released from your enchantment."

On hearing these words the children of Lir came to the shore, and depended on his word. He took them to his own residence, where they remained listening to his instructions and highlight in his devotions and light in his devotions and religions in his devotions day. the melancholy tale which they had

heard. With these words he cleared his throat, with one or two preparatory "hems," and in the genuine old Irish cadence, so different fashionable version of the air, delighted the company with the melody which Moore has furnished on the foregoing narrative :

Silent O Moyle be the roar of thy water!

When the applause which followed his performance had subsided, the seventh Juror was called on to redeem his pledge, which he did by relating the narrative which follows.

THE SEVENTH JURYMAN'S TALE

# MCENEIRY, THE COVETOUS

# CHAPTER I

Near the spirited little town of Rathkeale, in the county of Limerick, arises, as the whole universe is aware, the famous mountain of Knoo Fierna. Its double peak forms one of the most striking objects on the horizon for many miles around, and awful, and wonderful, and worthy of eternal memory are the numerous events connected with its history, as veraciously detailed in the adjacent cottages. But I have not now under mountain, nor even a description of business at present is with a certain Tom McEneiry, who formerly took up his abode near the foot of

by the fireside, to eleven of the most intelligent and patient hearers, that eversat in a jurybox, it might be prud that ent on my part, having the prospect of some nine hundred weary blank pages before my eyes, to fill as large a portion as possible, with a minute description of Tom, or as I should in such case feel it my duty to call him Mr. Thomas McEneiry, beginning with the soles of his feet and ending upon the crown of his head, record-ing the colour of his eyes and hair, not failing to state whether his nose ran faithfully in the painter's line. or capriciously deviated in any de gree to either side, if the mouth were straight or otherwise, together with an accurate sketch of his costume, a full description of his house and furniture, and a copious history of his ancestors. But as there is not a rogue amongst us, however grave a face he may put upon it, who does not in his heart love the stimulus of incident far better than the most exquisite display of mere pictorial fidelity, I shall beg leave without further preamble, to leave all these elaborate details to your own fertile imaginations.

Tom McEniery, then, was Tom McEneiry; once a comfortable farmer, as any in the vicinity of Knoo Fierna, but reduced by extravagance at first, and then by long continued reverses to a condition far from pros perous. In vain did he and his wife endeavour by a thorough economi cal reform, to retard their downward course in worldly fortune. At one time cattle died, at another the potato crops failed, or the wheat was into appearances themselves. Thomas McEneiry became Tom Mc Eneiry, and at last, "poor Tom Mc-Eneiry," and his helpmate might have applied to herself the well known stanza, in which a lady in similar circumstances laments the changes of manner produced in her old friends, by a like alteration in

When I had bacon They called me Mrs. Akon : But now that I have none, 'tis "How goes it Molly?

They grew thinner and thinner, and shabbier and shabbier, until both in fortune and appearance, they presented little more than the skeletons of what they had been. At length they actually came to their last meal, and Tom sighed deeply, as he took his seat on the side of the table opposite his helpmate. "Here, Mrs. McEneiry," he said,

politely handing her a laughing white-eyed across the table, "take it -'tis a fine maly one, an' make much of it-for I'm sorely afeerd 'tis the last time I am ever to have the honour of presenting you with any-thing in the shape of aitables." I'is your own fault if you don't,

aid his wife. "How to ?" said Tom, "how do you ake that out ?"

"Why," replied his wife, "I'll tell you what I was thinking of this morning. I was turning over some of the old lumber in the next room, looking for a little firing, when I found an old harp, that I remember you used to play upon, a long time

'Oh, 'tis time for me to forget that

now," said the husband.
"You're nof so ould as that," re plied Mrs. McEneiry, "you could play very well if you liked it, and, you know yourself the great pay, harpers, and poets, and historians, and antiquarians, and genologists, an people of that sort gets from the grea and gentry in Ireland. 'Tis known to the world the repute music is in,

'The more taste they has for it," avs Tom, "the less chance I has of plasing 'em when they hears me.' "Can't you put good words to it,"

says she, "an' 'twill pass."
"Why, that's harder than the music itself, woman," replied her husband, "for the words must have some sense in them, whatever the music hasand where am I to get idayes, a poo fellow o' my kind, that never had any recoorse to history, or other great authors, nor knows nothin of joggeraphy, nor the juice of the globes, nor mensuration, nor more branches of

that kind." "Many's the songs and pothery I ever hard myself, "said Mrs. McEneiry, "and there wasn't much sense nor *idayes* in 'em, an' they to be well liked for all. Begin praisin' their ancesthors, an' they'll be well satisfied, I'll go bail, whatever way

the varse runs."
"But when I do'n' know one o' the ancestors, woman!"
"What hurt? Can't you praise 'em

so itself?" "But sure I should have their

names any way."
"You need't, I tell you, call 'em any name, an' praise 'em enough, an' I'll go bail they won't disown 'em. Do my biddin' an' I'll engage you'll first place you'd come to. I never

soon have a pocketfull of money."

Tom McEneiry was prevailed upon, he searched for his old harp, set it when the pigs do be killing. Who in when the pigs do be killing. Who in the world was it persuaded you to in order, so as to produce sounds as nearly resembling music as could be take up the profession of music reasonably expected from such a musician and such an instrument. Now, in order to comprehend the full extent of Tom's presumption, and of the nature of the competition which the eloquence of his helpmate urged taken to give you a history of the him to set at defiance, it is necessary to bear in mind that the race of it, or of its neighborhood. My soul wandering bards in Ireland was not yet extinct. The printing press, and rendered the newspaper had not yet men independant of the talents of of it.' that majestic eminence. Were I those locomotive geniuses, whose "Then," said the king, "it is true likewise, that I will take them with "to castle, entertaining the lordly host" is true to castle, entertaining the lordly host to castle the lordly

or hostess, with the song, the tale, or | that he had well-nigh lost his wits in | that it was with great difficulty any

ecstacy.
"Oh," he exclaimed, "where am I? the geneological narrative, according to the mood in which they happened or is it a phoenix I hear? or one of the children of Lir singing upon the to find their hearers. The privileges and emoluments of those bards were Sruih na Moile? I never hard sich considerable, and consequently, the music all my days! I'm a made man—you're a jewel of a taicher to candidates for the profession were numerous, and the course of education protracted and elaborate. They me this morning. generally went in companies of twelve to the houses of the chieftains 'I could taich you more

that," said the stranger. "Could you now?" asked Tom with a curious grin.

I could so." What is it, av you plaze ?" "I could taich you how to make ugly men handsome,'

In airnest?"

Not a word of a lie. Take me nto your services and I'll show you how 'tis done.' Me take you !" cried Tom, " sure it would be much better for you to take me. What business would I have of a boy, that isn't able to keep

myself, let alone a servant."
"Don't mind that," said the stranger, "I have a fancy to serve you be-yond others, and I'll ask only what wages may be reasonable according to the gains we make."

If that be the case," said Tom, I'll take you and welcome, ar where are we to face now ?" To some ugly man's house, to be

sure," replied the stranger.
"Where are we to find 'em?" asked Tom, " if it be our thrade to make ugly people handsome, we'd starve in the county Limerick for there's

posed that all which is related of nobody in want of us." That's not the case with other parts," said the stranger—"and now I think of it, I'll tell you where we'll English invasion, and even at the go. There's a gentleman they call Seaghan (or Shaun) an Fhiona, i. e., present day, some individuals of the class are to found at rural wakes and John of the Wine, who lives at Carweddings, and their compositions, though not limited to the entertainrigfoile, down by the river's side and there's not an uglier man from this to himself, nor a good piece a ment of an humbler class of auditors, are not less popular than when told past him. Let us go there, and do you begin playing a little upon the sirous to forget the toils of state, or if they fault your music. the provincial chief, returning weary harp, and you can offer to alter his lineaments and leave the rest to me. He'll pay

you well, I'll engage." With all my heart," said Tom, you are a surprising man, and I de pend my life upon you."

They travelled along together, the stranger instructing Tom as they proceeded, in all that it behoved him to say and do when they should tinued, that you have heard enough arrive at Carrigfoile. Notwithstanding all the speed they could make, it ancient bards of Erin, so to return to was late in the evening when they Tom McEneiry. He set off early on reached the gate of Carrigfoile a winter morning, like the Minstrel

There's some great givin' out here to-day, surely," said Tom McEneiry, "there's sich a fine smell There always is; mostly," replied

"there isn't a better the stranger, "there isn't a better warrant in the counthry to keep an open house than John of the Wine, hough he being so ugly.

They blew the horn at the and were admitted without question that being a gala day, on which all persons were allowed to partake of the festivities of the castle without distinction or invitation. entered the castle hall, Tom had no difficulty in recognizing the lord of the castle amongst all his guests, and could not help acknowledging in his that report had not own mind wronged him in the least, who spoke of him as an ugly man. However he kept such reflections to him self, and took his place among the musicians, who all looked upon him with supercilious eyes as an inruder, of whose pretensions none of their number had any knowledge. After a little time John of the Wine, (who was so named in consequence of his hospitality,) observed a strange face amongst the harpers, and addressed himself to Tom McEniery.

Well, my good friend," said he, what place do you come from?" From a place convanient Knock Fierna, plase your honor."

Well, you are welcome. tell me now, can you do anything to contribute to the entertainment of all these gentlemen and ladies?"

'I'll do my endeavor to play dhrass for 'em upon the harp, if they

wishes it," said Tom.
"I'm sure they'll all be very happy to hear you," said John of the Wine music is always pleasing, more es pecially when people are disposed to spend a pleasant evening."

took his harp, not without some feeling of timidity, when he ob-served the eyes of all the ladies and gentlemen fixed upon him, and above "And what business have you going out as a harper if you don't all, the eyes of the other great harpers and poets, and the place as bright as the noonday with the blaze of the know how to play?"
"Wisha, I do' n' know—what else huge rush-lights, some of which were twisted to the thickness of a man's arm, and more. When he had played for a while, John of the Wine asked him from whence he was scarcely struck a few notes, McEneiry replied that he was from when the stranger put his hands to Knoc Fierna, in the county of Limerhis ears and begged of him as a favor

> "And who is the best harper in your country?" asked Shaun.
> "They say I am' when I'm at home," said McEneiry, "but I don't b'lieve 'em."

Upon my word then I believe you," replied his host. "You might as well stop," he added, "and not be spoiling whatever good music we have in the place without you."

"Plase your lordship," said Tom.
"I hardly got well into the tune, before you began to cross-hackle me. If you let my thry another dhrass, may be I'd knock something out of it that 'ud he more plasin'."

"That would easy be for any one but yourself, I'm thinking," said "but however you can try Shaun, again if you desire it.'

Tom took his harp again, but so far from improving upon the former experiment, he had hardly struck a few notes, when his music created such a tumult in the hall of the castle,

degree of order could be restored. Some roared with laughter, others stopped their ears, and ran to the far thest end of the room, while not a few manifested a strong inclination to eject the manufacturer of such abominable discord from the banquet hall. This movement was highly ap

plauded by the remainder of the cor pany, and amidst general shouts of "turn him out!" one or two of the most determined laid their hands on him, and were about to rough-handle when the stranger bustled through the crowd, and rescued him

from their grasp.
"Stop! stop!" said he, "let him alone—have patience—I often told you, masther, not to offer ever to ouch the harp, while your fingers were so stiff from the frost. Let m rub them a little, and then see what you can do. 'Tis a very sharp evening, gentlemen," he continued, rubbing his master's hands between his own, "and ye oughtn't to be too hard upon travellers. Try now, master. nd see whether you can satisfy them | said :

better.' Tom took the harp, and played such ravishing strains, that the company thought themselves happy to

hear him.
"Well" exclaimed John of the Wine, "I give it up to you, and to your instructor, whoever he was. You're the finest touch of the harp of any man that ever set foot across our threshold.'

Ah," said Tom, smiling round on the company, with all of whom he had now become an object of great admiration, "I could do more than play a tune upon the harp.'

And what else could you do ?" "I could make an ugly man handsome," said Tom, fixing his eyes upon the master of the castle Could you really?

"I could, by being raisonably con-

sidhered for it."
"Why, then," said John of the
Wine, "there isn't a man in Ireland stands more in need of your art at this moment, than I do myself, and i you can make me handsome, my word o you, you'll not be sorry for it. Poh," said Tom, "I could aisily

And when will you begin ?" "We may as well try it to morrow morning," said Tom, "for my boy and myself will want to be going be fore night.'

### CHAPTER II

It was agreed upon, and the remainder of the evening was spent in mirth and feasting, Tom McEneiry enchanting all who heard him with the music of his harp. In the morning, John of the Wine rose early, after spending a sleepless night in antici-pation of the important change which ne was about to undergo. When all was ready, he went with Tom and his ervant into a private room, where they proceeded to business, after having locked the door. The boy, as Tom chose to call him, placed a large basin full of water on a table in the middle of the room, and near it a small quantity of a whitish powder, exactly resembling wheat flour. then desired John of the Wine to lie down on the floor, and took a large knife in his hand. What are going to do with that?"

said John of the Wine, looking some what surprised.

"To cut off your ugly head," re plied the boy, "and to give you handsome one in place of it.' "Nonsense, man," said Seaghan an Fhiona, "do you think I'd allow you

to cut off my head ?" "Oh, well, surely you can keep it if you wish," said the boy, "I didn't know you had such a value for it."

And couldn't you perform the cure without cutting off my head ?" No-nor the most skillful man that walks Ireland. Sure it stands

to reason you must root up the weed before you plant the flower."
"Well, cut away," said O'Connor,
"I'd risk a deal to get rid of such a

face as I have at present."

He lay down, and the boy cut off his head, washed it carefully, shook upon the wound a little of the white powder already spoken of, and placed once more upon the body. slapped O'Connor on the shoulder, nd exclaimed :

"Get up now, John of the Wine, look at yourself in the glass, and I wish you joy of your fine face and fine poll of hair.

Shaun started up from the table, and McEneiry handed him over to the looking-glass.
"Now, sir," said he, "do you re-

oice at your change of features?" "Upon my honor," replied John of the Wine, "I never saw a finer face upon any man, though 'tis so like my own in all but its ugliness that any one would know me again. You are welcome now to stop at my house as ong as you like." McEneiry looked at his man.

"We can't stop so long, master, said the man," for you know we must go down to Ulster to the great O'Neil, who stands very much in want of your skill."

That's true," said McEneiry, 'twould never do for us to make any delay here."
"Well, I am sorry for it," said

Shaun, "but let me know when ye are going in fhe morning, an' I'll be prepared for ye."
Early next day McEneiry and his

man got up and told Shaun they were about to go. Finding it useless to attempt prevailing on them to rehe called his herdsman, main, ordered them to bring out a score of the fattest cattle, and desired a pair of his best horses to be got ready for the use of the travellers. When they had mounted and all was ready for

boots, one full of gold and the other

full of silver.
"Here," said he, "Mr. McEneiry is a small token of my gratitude for the favor I have received at your hands. There are two score of fat cattle, of which I request your acceptance, and a small sum of ready money, which may be of some use to you on the way home.'

So saying he handed the two boots to McEneiry, who desired his man to carry them, with as much composure as he could use, although it was hard for him to avoid springing off his horse with surprise and joy. nor next summoned four of his work-ing men, and commanded them to drive the cattle home for the two gentlemen, and to be sure to show them all due respect upon the way. When all was arranged they took leave of John of the Wine and his family, and departed.

They had not proceeded a great way on the journey homeward, when the man turned round to the persons who were driving the cattle, and

"Well, what are ye, my good men?

The four men all took off their hats, and bowed down almost to the ground before they answered, according to the instructions given them by

"Plaze your honour's raverence and glory," said they, "we are lab-orin' men of the Seaghan an

'I dare say now," said the man, you may have some work to do at ome for yourselves.'

your majesty," said the four men, bowing down again to the earth, "it is true for you; we have What time," asked the man,

did your master allow you to go and come with us ?" "He gave us one week, my lord," When the man heard this he put

his hand into the boot that was full of gold. Come here, my good man," said

They approached in the most re spectful manner, with their hats off, bowing down their knees, and he gave each of them a handful of gold nd another of silver.

There," said he, " poor men, take that and go home and till your gardens until the week is out, and take the horses back with ye, likewise, and we'll drive the cattle home our-

The four men broke out into a torrent of gratitude, showering down praises and blessings of all kinds upon the travellers, after which the all set off on their way home.

For some time after their depart-ure, McEneiry remained silent, folowing the cattle without turning his eyes on either side. At length

he said to his man : Why then, you had very little to do that time, so you had."
"Why so?" asked the man.

"To be giving our money away to those fellows that had their day's hire to get when they'd go back."

Don't speak so uncharitable, said the man, " we earned all that in the course of a few hours without much labor or trouble, and we have plenty remaining after what we gave

What do you call plenty?" said

McEneiry. 'If you had the one tenth of it when I first met you," replied the man, "you needn't go about with your harp upon your back as you did, and a bad hand you were at it too. There's gold and silver enough for us yet, besides all the fat cattle

we have on the road before us. McEneiry said no more, but resumed his journey in silence, looking as he were rather defeated than convinced by the reasoning of his companion. At length they reached the foot of Knoc Fierna, and he beheld the smoke rising from the chimney

of his own house. Well I suppose we must be parting now," said the man, "so we might as well stop here and divide

what we got." What do you mean by dividing

it?" said Mc Eneiry.
"I'll tell you," replied the man,
"do you take ten of those fat cattle for your part, and I'll keep the remaining half score, and we'll make two fair halves of the gold and silver, and you must get one of them also. At this proposal McEneiry looked

unreasonable manner.
"Well," said the man, observing how he stared at him, " have I three

like a man who was treated in a very

heads on me?"
"No," said McEneiry, "but the one you have hasn't much sense in it. Will you bear in mind, if you plaze, that in all this business I was the masther an' you were only the man. It is I that should have the sharing of it an' not you; and I think," he continued, "the one twentieth part of that we got ought to be enough for you, more especially considering all you wasted on them fellows that had their hire growing

for 'em while they were with us.'
"Ah," said the man, "that is "that is an ingenious speech. We have both plenty by dividing all fairly in two, and I'll engage your family will have a joyful welcome for you when you go home with the half of it."

"Well," said McEneiry, " all I can say to you is, that I will insist upon getting the most part of it, as I was master, and if you offer any objecion, I am here in my own neighbor hood, and I can get more people with a whistle than will be sufficient to make you agree to it."

"There is no one living would allow you so much," said the man, "and as it happens, let us leave it all

road. I am satisfied to abide by his

us hear what he'll say first," replied McEneiry.
Saying this he looked about in the direction pointed out by his man, but

could see nothing.
"What white horse do you speak of?" he said, "I can see no—Eh? what's this?" He looked around again-above, below, behind, on all sides, but neither man, nor boots, nor cattle were to be seen. All had vanished, and there he stood, at the foot of the hill, as poor as he had left it two days back, the wind lifting his threadbare garment, and sighing with a melancholy cadence through the strings of his old harp.

Tom only recovered his astonishment to vent his feelings in a burst of lamentation. The inutility of wasting his time in the mere indulgence of grief was, however, apparent and he accordingly soon desisted. Sitting down on the roadside, he en deavoured to collect his scattered thoughts, and entered into the following dialogue with himself

"Well, Tom McEneiry, what are you to do now? If you go home you know you must be under the painful necessity of leaving it again, and walking off briskly in the direction parting with your family in the same manner as you did before, and where would be the use o' that. I'll tell you what you'll do. Tom, as I'm your best friend, and indeed I may say almost your only friend, these times. from him to the great O'Neil, in such tokens of emotion. your man done upon O'Connor, an' without having an ungrateful, un- prayer of words. navthur'l baste of a man to squandher you get there. That's my advice to you, and if you're a wise man you'll

TO BE CONTINUED

## "O, THAT WE COULD BLOT THEM OUT EVEN WITH OUR BLOOD"

The Triduum preparatory to the Feast of the Immaculate Conception had certainly proved a success, and as twenty or more striped jackets made their way up to the altar rail in the little Penitentiary chapel, good Father Brennan's eyes were liquid with tears of holy joy. Indeed, a new spirit seemed to have come down over the abode of stern justice, and more than one despairing soul had plucked up fresh courage for repentance and resignation.

Not much surprised, then, was the zealous priest when, after supper that evening, a faltering knock came at "Come in," he cried, looking up from packing his valise; and response to his invitation, a burly close-cropped man of about middle e entered the room, and stood in awkward silence knotting his fingers. feeling in his pockets and altogether pretty much ill at ease. "Well, my good fellow, what is it," asked the priest coming forward, "do you want I want you to pray for me, Father, that's what I want, and I want your blessing before you go." And without another word, he was down on his knees, with bowed head and folded hands. "Certainly, certainly, my man," replied the priest, making the sign of blessing and laving his hands tenderly on the grizzled head, "there now," as the man arose, "but remember this is not to be all one-sided; I mean you must pray for me too.

With the door half-closed behind him the man turned and re-entered the room; the good Father's gentle action and kindly words had touched him. "Perhaps I'd better tell you all, Father, that is if you've time-Perhaps I'd better tell you answered the priest, glancing at his watch, "certainly; my trainodoes not pull through for an hour and a half yet. Come sit down (bringing forward a chair) and tell

He heard all, a strange, sad yes even terrible all; hot-headed, disobedient youth, criminal early manhood, criminal middle-age, crime, punishment and crime again. "Ten years is what I'm up for this time, Father. They'll be run out two weeks from now. That's why I want your prayers. Pray that I don't go back again, as before, to the old ways. I squared up a year ago, and of course have been keeping pretty straight since; but I tell you what this Triduum did for me, Father, and I feel as though the Blessed Virgin and the Sacred Heart have rescued me from hell. Those words, Father, in that act of reparation you read this evening, they're burned into my memory. I mean this: 'O would that we could blot them out, even with our blood!' You see, I remember them. Father, pray hard that God may give me time to make some atonement for that awful past;

coming up the yard now, I must get out, good-bye, Father," and he was gone. "No sham about that fellow," mused Father Brennan, thoughtfully he's none, if my twelve years' experi-

ence with jail birds count anything." On the evening of December the twenty-third, about two weeks after the above mentioned incident, there might have been noted among the arrivals for the Northern Limited at the town of X——, a stoop-should-ered middle-aged man, who on alighting, made his was down the platform with nervous haste, as if anxious to avoid rather than court the society of his fellowmen. Passing hurriedly through the waiting rooms he crossed the street and entered one of the restaurants, whence he emerged in about half an hour, and stood glancing np and down the street in a way that showed him to be a perfect stranger to the place. "Paper, sir!" cried the ever-watchful newsboy. "Post, Her-ald News? "No; but, say, can you tell me the way to the nearest Catholic Church? "Catlik Church ? Shure ; right 'roun' de corner, dere, and tree blocks dis way, nort."
"Thank you," replied the stranger,

'Ah, service of some kind," he said to himself, as, on nearing, he caught the sound of music and voices. "Friday?" O yes, benediction I suppose How fortunate;' and, entering, he Go to the next farmer's house, and begin to play your harp for them, and you'll get a welcome there for this night, and stop there; and if you fragrant incense! What inspiring want to know what you are to do in devotion in the faces and posture of What inspiring the morning, don't be in a hurry, but take things aisy, and I'll tell you. still in all the fervor of his new re-Start off with yourself at the peep of day for Carrigfoile, and come before glow warm, and it was all he could do John of the Wine, and tell him you to restrain the tears that came all want a letter of recommendation unbidden to eyes but little used to Ulster, statin' what an ugly face ne had, an' what a purty one you gave him in the place of it. When you get the letther, which he will be most happy to give you, start away most happy to give you, start away the vourself again for Ulster, an' Brennan had read at the close of the Tridnum. Those words were in it; when you get there, you have only to put a purty face upon the great O'Neil, the same way as you seen we could blot them out, even with our blood." The rest of the prayer you'll get twice as great a reward he heard not, but from that truly from him as from Seaghan an Fhiona, contrite heart went up a prayer and an' you can keep it all to yourself, a desire surpassing far the choicest

A few pious women alone remained the half of it away upon the road in the now darkened church, and home, and rob you of the rest when even after these had taken their departure one figure still knelt on in prayer. No, asleep; the great joy of calls himself by that venerable the first day of freedom, the day-long name. travel, the heated atmosphere of the church, the sense of sweet tranquility amid such holy surroundings-all conduced to slamber, and all unconsciously the poor fellow had dropped off asleep. Nor, indeed, was he noticed by the half-blind old night watchman, who, inexorable as death. came around at his appointed hour and made every door secure. Not a little startled was our friend

to find himself, on awakening, alone in this great vault of cold and gloom, darkness all but for the feeble glim mer of the lamp before the altar. How the shadows shifted in its flickering light! He passed his hand across his eyes. Those shadows were moving queerly! "My God," he muttered," those are men-and about our old business. Ah, my God, let united. Other religious bodies, how not these fresh memories drive me mad. I've other work now!" and he began to crawl towards the door. It might not have been locked, or perhaps them, except, of course, in ignorwas even now open for the thieves' escape. Crash! His foot had struck an upturned kneeling-bench; he was discovered. Cowering low he waited. scurrying feet came down the aisle. A sudden glare of light, a hand on his throat; blinded and half-choked, pious opinions, not dogmas. In he could make no struggle. sound and you take your leave of this earth!" O God, how well he be said that in the Roman branch knew the voice! His captor: too, there are certain pious opinions, was scanning him curiously as he lay in the dark-lantern's glare. "By ity, which do not tend to edification. in the dark-lantern's glare. "By ity, which do not tend to edification, cracky! Well, that's pretty good; If only we could get these three why, it's Bill! I thought you was branches to meet in General Council. slick and safe behind the bars up at Punkah? Hello! what's up?" noting the other seemed anything but pleased at the recognition. ee, turned over, have you? I might have known it seein' you wer'n't here on biz. Gosh, I'm glad we caught on before you could do any mischief. There, I guess you'll lie quiet now.

Gagged and bound the man lay nelpless, while the sacrilegious wretches went back to begin their work. Helpless, too, the King of Kings there in His frail tabernacle.

Just punishment, my God, that I, ho was once as these, must now lie nelpless, powerless to prevent this putrage. O how different it seems now! Helpless; and they about to begin their devil's work." Cry out? Cry out? How could he? Wait and inform; but the outrage, which alone was his grief now, would have been done. hundred kindred thoughts flashed in the moment through that perplexed brain. Time was short. O could be

do nothing! nothing! He prayed, O, the fervor of that prayer; then like a fiash it came. In that one instant, in the light of grace, he had weighed every probable consequence, and was resolved.

Struggling, he continued to slip off the gag; then shout after shout rang through the vault of gloom. They ceased; but hurrying footsteps, grating keys and excited voices took

The priest's first glance towards the tabernacle, his first action to feel behind the half torn veils. God be praised! All was safe. They knelt for a moment in prayer of thanksgiving. A groan brought them there's the trusty with his lantern to their feet.

the others to remain, himself striding quickly down the aisle. Almost 'I've met them, dozens of them, but at the door he stumbled upon it—the prostrate form of a man, bound, and with the death-rattle in his labored

Touching the nearest gas jet the bent down, there was blood apon the pavement and he started back as in the uncertain light he recognized the features of his convict friend. The half-closed eyes opened wide, and in the glance was joy and exultation. "Father, bless me—it's — all over now. Father Brennan—I've blotted them out please God-with-my-" He stood Church alone beside a corpse.

Knowing the man and his lifestory, past and present, Father Brenat onec surmised the situation, with the impulsiveness and and quick insight of his Irish faith, dropped upon his knees to kiss the

hands of—a martyr.

Home or friends his strange acquaintance had none, and the good priest insisted that all arrangements be left in his care. The funeral was such as few of the friendless have known, marked by a magnificence and devotion quite unusual. But most remarkable of all, and rememof all, and remembered even to this day by those who was the funeral sermon preached by Father Brennan, who hose as his text these words from the act of reparation to the Sacred Heart of Jesus: "O would that we could blot them out, even with our

# THE BRANCH THEORY

ABSURDITY OF THE THEORY WHICH HOLDS THAT THE TRUE CHURCH OF CHRIST EXISTS IN ROMAN, EASTERN AND ANGLICAN BRANCHES

old Protestant theory of the constitution of Christ's Church. It said that there was no corporate, visible all. The Church, as founded by the Saviour, was an invis ible society, composed of all those who professed to follow Him accord ing to their lights-whether they were Lutherans, Calvinists or Methodists. The branch theory of the average well-read Anglican different from this. He speaks of one Visible, Catholic Church, and He looks out over the world at the lesser Protestant sects that divide Christendom, and his soul is filled with anger. For Methodists and others of that type, he has unutterable scorn. The Catholic Church of Christ, he says, is a vis The Catholic ible, corporate body. It was founded by Christ, and for a time remained one undivided society. For some centuries, past, however, it has been split up into three great branches. which are not, unfortunately, in communion with one another. These branches are the Roman, the Eastern, and the Anglican. In these three branches the true Church of Christ exists at present. Any one belonging to these bodies is a Cathothat these branches will one day be ever, are schismatical and heretical have no part in Christ's Church, and no one may belong to "A such matter's one's conscience is we would have the very Catholic Church instituted by Christ, and its

decisions would be infallible. This is the theory we have been reading about in the papers for some time past. And the amazing thing about it is, not precisely its want of been held by many Anglicans for over half a century, it has never been really thought out; it has never been consistently formulated; it is not even a theory at all. It is a most glaring case of Anglican vague ness and confusion of thought on nost theological subjects. Let us

examine it briefly: "The true Catholic Church is divided into three branches-Roman, Anglican and Eastern!" But why three? Why not twenty or fifty? Why not take into account all and every Christian sect, as the out-and A out Protestants do? Some Anglicans seem to think that all the East is united into one great Church. The fact is that the East is riddled with heresies and schism almost as badly as the West. There are over a dozen separate Eastern churches. There is the Orthodox Church and the Bulgarian Church in schism with her. There is the Nestorian Church.

There are Monophysite Churches, such as the Copts, Abyssinians, Jacobites, Armenians. Then there are the Uniate churches in communion with Rome. Now, all these anathematise each other as schismatics and heretics. Are they all, still, true branches of the Church? If the Nestorians and Monophysites are true Catholics, what becomes of the General Councils of Ephesus and Chalcedon, which in the fifth cen-tury threw them out of the Catholic

"Somewhere down there near the cor." Father Brennan motioned to that the Eastern Orthodox Church alone is a true branch amongst councils on which all Christendom alone is a true branch amongst these churches, on what principle is the selection made? What about the Bulgarians? What about the Uniates? Why are these thrown over? In truth the Branch theory in a hopeless muddle, as far as the East is concerned, and Anglicans have never bothered to clear it up.

Turn to the West. What are the

branches here? The Anglicans answer, the Roman and Anglican continental and British. take the continental, why is Rome the only branch? What about the Jan senists, whom Anglicans style "the Church of Holland?" What about the "Old Catholic "churches of Germany and Austria? What about the Reformed Church of Portugal, whose prelates were ordained by Anglicans? What about Senous Cabrera of Spain and his sect? too, was ordained bishop by Angli cans, and surely ordaining means inter-communion. There are all sorts of little sects and schisms amongst the Poles. Now, are all these branches of the true Church, and if not, why not? We ask the question especially about the Spanish and Portuguese people, who got their orders from the Anglicans, who agree with them in faith, and use their prayer-book! How can these be rejected? It is obvious?that the three-branch theory will not do even Truth in the West. It is simply hopeless in face of actual facts. It has not been sufficiently formulated to be called even a theory.

Now, let us grapple more closely with the problems, and ask our High-Church friends for a consistent test or criterion by which we may decide who are the true branches of the Church-on their assumption that it is divided into branches, and not one corporate body in communion with itself, as Catholics say. What conditions are required. on Anglican grounds, to be a branch of the Catholic Church ? Every one knows, of course, the

The old-fashioned answer of some Anglicans is that to be a branch of Christ's Church two things are required—valid orders and the creeds. We may ask why these are selected rather than the Papacy and extreme unction? But we let it pass. Let it, be valid orders and the creeds. But what precisely are valid orders? Orders admitted by every one as valid; or those claimed by the sect in question? If the first, then down goes the Anglican Church. No one acknowledges her orders as valid except her own members. Rome rejects them. The whole East rejects them. If the second, then all bodies who claim to have bishops are true branches—the Methodist Episcopalian, the Reformed Episcopal Church, the Lutherans in Scandinavia, the Old Catholics, and the Jansensistsnot to mention the little sects of Portugal and Spain. Valid orders ing the Promised Land. evidently won't do.

But the creeds! We ask, what creeds? The Apostle's, Nicene and Anthanasian? Well, the Apostle's Creed was not known in its present form till the sixth or seventh cen-It is unknown to the Eastern Church as we have it. It is no test at all. Neither will the Athanasian Creed do as a test. It is a Western compilation of the seventh century, made, perhaps, by the Irish monks of Northern Italy against the Arians. It has no authority in the East, and is found only in the Western Breviary. It may be disputed whether it has any symbolic position in the West. The Nicene Creed is the worst test of all. The Roman and Orthodox churches do not agree over this. If it is a test of Catholic ity, one or other of the three bodies will have to go. Theologians know all about the "Filioque" dispute. And leaving aside the "Filioque," all the Eastern heretics, Nestorians, etc., have valid orders, and hold the old creed of Nice as elaborated by the General Council of Constantinople in But, surely, all these are not true Catholics.

The Anglican will now shift his ground, and propose as a test of Catholicity; "Valid Orders and the Catholic Faith." We have discussed the question of Orders, and found it wanting as a criterion. Let us turn to the "Catholic Faith." We ask logic, but the fact that, though it has our perplexed friend what does he by the "Catholic Faith." If he tells us that is the faith held conjointly by all true branches of the Catholic Church, we have a delightful example of a vicious circle. we not trying by means of this test of "Catholic Faith," to find out exactly what are these true branches? Do you mean to say that the olic faith" determines what are the true branches of Catholicism, and the true branches determine what is "Catholic Faith?" The veriest papoose in the art of logic would laugh at such an absurdity. If it is said that the Catholic Faith is that laid down by the General Councils,

> ROCHE'S HERBAL EMBROCATION OR CROUP for 120 years has met with con-BRONCHITIS, LUMBAGO AND RHEUMASISM W. EDWARDS & SON, Queen Victoria Street, London, Eng Wholesale of Lymans, Limited, Montre

agreed. But all Christendom never agreed on even one General Council. The Arians rejected Nice, the Nestorians rejected Ephesus, the Monophy sites, Chalcedon, the Protestants rejected Trent, and so on.

Thus we go round and round, and is easy sport tying up this absurd branch theory in a knot. It stipulates that certain branches combine to make up the one Catholic Church of Christ. But no one knows what these branches are, and no one can give any logical reason for the inclusion or rejection of any Church

whatever as a true branch. On the other hand, the true Catho ic has no difficulty in saving who are the members of the true Church. The branches of the vine are united oranches, meeting in the visible unity of the main trunk. Christ has estab lished St. Peter and his successors in the See of Rome as the unity, the palpable test of Catholic unity, the palpable test of Catholic "He who abandons the Chair of Peter, upon whom the Church was founded, does he feel confident that he is in the Church?" asked St. Cyprian in the third century. "Where Peter is, third century. "Where Peter is, there is the Church; where the Church is, there death is not, but eternal life," wrote St. Ambrose in the fourth century." - " Anon" in

### THE LENTEN SEASON

Lent is the fast of forty days pre paratory to the great feast of Easter We keep the Lenten fast after the ex ample of Moses and Elias, but especi ally of our blessed Lord Himself all times and in all ages men have fasted and abstained by way of pre paring for the reception of some great favor from the learn in Holy Writ that Moses before he ascended Mount Sinai to receive the Law made a fast of forty days and Elias observed a fast of like dur ation before he went forth to behold the passing of the Lord on Mount Horeb. Many instances may be cited to show the antiquity of the practice of fast and abstinence, for many in stances of this character abound in the Scriptures. "Be ye converted to Me with all your heart in fasting, in weeping and in mourning," says God through His holy prophet Joel.

The spirit of Holy Mother Church with regard to the fast of Lent is that we reap at Easter the fruits of the redemption and rise to a new life of grace. The Church prescribes the Lord's fast in the desert. Forty is a momentous number in Holy Scripture. The deluge lasted forty days; Moses and Elias made a forty days' fast: the Israelities spent years in the wilderness before enter-

The Lenten season is variously named among the nations. The Ital ians say "Quaresima" and the French "Careme," both derived from the Latin "Quadragesima," denoting forty days. The Germans say "Fast enzeit" (time of fasting) while the Dutch term is "Vasten" (fast). Our own term Lent is derived from the Anglo-Saxon "Lencten," meaning spring, which is akin to the German worn Lenz" and the Dutch 'Lente." This may be accounted for by reason of the fact that with the Lenten season dawns the spring period of the ecclesiastical year

We have ample proof that the fast before Easter has been known from apostolic days or nearly so. Tertullian mentions, it in his Montanist treatise on fasting. Irenaeus a still earlier writer, tells of the fast before Easter and we learn of the differen modes of its observance that pre vailed in different places. at various later dates speak of the Lenten fast and lay stress, as did Tertullian, on its obligatory charac

As to the precise duration of the Lent of early times there is some doubt among both Catholic and Protestant authorities on ecclesiastica There is an obscure pashistory. sage in the writing of Irenaeus that would seem to favor the contention of those who hold that the early fast was of forty days, but many scholars are of the opinion that Irenaeus re fers to an absolute fast from all food for two or more days, or for forty hours.

From the early part of the fourth we find many passages that mention Lent as a period of forty days There are some who believe that the Greek word "tessarakoste" was originally associated with the forty hours of Our Lord's sepulture. interpreted as a period of forty days.

reckoning of the Lenten period in line is worth ten to twenty times par the difficulty is only removed a degree. Which are the General Coundoft the fifth century, says that all ceiving 100 per cent. dividends. cils? Those held as such by all branches of the true Church? But what are those branches? That is six weeks, while the church of Constant of the true Church? But what are those branches? That is six weeks, while the church of Constant of the true Church? But what are those branches? That is six weeks, while the church of Constant of the true Church? This is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, indorsed by leading banks and the Catholic hierarchy and laity. provinces observed a season of seven weeks. Another writer mentions time to make a safe and profitable that some fasted six weeks and others seven weeks and accounts and investigation of every conservafor it by reason of the ex-emption of Sundays and Satur- If you would like to have a copy of days. St. Ambrose recognized the exemption from fasting on both Dept. 614 K, Box 1301, Philadelphia, The method in favor at Rome Pa. was the fast of six weeks, Sundays excepted, making a fast of thirty-six days. The practice at Constantin-ople was followed in the East. ople was followed in the East.
The Council of Trullo in 692 ordered that no fast should be made on the Saturdays of Lent.

This ordinance reveals an interest ing observance prevailing among the Greeks, for at this same Council it was directed that no Mass be offered during Lent except on Sundays and the feast of the Annun ciation, for Mass and fasting are among the Greeks quite incompatible. Their fast then was thirty-five Holy Saturday, however, wa days. not deducted.

The matter of the Lenten period came up in various councils and finally it became customary to add the four days prior to the first Sun day of Lent as in our day. We read, however, that St. Margaret of Scot-land introduced in the eleventh century the practice of beginning Len on Ash Wednesday among her subjects, and St. Charles Borromeo at first Council recognized the right of the churches in Milan and in other parts of the diocese still observing the Ambrosian rite to be gin Lent with the first Sunday.

It is well to remember that in matters of discipline there may exist variations in different parts of the world subject, of course, to the approval and permission of the Church. This is because of divers circumstances or conditions. But in the matter of doctrine there must be absolute unity.

This holy season brings before our minds the necessity of penance. Penance is necessary for all adults. so much so that without it we can not reach heaven. The saints did penance, even those of them who from their very childhood had comnitted no grievous offense against the Divine Law. There are many who because of their employment or for some other reason are exempt from the rigor of the Lenten season, but they should not permit this most acceptable time to pass without making some little voluntary sacrifice.

### A SUBSTITUTE FOR CHURCH BAZAARS

The members of the Ladies' Altar Society of the Holy Family Church South Pasadena, California, of which the Rev. R. J. Cotter, D. D., is pastor. have devised a new method of rais ing money for the church as a sub stitute for the time-honoured bazaar or fair. They divided among them selves a debt of \$1,000, each guaran teed to raise, through their own exertions, the sum of \$25. To this end they will engage in various pur-suits until the allotted sum is obtained.

The president of the society has planned to raise her portion by making and selling preserves; others have undertaken to do certain kinds of housework which they formerly paid others to do; while others have agreed to do their own house-cleaning and laundry work and to econ omize in various ways in order that the money saved may be turned into the parish treasury.

In other words, says The Catholic Bulletin, they will put into work for of the thought and energy and personal activity which they would be obliged to put into a bazaar or fair for the church if they were to utilize this common method of raising Success will, no doubt crowd their efforts : and they will have the consolation of knowing that the money was raised without having re course to any of the questionable methods or other disagreeable features connected with a bazaar.

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ability, and, above all that it is imbued with as
strong Catholic spirit. It strenuously detends Catholic principles and rights, and stands firmly by the
reachings and authority of the Church, at the same
time promoting the best interests of the country. Following these lines it has done a great deal or
good for the welfare of religion and country, and it
will do more and more, as its wholesome influence
reaches more Catholic homes. I therefore, earn
estly recommend it, to Catholic families. With my
blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega

# LENTEN REGULATIONS

The following are the Lenten regulations for the Diocese of London: 1st. All days in Lent, Sundays ex-

cepted, are fast days. 2nd. By special permission of the Holy See, meat is allowed at all meals on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, excep Saturday of Ember Week and Holy

3rd. The use of fish and flesh at the same meal is not permitted during Lent. Children under seven of age are exempted from the law of fasting. Persons under 21 years or over 60 years of age, are not bound by the law of fasting; and persons in ill health or engaged in hard labor, or who have any other legitimate excuse, may be exempted both from the law of fast and of ab-

In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor in all cases where they seek exemption from the law of fast or

abstinence. Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of

mortification and of penance. From this law no one can escape and in it no one has the right of dispensation. Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also pro-vide special means whereby their people may advance in devotion and

As in the past, two appropriate week day services will be held in of the farmer who owns his land. Sacrament on these occa-

sions is hereby accorded. A special effort ought also to be by farm labor. family prayer in common, and es- pect the man of average intelligence lodge. Perhaps the Catholic ratepecially the recitation of the rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON. Bishop of London.

# \$10,000,000 WASTED ?

ture in the next ten years! The or other to make a home for himself. not fair, if not generous. newspaper headlines emphasize this magnificent grant, and with obvious advantages of country life, correspondent complains can not be to her parents, brought the money to her teacher in school, and said to her: reason. There is a very general farm laborers, as a class, are extinct. moderated, if a determined effort on appreciation of the fact that The remedy? Provide the homes. the part of the Catholic ratepayers agriculture is our greatest in On every farm there should be a fail to abate the nuisance, then a the extreme.

worse than the first. There are Departments of Agricul-

ture in every one of the nine prov- help in the fields. inces. There is a Department of ion as a whole. We have experi- hands. mental farms and agricultural col-

It has been shown that by intensive farming, the crops might be trebled, the rural population doubled. Not only has this been conclusively offered to the farmer to profit by all that has been done. Every facility but one; and that one is of vital importance.

If the Georgian Bay Canal were built so that ocean-going ships could sail from Chicago to within ten miles of Montreal, but the last ten miles were left untouched, it would seem an insane thing to stop at that point.

That is precisely where all the work of all the Agricultural Departments and all the Governments stop with regard to the betterment of the farming industry. The crops might be trebled and the rural population doubled; but as a matter of fact the land is less productive, and the rural population is steadily decreasing; the decrease has become so alarming that we can hardly find a paper which fails to give us futile discussions of the subject in all its phases.

What is the use of telling farmers that with more work, and more intelligent work, their returns would be much greater; when, as a matter of hard fact the average farmer LONDON, SATURDAY, FEBRUARY 8, 1913 knows that it is only by working early and late, only by drudgery that he can accomplish the minimum of work required in the present ineffective way of farming.

He can not get help enough as things are now.

How can we reasonably expect him to attempt better methods which necessitate more help!

It would be idiotic to spend several hundred millions constructing the Georgian Bay Canal to within ten miles of Montreal and then refuse to complete the work.

The millions spent for the betterment of agriculture, and the millions tive. more to be spent, will fail to bring any adequate return unless the vital question of farm help be taken into consideration, and its solution made part of a comprehensive scheme.

Last summer we dealt with this question in a series of articles; but the time is so opportune and the subject of such vast importance that we may repeat some of the sug-

gestions then made. for a short time and for reasons other lillegal. than the wages.

older provinces, for the farm laborer open to them, to submit to the unto graduate from his class into that fair discriminations of the present

each Church, and the necessary permission for Benediction of the being able to make a home for him- organize a Separate school. self, and to maintain wife and family

> What reason, then, have we to exable to get, even for high wages.

Ten million dollars for agricul- normal man who wishes at some time case where the Catholic majority was

dustry; indeed it is greater than all laborer's cottage, with an acre or so of Separate School should be organothers combined. There is also a ground, where he could live with his ized. very general realization of the fact wife and children. They could raise A similar condition existed for that there is something wrong with a good deal of what they need on an some years prior to 1911 in the

the farmer's wife. Help inside the driven to do so. house is as great a problem, often, as Our advice then should be to see

Agriculture in Ottawa for the Domin- therefore, lies in the farmer's own tor all the necessary information leges; we have specialists in various so simple a solution. The possibil-tained. Get the right people to move lines on the staffs, and in the several ity of maintaining a home must be in the matter. If the Protestants agricultural departments, federal and offered to the farm laborer it is true; persist in making the Public school provincial. An enormous amount of but a farm labouring class must be a Protestant school, let them have useful work is done; some of it benecreated. This is beyond the power it; but keep your own taxes for your Immaculate Conception,

great comprehensive plan with ade quate organization. The Department of Agriculture, provincial or federal, in conjunction with the Dedemonstrated, but every facility is partment of Immigration could solve the problem.

The details of the plan are but details.

In Ireland, with government aid they have provided laborers' cottages. We are given to understand that the government loses nothing. It is really only government credit that is

If the representatives in Parliament of the farmers of Canada can secure the \$10,000,000 now promised for the betterment of agriculture, for the object of solving the vital question of farm help, they will render possible the better methods demonstrated by the expenditure of the millions through agricultural Departments; and they will confer a greater benefit on agriculture and agriculturists than if they secured \$10,000,000 yearly for the next ten years to be spent in the same old futile way which falls just short of reaching its object.

\$300,000 a year. A cottage costing a partisan; and he also tells us him-\$1,000 would only have to pay \$30 in ties might co-operate with the Federal Department of Agriculture. The individual farmer might bear a porof federal, provincial and county loans or subventions.

In any case, \$10,000,000 more spent in the next ten years, leaving the vital question of farm help unsolved, will to a large extent be \$10,000,000 wasted.

At least the feasibility of the solution could be demonstrated by generous grants in aid of private initia

### WHAT CAN WE DO?

Editor RECORD: Our school section s about half Catholic and half Protestant. The trustees are Protest ants. Can they advertise for a Pro-They have done testant teacher ? so. Have we any legal redress? What can we do ?-A reader of the RECORD.

There is nothing in the Public School Act of this Province to pre-Young men do not like farm work, vent a School Board from advertising not because the wages for other work for a teacher of any particular religiare so attractive in comparison, but ous denomination. If there were, because under present conditions a fully one-third of the advertisements man would be a fool to engage in for Public school teachers in the colfarm labor for hire, unless, indeed, umns of the Toronto Globe would be

In the case in question the Catho-There is no possible chance, in the lic ratepayers have three courses trustees, to elect trustees less steeped

By all means elect a Catholic trustee; the meetings of the Board will and ordinary ambition to engage in payers have been as indifferent as of the people of the diocese." farm labor as a life work? Farmers the Protestants have been intolerant. complain of the poor help they are Where Catholics are in the majority and the Protestants form a respectatouching reading: Naturally, they have to depend on ble minority there would be a Proderelicts and casual laborers, since testant trustee elected even if there not even a decent livelihood to the meeting. We have never known a

So, notwithstanding the many and But if this spirit of which our

our greatest industry. There is some acre of land; pasture for a cow would Township of Otonabee, Peterborough reason for the hope that the grant of be gladly given by the farmer; fowl County. Catholics formed a very in the humble and heartfelt convic \$10,000,000 will go far to remedy could be kept; and other features respectable minority of the Public what is wrong. But from a very added that would make it possible school section, and the majority wide reading of the newspaper com- and desirable for self-respecting men were displaying precisely the same ments one cannot help being struck to engage in farm labor as a life-spirit as in the case to which our with the fact that both hope and work. The drudgery of farm life at correspondent refers. Acting on the remedy are vague and indefinite in present is not all in the fields; the advice of their pastor, the Catholics farmer's wife is often more to be organized a Separate School Section Ten million dollars in the next pitied than the char-woman. If there which is now, we are informed, in a ten years. How many realize that were a class of farm laborers, their very healthy condition. Neither probably twice ten million dollars wives and daughters would be glad pastor nor people had the least inhave been spent in the last ten years, of the opportunity of earning some-tention of establishing this Separate and the last state of agriculture is thing while relieving the drudgery of school until they were practically

> the parish priest; through him, or It may be urged that the remedy, through the Separate School Inspecmay be secured; and exactly what But the problem is too complex for steps should be taken may be ascerof individual farmers. It requires a own school.

# THE PRIEST IN POLITICS

We used to hear a lot about the Priest in Politics. It was an intolerable thing in Ireland. It was an argument against Home Rule. Now in the north of Ireland parsons and even bishops may preach rebellion and incite to riot without incurring the severe strictures that used to be meted out to the Catholic priest when he helped his people struggling to be

To be quite fair, however, we should mention the fact that Anglicans in England have scathingly denounced the Church of Ireland ministers and bishops who have identified themselves with the rebels and rioters of Ulster.

We have grown accustomed to the

Bishop Mills is not a partisan. He Ten million dollars at 3 per cent to further the interests of a political rent to reimburse the government in his life except once and that was for their reliability. full. The provinces and the coun- personal reasons." So that no one

will accuse him of being a partisan. He has light on this subject and why should he hide it under a bushel? tion of the expense of building the He also assures us that "Mr. Borden cottage, with the privilege of obtain- is a devout churchman." Any mising absolute possession on repayment givings hitherto felt as to the naval policy of contribution will now be allayed.

If a Catholic Bishop had endorsed Sir Wilfrid Laurier or Sir John Thompson and their policies for similar reasons and in similar circumstances he would hear something. And his ears would deserve to tingle. .

### THE SEMINARY BULLETIN The first number of the "Seminary

Bulletin," a quarterly publication in the interests of St. Peter's Seminary, London, Ont., has just been issued. The make up is a credit indeed to the publishers. The pages of the work teem with articles both interestfeature, however, is the part dealing with the response of the Catholics of London diocese to the appeal of their Bishop for assistance in the establishment of a diocesan seminary. parishes so far visited show the mag-

the history of the Catholic Church in | these noxious elements. Canada. But it is not alone the contribution of the money that makes this event unique; it is also, and ranks with the "Acta Apostolicae particulars.-Editor RECORD. especially, the spirit in which the Sedis" as an official medium for the appeal is received. Everywhere good-will, generosity and heartiest good wishes. The publishing of the ment of the list of the popes given letters which accompany the payment in the mosaics of the Basilica of St. then be less like the meetings of the of subscriptions would constitute a Paul outside the walls. This means remarkable evidence of the feelings

scription given in the Bulletin makes two hundredth and fifty-ninth instead

" On the afternoon of the first an nouncement in St. Peter's Cathedral, one hundred and one of the Pontiffs farm labor offers no sort of a career, was not a Protestant ratepayer at the London, of the establishment of a Diocesan Seminary, a gentleman of the congregation gave granddaughter-a child of six years Italy and only fifty-one belonged to of age-25 cents. The following other countries. morning, this little child, unknown it happened that the first cash subscription in the Diocese of London came, like a direct message from God. from one of the littlest members little child will be placed in the Corner Stone of the new Seminary, such generosity must be blessed by

Some forty parishes remain where and bred in Ireland. But while diocese as well as an eloquent testispired and promoted this noble undertaking.

figures speak for themselves:

Wallaceburg and Dresden. St. Joseph's, Stratford.....

5.320.00

2.555.00 2,470.00 2,620,50 Samia, Our Lady of Mercy 9.345.00 1.905.00

Mt. Carmel and McGillivray ...... St. Alphonsus, Windsor... 13.210.00 St. Mary's, Woodstock ...... General Contributions. 1.568.81 \$136,509,31

Kinkora.

Dublin.....

St. Columban

St. Patrick's, Biddulph.

and St. Joseph ..

### TIMELY TOPICS

The Roman correspondent of the Tablet denies emphatically the truth of the press report flung broadcast over the world some days ago that the Holy Father had appealed to the Powers to withdraw the Holy Land from the Turkish sway. It is parson in politics in Canada; but the old story over again. Whenever Bishop Mills in his "Charge" to the interest threatens to flag for want Anglican clergy of his diocese has of genuine news the Roman press rather surprised a good many. His agencies can always be counted upon Charge was a rehash of the stock to "deliver the goods," in the shape arguments in favor of the Borden of a sensation in or around the Vatinaval policy and against a Canadian can. For this reason well-informed persons receive with a taint of suspicion all despatches dealing with would not prostitute his high office Roman events. It is a sorry compliment to the press agencies in Rome would cost the Government only party. He tells us himself he is not to say that discerning readers believe these despatches only when they self that "he never gave a Grit vote in have independent confirmation of

> That surely was the "unkindest cut of all" dealt by Derry "loyal and true" to the noble Carson and his fire-eating "covenanters." Derry ity to ascertain the name of the Inproclaiming herself a Home Ruler! stitute in which he taught, and the The Ulster "unit" smashed to pieces! What must the world think now of the antics and hysteria of last September? At all events Ulster, with a right that cannot be challenged, has spoken for herself with no uncertain voice, and, with seventeen out of thirty-three of her representatives pledged to Home Rule, insists on sharing in the benefits of that measure of justice and freedom to the Irish nation.

The principles and known record of Senhor Affonso Costa, the new premier of Portugal, do not encourage World, in which the story appeared hopes of either a peaceful or just over two months ago. Krzysinski is administration. His name is held in execration — and deservedly — by a Catholic institution in or near Montreal. He seems to be a very ing and edifying. The outstanding thousands of honest Portuguese who, owing to his past tyranny, have rotted in dungeons or been flung out of the OLIC RECORD wants more news, or fatherland. The persecution of the wants to expose the school and priests Church in Portugal was largely his act and deed. It may, however, be Toronto, Ont., and he can give them The figures published for the thirteen just as well for Portugal that she should get a satiety of Costa and Trotter could also tell you the whole nificent subscription of \$134,940,50. those of his ilk. The body politic is story We humbly submit," says the Bulle- not likely to improve in health until tin, "that there is no similar fact in in its disgust it has vomited forth about him and I had to inquire.

> comes out for 1913 with an endorse- the young man in question: that the names of five popes have been lopped from the list heretofore of the two hundredth and sixty-fourth of the popes. In national complexion were Romans, one hundred and seven were natives of other parts of

The Dublin Review of January Sister this is for the Bishop.' Thus contains a short but suggestive In addition to this I was not imappreciation of the Irish dramatic movement as exemplified in the literary productions of Synge, Mr. Yeates of the flock. The identical 25 cent and Mr. Lenox Robinson. The piece which was handed in by the writer, Mr. Charles Bewley, finds much to warrant the criticism that greeted the Abbey Theatre players tion that a cause which could prompt on the occasion of their tour of the finem. United States last year. The writers of these plays were born

an appeal is to be made and the hope they are Irishmen in the geographiis confidently indulged that all of calsense of the term, it appears from a them will contribute their rightful study of their literary productions proportion to the grand work. The that they are strangers to the Irecompleted Seminary will surely stand | land of Gerald Griffin and Aubrey de as a worthy monument to the loyal- Vere. Their conception and interty and piety of the Catholics of the pretation of the Irish character are based on a knowledge that does not mony to the faith and foresight of penetrate beyond the surface. Their the devoted chief pastor who in- sympathies are "with the Irish necessary. Bigotry has given some Ecclesiastical Province of Toronto, people" but not "of the people." people a mental twist which makes over which Archbishop Lynch of The religion of the people and the them an undesirable element in the pious and venerated memory had We publish herewith a summary part it plays in their lives seem community. Manufacturing canards presided from its election in 1870 unof the subscriptions to date. The unexplored regions to them. Their about the Catholic Church is to them til his death in May 1888. Kingston, ideas on the relations of the Irish a favorite occupation and oftentimes under the pastoral supervision of 15,435,00 tray is, as a consequence, not a com-therefrom by playing upon the credul. the July following. Bishop O'Conplete representation of the typical ity of innocent Protestants. As to nor's consecration, and Alexandria 3,350,00 primitive and barbaric state, subject, subterfuge above referred to we will not then come into existence. Mgr.

not to the sway of reason, but to the dictates of uncontrolled passion. Their work is the resurrection of a species that fails of recognition to- tion. day because it fails to embody the salient characteristics of the presentday type.

Their cardinal sin lies in their labelling as Irish that which is but an abnormal characterization of the Ireland of history, of tradition, of religion.

### THE KRZYSINSKI CASE

In the CATHOLIC RECORD of the 4th of Jan. we published the following letter from the Chaplain of The Lazaretto, Tracadie, N. B., Rev. Joseph M. Levasseur:

Lazaretto, Tracadie, N. B. Dec. 20th, 1912. Mr. Thos. Coffey, L.L. D., editor of

ATHOLIC RECORD, London, Ontario: Guardian, Charlottetown, concerning man by the name of Krzysinski of McMaster University, Toronto, who is said to have reported that he had opposite policy. lic Institute and had been imprisoned in a monastery in Quebec for attend ing a Protestant Polish mission. One Rantist minister, who reads the RECORD, has a son attending McMaster University, Toronto, to whom he sent the statement taken from the RECORD He has learned that the young man is really at McMaster, and that he is willing to give all particulars.

This would give you the opportun correctness or incorrectness of his statement concerning his forcible de-

We should be very pleased to kno the result of your investigation for has but one side of the story. Yours very sincerely,

Jos. M. LEVASSEUR, priest Chaplain of the Lazaretto. P. S.-I am enclosing the son's answer to his father's inquiries.

J. M. L.

I note your question about Krzysin He is here and the boys all seem to know his story, which is the same as the report you heard The Methodist Guardian probably got its article from the and was a language teacher in nice young man and appears to be to press reports, to make a systematic perfectly truthful. Now if the CATHin question, let them write to Mr

We will send Mr. Krzysinski

Toronto 26 1 1913

My Dear Sir,-Few weeks ago I re ceived a paper in McMaster Universty The CATHOLIC RECORD in which one, but, if we might be permitted to you ask for some particulars.

The history of the First Cash Sub- followed and Pius X. appears as the impossibility of an imprisonement foreigners a few extracts from the in the Catholic Quebec Monastery text books in use in the same colfor attending a Protestant church.

are very cautious and very strict in opportunity of understanding what education, especially in preparation the Bible has come to mean in these for the priesthood. They don't do any- latter days to those who circulate it thing like the overnamed case, the so industriously. They would learn real fabulous story.

was full of Divine thinking, beautifull with men been explained away. The life in the Monastery

teacher in Montreal, only I want to say this: In omnibus rebus, amice, respice wolves in sheep's clothing. Excuse me, Sir, my writing and my

strong order to you. I should have done that before, but I thought it unnecessary, untruthful and this below - - FEE my notice. I remain yours

P. S.—Please supply me every time with a copy of your Newspaper and I'll remit monthly.-L. K. Please insert this letter in your

Italics his.] peasant to his religion are glaringly developed to an extraordinary degree Mgr. James Vincent Cleary, was not Irishman. He is the Irishman in his who is reponsible for the miserable and Sault Ste. Marie as dioceses had

leave our readers to judge. It is now in order for the editor of the Charlottetown Guardian to make explana

### NOTES AND COMMENTS

THE DELIVERANCE of the Anglican Bishop Mills upon the Navy question which has given rise to much discussion in the daily papers is a curjosity. No one will deny to him the right to have his opinions on this or any other political question, or to give public voice to them, and if the Synod of Ontario, to whom the charge was addressed, likes that sort of thing, that is its own affair, Had any Catholic Bishop, however, indulged himself in the same way, one can easily conceive what a tur moil it would have made all over Canada. But Catholic Bishops are not given to assailing public men or Dear Sir :- Having noticed in your to calling their patriotism into quesolumns some weeks ago a reference tion without just cause. And it will made to a statement published in the not work to the advantage of either Bishop Mills or the body he represents to identify themselves with an

TORONTO, EVER conspicuous for its perfervid patriotism and contempt for the un-British elements of its population, is once more to the fore with a decision on the part of its Board of Control, to give no employment such as snow-cleaning, etc., to any "foreigners," so long as Englishspeaking laborers are available. To this unjust discrimination, the Italians of the city, who are ratepayers and property holders, have taken exception, and forwarded to the Mayor and City Council a dignified protest against such a policy of the sake of our Baptist friend who discrimination. But with an Orange mayor, and a council elected and controlled by the lodges, such a pro test is not likely to have weight. They might better ask the "Irish Rifle Club" to waive its objection to Home Rule.

MEANWHILE, although Italians and other "foreigners" are to be so discriminated against in the matter of public employment the effort to rob them of something more precious is to be continued. The British and Canadian Bible Society is, according attempt to proselytize them. "A scheme for missionary enterprise,' says a daily paper, "which when carried out will mean systematic visitation of all foreigners in the down-town sections by college men, was propounded by Rev. W. E. that Krzysinski was a nice Hassard, B. A., B. D., at the annual young foreigner until you asked luncheon of the society." The proposal is to form classes in the several a denominational colleges to study the marked copy of this week's CATHOLIC twenty different languages spoken in The "Annuario Pontificio," which RECORD with a request to give us the foreign colony, and then "to make systematic house-to-house The morning mail of January 27 visits and read the Bible to those communications of the Holy See, brought us the following letter from ignorant of English in their own

> I am just wondering why you could offer a suggestion, why not, at the Well, today the Catholic authorities leges? They would then have some One thing is thrue: that is: that I from these text books that in such was educated in a Monastery, but not hands the Bible has been robbed of in Quebec only in Austria, in my its supernatural character, its authornative land, by the P. P. of La Salette. ity been undermined, and its character as a witness to God's dealings The foreigner would then have some I don't wish to tell you everything warrant for attributing a measure about my departure from home, about the loseing of my position as a so far as they treat them seriously at all, they must regard them as

THE SCHEME CERTAINLY is a great

WITH THE DEATH of Bishop O'Connor of Peterborough the Province of Ontario loses the last but one of an illustrious generation of spiritual Ladislaus Krzysinski rulers who in their day laid broad and deep the foundation upon which the fair superstructure of the present rests. At the time of Mgr. O'Connor's consecration, May 1889, the whole of Ontario, East of Ottawa Comment upon the above is un. and Pembroke, was comprised in the

Bishop of London, and Right Rev. the late Cardinal Fischer's attitude of Hamilton, had made way for said: Bishop O'Connor in Peterborough to realize, even in these changing with a ready response. times, that less than a quarter of a referred to.

WHEN THE late Mgr. O'Connor became Bishop of Peterborough, that All that region bordering on Georgian included in the diocese of Sault Ste. any matter, it was always settled. Marie but which, no doubt, is destined to further subdivision as popuand explorers, and still harboring should like to add a subscription.

And, although I assured him that his like aboriginies for whose spiritual regeneration such a wealth of devotion had been expended.

INTO THIS splendid heritage, fresh from a long and fruitful career as a parish priest in the older part of the Province, Bishop O'Connor stepped with full realization of its great IN CATHOLIC COUNTRIES ITS possibilities, and while it remained under his jurisdiction, he discharged his duty as its chief pastor with all of the man. And when by the erection of the Diocese of Sault Ste large flock that remained. The development of religious institutions in his diocese, its increased educational facilities, and above all, the love and veneration with which he responsible body is deploring, namely was regarded by his people are the the appalling growth of irreligious best proofs of this. And now that and mmoral literature. he has finished his work and gone to emies of God are wonderfully well his reward he has left for his succes-unlimited circulation, as well as unsor a standard which it will not be failing supply of talent in the proeasy to measure up to.

WE HAVE before us a copy of "St. Ann's Church Monitor," an annual young, the light-minded, the curious, publication issued for the informa- and the hitherto innocent. The tion and instruction of his people by the zealous and indefatigable pastor and a base craving for the knowl of St. Ann's Church, Toronto, the edge of evil is a relic of original sin Rev. Father Thomas O'Donnell. To those not resident in the capital city of evil literature are checked by the of Ontario but who are familiar with tion prohibiting the use and circulaits geographical features, it may be tion of bad books. The difficulty of interesting to know that St. Ann's enforcing such laws where Catholics parish comprises all that section of the city lying East and North of the Don River, as far as the boundaries

are a mere fraction of the population throws all the greater responsibility on priests, parents and teachers. Occasionally, when the scandal has and eager to utilize all the help it is of the old parish of St. Joseph. reached intolerable dimensions, the Until a decade ago the section was Civil Law steps in. But State intervery sparsely inhabited, but within vention is necessarily limited to ex the past few years the wonderful praved by plays, songs. pictures, development of Toronto has extended novels and pseudo-scientific treatises to that section, as well as to the which the public censor is unable to that the Church has shared in that particular, are pursued by the tracts development. A flourishing parish representation of our belief is made only to correct the innocent errors of has grown up, and, judging from its • a cloak to cover obscene and morbid | the secular press. Unfamiliarity finances, as outlined in the Monitor, it will not be long until a new church is erected which will be at once a credit to its people and an ornament suggestions,

We must, therefore shoulder our own responsibilities. We must champion our own interests. We ourselves must defend the lambs of cause pain and annoyance, and sometimes to the neighborhood.

A CAREFUL PERUSAL of St. Anne's Church Monitor has set us musing on the advantage it would be to not only what company and what Catholics to have something similar hours his children keep, but also in every large parish in Canada, what books they read, what places of The Monitor is something more than amusement they frequent, and the character of the entertainments. a mere statement of receipts and Good parents and wise parents are expenditures. It contains full in faithful in the discharge of these formation as to order of services, obligations. But many parents are Holy Days of Obligation, times for confessions, baptisms and marriages; particulars of church societies, and, When the seeds of early corruption under the beading, "It is the correct are bearing fruit they find their thing," a series of timely hints as to what is proper and becoming in one's demeanor at Mass or other church offices—a subject which does not always receive the attention it demands. In addition to this, several and discontented because she has been allowed to feed berself upon pages are devoted to a pastoral address designed to impress upon the home the flattery and indulgence people their duties and privileges as which she has come to regard as her Catholics, and the large part their parish church should have in their thoughts as "the house of God and the large part their parish church should have in their thoughts as "the house of God and the large part their right. "It is good for a man when he hath borne the yoke from his youth," says the Prophet (Lam. iii, 27). But when no pains have been the home of the soul." Father taken to accustom a child to the O'Donnell is certainly to be con- sweet yoke of Christ: when a child gratulated not only on the healthy to acquire precocious knowledge of state of his parish finances, but on the vices and vanities of the world, the substance and make-up of his it is not likely that such a child, at

As AN illustration of the consistent charity the Catholic Church has, wards the Jews—a subject touched upon in these columns a week or two literature unless good literature is

Archbishop of Toronto, was then Dr. Franck, Rabbi of Cologne, upon Dr. Dowling who, as sole survivor of towards the persecuted Jews of the generation, still happily guides Russia. Writing in the Allgemeine

"Every time I appealed to his spirit only four months before. It is hard of justice and humanity I was met with a ready response. Whenever one of the members of his clergy man-ifested the feeling of anti-Semitism, century separates us from the time he quickly found himself called to order by the Cardinal. When he had first taken office in Cologne His Eminence had said to me: 'If ever you hear of any one of the priests in my diocese so far forgetting himself diocese comprised a much larger ex- as to speak improperly of your cotent of territory than it does now. religionists, do not fail to acquaint me with the fact, as I will not toler Every time that I had to Bay and Lake Superior, which is now seek the Cardinal's intervention in

tined to further subdivision as popu-lation increases, was part of Peter-"and I asked the Cardinal to write borough's spiritual domain. Within expressing his sympathy with the ture, which has excited the envy if its borders was situated some of the most historic ground in Canada, rich victims of Russian persecution, as had been done by Cardinal Kremenz, in memories of the early missionaries Treadily accede to your request, but before him, Cardinal Fischer replied: letter would be a sufficient mark of his interest, he insisted on sending with his letter a large donation for our unfortunate brothers in Russia. And so it was always.

### BAD LITERATURE

RAVAGES ARE CHECKED BY THE LAWS OF THE INDEX

The printing press writes the the zeal and devotion characteristic Right Rev. Bishop Keating, D. D., of Northampton, in his Advent Pastoral is indispensable to every cause which aspires to intellectual, social, or pol Marie, the sphere of his labor itical power. It is a weapon which narrowed, it meant no diminution of outranges every other. For good or his pastoral solicitude for the still for evil, its reach is almost boundless. Even the Church cannot afford to disregard it.

EVIL LITERATURE It is unnecessary to dwell at any length on the calamity which every served. They seem able to command duction of their publications. They are debtors to the just and the un just. They find readers, not only among the corrupt, but among the reason is obvious. Children will play with fire if they get the chance

In Catholic countries the ravages treme cases. Young people are de of certain societies in which the mis- religious newspaper is necessary

the flock. No deputy is at our ser-• vice.

SUPERVISION A Catholic parent's first duty is a later age, will submit to the re-straints of home, or listen to the tardy warnings of an alarmed parent.

GOOD BOOKS

But merely prohibitive measures, throughout the ages, exercised to however faithfully applied, will not

taste for reading is growing more general. The wish "to know," is

lishers. Years ago it might have been pleaded that Catholic literature was scarce and dear. That excuse is Catholic newspapers and magazines are as cheap as any. Catholic books are bought out by non-Catholics as well as Catholic publishers at the usual trade prices. For the benefit of our poor, the Catholic Truth Society and similar associations are actually able to generous and gratuitous services of

Thus, for in their publications. many years past, there has been a continual and copious outflow of cheap, varied and excellent literanot the admiration of outsiders. Every class of readers has been catered for. There are grave books for scholars, and pamphlets for the working man; tracts on religious questions, tracts on social questions biographies of saints and biograph es of Catholics eminent in 8 life; refutations of anti-Catholic calumnies, exposures of anti-Catho lic bigots; answers to all the usua objections drawn from history and science; prayer-books, books of instruction and devotion, and the Book of books, the inspired Word of God. Even the weary factory - hand has not been forgotten, and, in place of the "penny dreadful," is offered. the same modest sum, stories by our

CIRCULATION

Why is this wealth of Catholic thought and feeling, this specific against the poison of the infidel and immoral press, "a buried treasure" for the bulk of those for whom it is ntended? The answer is unque For want of adequate cir culation. We are so accustomed to have everything brought to the door that we begrudge the infinitesima pains requisite to obtain anything In most places Catholic books and stall; yet how often is that modicum of trouble taken? Public libraries will usually subscribe for Catholi yet how seldom do we take th quisition ! Our Catholic novelist alone would exercise a wholesome influence on the largest and most susceptible class of readers if only their work were "pushed" as assidu ously as inferior and exceedingly mischievous productions.

The Catholic Reading Guild ha come into existence for the expres difficulties, and to secure the circulthat end can be reached by organiza able to afford.

CATHOLIC NEWSPAPERS

Every Catholic family ought to subscribe regularly to a Catholic newspaper. Our Holy Father the Pope and the Bishops at home and abroad West, and it is gratifying to know interdict; and young Catholics, in have repeatedly urged this duty. Reasons are not far to seek. The with our beliefs and practices, and time not more than a smile. But from time to time we become acutely conscious of some malignant influence behind the press, deliberately odious light before the public and to provoke a quarrel. The Ferrer incident and the artificial agitation re garding the Ne Temere decree are cases in point. Such situations brook no delay. Only journalism, the modern quick-firing weapon, is able to deal with them. The marshaled battalions of wilfui and calculated lying must be shelled out of position before they have tlme to en trench themselves, and our rank and file reassured before panic has set in. To be late, at such a crisis, is to be

A further but by no means secondary object of religious journalism is to create and foster our sense of solidarity. A Catholic cannot thrive in isolation. You will recall the familiar phrases of St. Paul (1 Cor xii, 25). He will tolerate "no schism in the body," but will have all the member mutually careful one for another." "If one member suffer another." "If one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. vocation of a Catholic journalist is to work for this union of hearts. By his faithful and conscientious labors the working man in the back streets of our cities, the family stranded in There has been a further gratifying increase in the business of the Bank as videnced by the figures in the Statement presented. The prosperity of the surroundings, are enabled to feel their fellowship with the teeming millions of their brethren, and are gladdened and exalted by the splendid reality of Catholicism. Week by week they are made more and more week they are made more and more a country village, the recent convert. week they are made more and more

John Walsh, who was about to become ago-may be quoted the comment of placed within their reach. The Catholic thought; they learn how to key note it is! To think that I may discern the kinship between certain unite my life, with its every breath. is movements at home and the anti-re- its every step, its humble actions its not, in itself, an unlawful or undesirable appetite. If so many young men read nothing but sporting news. If gious conspiracies abroad; reports small or great sufferings, my every word, with all the many and world-wide in touch with the intellectual, and the destinies of the flourishing diocese of Hamilton, had made way for said:

Zeitung des Judentums, Dr. Franck and so many young women nothing parochial news with the practical of Jesus Christ! What He wishes, but noveleties, or worse, the reason life about them; their sympathy is is that little else is to be found in enlisted in charitable enterprises; united thus to His, may fly from here their homes. The blame for this misfortune does of the heathen as well as of our earth and to the uttermost stretch of the with our authors or pub. separated brethren; they are touched the mighty oceans. I may include in with compassion for those who are enduring persecution; their enthusiasm is evoked by the countless deeds of heroism, small and great, which constitute the perennial chronicle of the Church.

The Catholic journalist has reason to be proud of his profession, and keen to use his opportunities to the full. Intent on one sole end, the glory of the Catholic Name, he will undersell the market owing to the keep his pen clean from political and party rancour, and will never be writers and others concerned drawn aside by such impertment considerations to write what will promote the feelings of a fellow-Catholic.

And the Catholic public has equal reason to value and support Catholic journalism. Ten minutes' conversa-tion is usually enough to discover a man's habits. The regular reader of he Catholic press is alert, well-informed, and in deadly earnest about his religion. The man who confines his reading to the manipulated secular press may be a practicing Catholic but will be likely to find himself out of sympathy with public movements which express the living interests of the Church; even if his attitude is his ecclesiastical leaders, and his pinions a feeble and confused ed of class and racial prejudice.—The

## IN THE POWER OF THE hearts? HOLY NAME

The honors which Catholics pay to the Holy Name of Jesus are notaindeed. Our processions, our sodalities, our charities, our atendance at Mass, our Communions, is, however, one salutary and simple daily practise which we would dwell quently to mind. This practise is user years simple one of offering all daily Communion, what a for the sweet sake of Jesus, our in this simple practise!

the Holy Sacrifice of the Mass."

following hours; and what a sublime -Sacred Heart Review.

my feeble desires all that Christ's fire for souls comprises in its infinite hunger and thrist for man's salvation

But shall we make this offering only once a day? Oh, surely no When we consider not only the dig union with our Lord's intentions, bu acts and words, shall we not wish to awaken the remembrance frequently within us, of that first morning offer ing of each day? And how shall this

Truly it is amazing, the simplicity with which we may renew this act or intention. We need only say quietly within ourselves, from tim "For Thee, my Jesus;" or 'For Thy Name's sake, my Jesus; or, "In the power of Thy Holy Name my Jesus;" or, "For Thy intentions, my Jesus,"—I think, I do, I say, or I suffer this.

Not in our own finite strength can we do anything; but in the Name of Jesus we can do all things. By its factory, the ordinary every-day dutof housekeeping, the mental toil of school-room and the hard bodily toi of street-labor, mining, farming, all may be glorified, sweetened, uplifted, by this act of faith and love.

" For Thee, my Jesus !" and if we have said that sweetest name with reverence, has not the very naming of that name brought comfort to ou For Thee, O Jesus !" and has not our toil become less weari some—can we not support its hard ships better, as we think of Him Wh once toiled in the carpenter's shop at

" For Thee, O Jesus !" and do no our too often narrow and limited thoughts expand, and fly east, west estify to our love and reverence for north, south to souls in need and that glorious and saving name. There suffering? Do we not forget self, and ask for them the light and comfort that the sweetest name of Jesus at present, one recommended brings with even the thought of it, but which it is useful to call when no audible sound is heard?

In this joyful era of frequent and r acts and words and thoughts in for the kseping in mind that our Lord power of the Holy Name of Jesus, came to us at the dawning of the day, came to us at the dawning of the day my Jesus," for Thee Who came to me We can begin each day by that this morning; Who will come to-mor, ple and well-known offering:
O My Jesus, I offer Thee all my as though Thou wert my servant oughts, words, actions, and suffer-gs of this day, for all the intentions whom Thine own power made. Oh, Thy Sacred Heart, in union with how transfigured become my slightest acts when I may, literally, minute by Here is the key-note set for the minute, unite them with Thine own!

# THE DOMINION BANK

# **Proceedings of the Forty-Second Annual General** Meeting of the Shareholders

THE FORTY-SECOND ANNUAL GENERAL MEETING OF THE

THE FORTY-SECOND ANNUAL GENERAL MEETING OF THE DOMINION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, 29th January, 1913.

Among those present were noticed:—

J J Maclennan, G. N. Reynolds, J. E. Finkle, Thomas Crawford, M. P. P., Richard Brown, J. J. Dixon, Dr. Thomas Armstrong, (Deer Pa k.) W. C. Crowther, W. Gibson Casseis, Dr. Grasett, Allan McPherson (Longford), J. D. Warde, Wallace Jones, H. G. McKenzie, Dr. Charles E. O'Reilly, J. Harry Paterson, M. S. Bogert, (Montreal), Edward Burns, R. Wilkinson, N. Hockin (Lindsay), W. McAdie, Andrew Semple, F. J. Harris, P. Leadlay, James Matthews, Peter Macdonald, William Crocker, H. Crewe, Charles E. Lee, R. B. Morley, C. Walker, A. E. Gibson, William Ince, F. E. Dingle, Sir E. B. Osler, M. P. A. W. Austin, H. S. Harwood, Robert Ross (Lindsay), E. W. Hamber, H. W. Willeox (Whitby), W. E. Carswell, S. Jeffrey (Port Perry,) R. J. Christie, James Carrothers (Montreal), J. F. Kavanagh (Hamilton,) E. W. Langley, W. D. Matthews, A. R. Boswell, K. C., C. E. Van Norman, Aemilius Baldwin, James P. Brandt, H. S. McCoy, F. C. Snider, J. Gorden Jones, W. T. Kernahan, F. H. Gooch, F. D. Brown, Jadge McIntyre (Whitby,) C. S. Pim, J. G. Ramssy, J. T. Small, K. C., Alexander C. Morris, H. B. Hodgins, S. Samuel, C. McCollum, W. R. Brock, J. C. Eaton, Joseph Walmsley, C. A. Bogert, W. C. McFarlane (Fort William,) G. E. Gross, Captain Dudley Jessopp, Rev. T. W. Patterson, David Kidd (Hamilton), Sylvester C. Halligan, H. S. Osler, K. C., W. K. Penree, L. S. Hamilton, Hacold W. A. Foster, Dudley Hill (Gravenhurst,) John M. Baldwin, C. A. Ross (Hamilton), Col. Sir H. M. Pellatt, Thomas Meredith, W. C. Lee, R. M. Grav, C. H. Edwards, T. W. Forwood, T. O. Anderson, A. H. Black (Oshawa), W. C. A. Moss (Hamilton), Col. Sir H. M. Pellatt, Thomas Meredith, W. C. Lee, R. M. Grav, C. H. Edwards, T. W. Forwood, T. O. Anderson, A. H. Black (Oshawa), W. C. A. Moss (Hamilton), Col. Sir H. M. Pellatt, Thomas Meredith, W. C. Lee, R. M. Grav, C. H. Edwards, T. W. Forwo

TO THE SHAREHOLDERS :-

The Directors beg to submit the Forty-Second Annual Report of the affairs of the Bank, and the result of its operations for the twelve months ended 31st ecember, 1912, which they feel will be received with satisfaction by the Share-

Bonus Two per cent.

Total distribution to Shareholders of Balance of Profit and Loss carried forward RESERVE FUND Balance at credit of account, 30th December, 1911..... \$ 5,702,799.37 Transferred from Profit and Loss Account .....

There has been a further gratifying increase in the business of the Bank as

week they are made more and more familiar with the personages of the Catholic world; they are taught more and more clearly the trend of Treasury Board at Ottawa. Particulars of this allotment will be given forthwith to

the Shareholders by circular. When payment of this issue has been made in full, the paid-up Capital of the Bank will amount to \$6,000,000, and of the total Authorized Capital of \$10,000,000 there remain unissued \$4,000,000.

Owing to' the growing importance of the Bank's business, the Directors considered it advisable to recommend an increase in their number from nine to eleven, and a By-Law will be submitted to you covering this change.

You will also be asked to give your sanction to a By-law increasing the remuneration of the Directors, made necessary by these additions to the Board.

In connection with Bank Premises, the year just closed was one of unusual importance, several transactions of great moment having been brought to completion.

You were informed at the Annual Meeting in 1911 of the purchase of the property on the Northeast Corner of King and Yonge Sts., Toronto, for purposes of Head Office premises, as your Directors were at that time unable to acquire sufficient land immediately adjoining the present site. Last year, however, they succeeded in purchasing the property directly south of that now occupied and extending to Melinda Street. A sale of the Northeast Corner was subsequently effected at a satisfactory price. ted at a satisfactory price.

Plans have been prepared, and it is the intention to begin active operations at

an early date for the erection of a building that should meet the Bank's require ments for many years to cor

Necessary outlays have been made for improvements to several Offices already established, for new Branches opened, and for the purchase of the premises which the Bank has for many years occupied at the Corner of Queen and Sherbourne

the Bank has for many years occupied at the Corner of Queen and Sherbourne Streets, Toronto, and at Oshawa, Ont.

Sites were also secured at West Toronto, Edmonton South (formerly Strathcona), Elmwood (Winnipeg), and additional property was acquired adjoining our Windsor, Ont., Branch.

Branches of the Bank were opened in 1912 as follows: In Ontario—Dupont and Christie Sis., Roncesvalles and High Park Avenues, Dofferin St. and Lappin Avenue, Dufferin St. and St. Clair Avenue, Toronto; By-Ward Market Branch, Ottawa; and Port Arthur.

In the Western Provinces—Swift Current, Moose Jaw (South Hill Branch), Saskatchewan; Edmonton (First St. Branch), Calgary (Riverside Branch), Alberta; North Vancouver, British Columbia.

New Dundee and Malton, Ont., and Wawota, Sask., Branches were closed in 1912.

Every Branch of the Bank has been inspected during the year by Head Office Officials, specially qualified for such duties, and, as is customary, the Balance Sheet of the 31st December, 1912, including the Cash Assets and Investments of the Institution, have been verified by a Committee of your Directors.

Toronto, 29th January, 1913.

The Report was adopted.

Law was passed, authorizing an increase in the number of Directors from

The thanks of the Shareholders were tendered to the President, Vice-President The thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services during the year and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were duly elected Directors for the ensuing year:—
Messrs, A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, J. C. Eaton, J. J. Foy, K. C., M. L. A., E. W. Hamber, H. W. Hutchinson, W. D. Matthews, A. M. Nanton and Sir Edmund B. Osler, M. P., At a subsequent meeting of the Directors, Sir Edmund B. Osler, M. P., was elected President, and Mr. W. D. Matthews, Vice-President, for the ensuing term.

## GENERAL STATEMENT

	Notes in Circulation. Deposits not bearing interest Deposits bearing interest (including interest accrued to date).	9,564,569.61 49,777,866.86	\$ 5,256,368.00
	Deposits made by and balances due to other Banks in		59,342,436.47
	Canada Balances due to Banks in foreign countries		511,504.99 1,984,196.15
	Total Liabilities to the Public Capital Stock paid up Reserve Fund	6,000,000,00 688 109 01 149 092 50 100,000.00 648 36 192,324.78	\$67,094,505.61 5,000,000.00
,			\$79,224,680.26
	ASSETS		910,221,000.20
, , , t	Specie. S Dominion Government Demand Notes Notes of and Cheques on other Banks. Balances due from other Banks in Canada. Balances due to Agents in the United Kingdom and Banks in foreign countries	1,563,011 28 7,514,872,50 4,402,526,88 440,021,20 2,043,299,32	
7		15.000.501.10	
!	Provincial Government Securities Canadian Municipal Securities and British or Foreign	15,963,731 18 437,274.09	
	or Colonial Public S curities other than Canadian	607,677.56	
	Rai way and other Bonds, Debentures and Stocks	6,193,081.93	
	Loans on call, secured by Stocks and Bonds	6,040,075.29	90 941 940 05
	Deposits with Dominion Government for Security of	46,415,841.57	29,241,840.05
	Note Circulation	231,420.00	
	Overdue debts (estimated loss provided for)	115,961.07	
	Real Estate, other than Bank Premises	5.010.63	
	Bank Premises	978.167.57 2,236.439.37	
	Dank Hemi-es	16.86F,062,2	

CONTINGENT LIABILITIES

Acceptances under Commercial Letters of Credit against Merchandise.

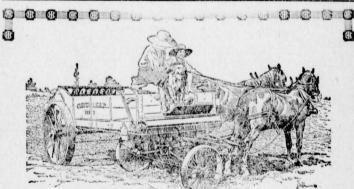
. £174,789 10 s. 8 d.

49,982,840.21

\$79.224,680.26

C. A. BOGERT, General Manager.

Toronto, 31st December, 1912.



# Land Value Almost Doubled

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

"The beauty of it is," writes one Ontario farmer, "that the increased fertiliay seems to be permanent. 'Dry weather has less bad effect on our crops now than it used to, the soil is much more easily worked, making the day's work easier both for the horses and for the men, it is less trouble to raise better crops, and we are a good deal surer of good returns since our soil was built up by the use of an

# IHC Manure Spreader

I H C manure spreaders, Corn King or Cloverleaf, are made in various styles and sizes to meet any and all conditions. There are wide, medium and narrow machines, all of guaranteed capacity; return and endiess aprens in short, a spreader built to meet your conditions and made to spread unanure, straw, lime, or a shes as required.

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

CANADIAN BRANCH HOUSES

International Harvester Company of America
(Incorporated)

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



votes of the centre and the Conserva-tives. He has had to rely on the

members of the centre, and it is not

easy to see how he can dispense with

their aid. Hence, it is that we are so

Jesuit law. At a time when the ex-

gravely disturbs internal peace. The Chancellor as an excuse for the strin-

Protestants were not alone in oppos-ing the Jesuits. Their activity in

olic countries, into conflict with gov

sure put upon him for the suppres-

sion of the Jesuits by powerful Euro-pean Courts, but he did not condemn

their doctrine, morals, or disciplin

Jesuits are the ideals of the Catholic

Church and that both in cleaving to

them must at all times look for an

tagonism from forces governed by

ess exalted motives. To advocate

and safeguard their rights it would be well if in every nation where

Catholics are numerous there were

such a solid and vigorous organiza-

tion as that of the German Centre

CORNERING BIGOTS

Militant Catholicism has been

forced to assume a stand these days which ought to prove effective in the

silencing of the bigots who do not

scruple to lie against the Church.

We can understand how others may

misunderstood, and it is very hard to

counteract traditions of centuries

any real student of history latent lies

But it is hard to understand how

men claiming to be Christians can retail lies out of whole cloth. But

the pity is they do. Deny as you

will, explain as you will, nail the lie

as you will, you need never expect to

kill it. When all the explaining is

done, and when you flatter yourself

that you have done a service to the

truth, the lie bobs up again as vigor

lives of the cat.

ous as ever with the proverbial nine

even though such traditions are to

differ from us; our doctrines are often

Party.-Catholic Times.

truth is that the ideals of the

hopeful of the repeal of the anti

# FIVE MINUTE SERMON

FIRST SUNDAY IN LENT

WASTED OPPORTUNITIES Brethren, we exhort you that you receive not the

What is this receiving of God's grace in vain, my brethren; against which St. Paul warns us in these words of the Epistle of to-day? It is receiving it and making no use of it; receiving it only to waste it and

We are all the time receiving graces from God. Every day, every He is giving them to us. For what is a grace? It is a help, to our salvation which comes from Him. And these helps He gives us continually, by instructions, by admonitions, by good examples; by the evidences which he puts all around us of the shortness and uncertainty of life, of the instability of earthly riches and happiness, of the peace which virtue gives, of the misery them. They got nothing in return which comes from sin. All these for it that did them any good, and and countless other helps to lead us, all it did their family was harm. almost to force us, into the way of this commandments are lavished on had to do to recognize its truth is to us incessantly. They come more or turn his attention to it. less to all men, but most of all to us you spend money for that which is

the full teaching of His law. But more than all He Himself is every day speaking in our hearts, inviting, urging, begging us to turn from mortal sin; or, if we have in deed done that, to rise higher, and serve Him more perfectly. If we had listened to all these calls, if we had availed ourselves of all these helps, we should now be far advanced on the way, of the saints; we should like St. Stephen at his martyrdom, glass blowers, coopers and a host of

salvation morally secure.

But we have not done that. We on receiving these graces in vain. them away and trample them under-

What would you think, my brethtrue home, and where were hose whom he loved, and, having no to accomplish his desires, should throw them absolutely away, not even or to secure some passing pleasure? You would say that he was a madman or a fool; that he had not the gift of

And yet this is what we have been many, graces which God has given money for heaven, but would have put us aboard the vessel, and made our reaching port little more than a Rev. M. A. Lambing. put us aboard the vessel, and made question of time. But these like the rest, are gone without being used; they are strewn on the road behind us, and we cannot turn back to pick

Such a great grace is the one which in spite of our unworthiness, ingratiand folly, is now once more offered to us by Our Father in heaven Who does not follow the rules by which an earthly benefactor would be his season of Lent on which we are entering is one of the great helps, the great opportunities which He gives us to reach that country where He awaits our coming. One who spends even one Lent as it should be spent will be at its close well established in the way of solid virtue and peace, the way which certainly to the kingdom to which

we all hope to go.

It is for this that Lent is given us, not merely for a season of penance and suffering, to be got through with somehow or other as best we can: it is for this reason also that the Church to-day solemnly warns us to use it as it should be used. Listen, then to her warning voice; listen out of love and gratitude to God; listen out love and holy fear also for yourself; for it may be the last great grace that will ever be brought to your door.

# TEMPERANCE

A CATHOLIC PAPER SHOULD ADVOCATE TEMPERANCE

A correspondent (somewhat indignantly, we should judge, since that is the way with a certain class of correspondents) having asked our esteemed co-laborer of the Catholic Chronicle (Erie Pa.,) if he were running a temperance paper the editor

We would say that at the Council of Baltimore the Catholic Church in this country took a definite stand on this question and in her decrees declared that 'the abuse of intoxicating drinks is to be reckoned among the most deplorable evils of the country.' As a means of remedying this deplorable state of affairs she exhorted pastors, 'to make every possible effort to exterminate the vice of intemperance, by warning their flock against its dangers, admonishing them to keep away from saloons and crying out fearlessly against drunkenness and whatever promotes it. These decrees also call upon Catholics engaged in the business to choose 'a more becoming way of making a living,

and if they persist in this line of business 'they must keep their saloons closed on Sundays and never allow blasphemy, cursing or obscer language.' In view of this official attitude on the part of the Church towards the saloon traffic it would seem that Catholics ought to be among the most determined opponents of the liquor evil. And by same token it would seem that a Catholic newspaper that is worthy of its name, can not be anything else than a temperance paper. Does our correspondent's query ?"

WORSE THAN WASTED

"With desolation is all the land made desolute, because there is none that considereth in the heart" (Jer.

The money spent for drink, whether in the saloon, the club or the home, is worse than wasted. Those who spent would have been better off if it had been stolen from children of His holy Catholic Church, not bread, and your labour for that who have the full light of His faith, which doth not satisfy you?" (Is.

But it may be said that the money spent for drink gives the farmer market for his grain, investment to capital and employment to labour to put up and equip distilleries and breweries, and for rolling stock for the distribution of their product, and wholesale houses and saloons for its sale; also to government gaugers, storekeepers and clerks, see heaven opened before us and our others. Yes, that is quite true; but it is not all it does. It gives investment to capital and employment to have been doing just what the labour to build and equip prisons apostle warns us against; we have reformatories homes for degenerates and inebriates, poor houses, hos-pitals, orphan asylums, etc., and to not; ifor we have received them, many of them at least, only to throw them away and travels of them. ment of labor and investment of capital, by the liquor traffic, what ren, of a man, who being anxious to benefit does the country derive from reach a distant country, which was it all? The money thus expended might just as well have been stolen from the wealth of the country; in means to do so of himself, should fact, much better considering the throw away with contempt the sums harm drink does. That capital and which from time to time might in those men could have found invest-charity be offered him to enable him ment and employment, just as remunerative to themselves, and it sions. A cry went forth at once from would have been for the betterment the more combative Protestants using them to supply his daily wants of the manhood of the country, instead of its moral, mental and physical deterioration. If men thought in their hearts would the manhood and were adopted and sent to the Bun reason, which raises man above the wealth of the country be so wasted ? What has been your attitude towards drink? Have you been putting an doing; and even more than this. enemy into your mouth to steal for there have been some, perhaps away your brains and leave you used, have answered for all our needs. They would not have been mere contributions to our passage but it will inevitably do not have been but it will not have been but unable to think in your heart? You may think that drink has done

# GERMANY AND THE **JESUITS**

The German Centre Party's declar ation of want of confidence in the Chancellor and the Bundesrat has created a very difficult situation for Dr. von Bethmann Hollweg. In comstag the Kolnische Zeitung state that he directed the decision of the Bundesrat. The assertion is contradicted by the "Kolnische Volkszeitung," and it is quite certain that the correction represents the truth. No statesman who has heavy responsibilities desires to make them embarrassing, and that is what the German Chancellor would have sought to do deliberately, had he influenced the Bundesrat in making its decision so restrictive. So far from welcoming the attitude adopted by that body, ne feels that it has forced him into a perplexing position. As he acknowledged in the course of the debate, he would have been glad if the Jesuit uestion had not arisen at all. The anti-Jesuit law, one of the features of Bismarck's Kulturkampf, was enacted in 1872. It is directed not only the Jesuits, but also against kindred Catholic religious organizations, such as the Lazarists and the Sisters of the Sacred Heart, and forbids activity to them in their corporate capacity. To the Bundesrat or all the time as unfair and oppressive. make it bear lightly on the Catholics | the religious Orders, but that is

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# FEARED HE HAD CONSUMPTION

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chicanery. That is quite true, but as Dr. von Bethmann Hollweg admitted they have never ceased to protest against it and to call for its repeal. In Catholic Bavaria the Premier, Baron von Hertling, issued a government decree giving to it a liberal interpretation. Practically the only exercise of their religious ministry it denied to the religious bodies named in the law was the preaching of missions. A cry went forth at once from against the action of the leader of the Bavarian Centre. Petitions for a more rigid application of the act desrat. On the other hand, the movement amongst the Catholics for the abolition of the obnoxious law swelled in volume. Resolutions denouncing it were passed at many public meetings, and petitions against either in the doctrines or the conduct of the Jesuits for which they should thus be penalized. The matter was submitted by Baron von Hertling to the judgment of the Bun-A tactful interpretation of the Act might have appeared the excitement on one side and the other, but old prejudices held sway. The decision was against the performance of the most ordinary acts of their re ligious ministry by the Jesuits and the kindred Orders concerned. It was virtually a proscription, and on its becoming known a wave of indignation swept through the ranks of the Catholics in Germany.

The Chancellor, as the chief repre

sentative of the government, bound to defend the decision of the Bundesrat, but he did not attempt to reply to Dr. Spahn's objections against the law. No effective reply could be made. The law is a relic of the Kulturkampf, which ought not to their ministers as a part of their Church obligation?" The Monsignor be suffered to exist at the present day. Under its provisions the relig-Orders cannot establish houses in Germany. If three or four members of an Order live together in private apartments the government may disperse them on the ground that the place is a fresh religious foundation. The Jesuits cannot hear confessions, cannot give Holy Com munion, cannot in any way minister to the religious wants of the people The law, as the Centre Party maintain in their formal declaration, is an attack on the Catholic Church and the civil rights of the Catholics of the German Empire. It is a standing reminder to the Catholics tha the General Council of the States was they do not enjoy the same religious entrusted the duty of seeing that measures were taken to carry out the law. The Catholics have for forty years borne with as much said that besides the twenty four patience as they could command an million Catholics there are in Gerenactment which they have regarded many forty million Protestants who resent Jesuit activity-a fact which The Chancellor in replying to Dr. could not be disposed of by reasoning Spahn, the leader of the Centre Party, said that in the application of majority of Protestants dislike religthe law the tendency has been to lous activity on the part of any of and that they could not complain of its having been used against them of their services. The Chancellor with severity or in a spirit of legal | will not find that the anti-Jesuit law is approved by the representatives of the German people. It is because they disapprove of it he is brought face to face with such an awkward situation. The centre will without delay bring forward in the Reichstag a motion for the abolition of the law. They are sure of the support of the Socialists, the most numerous party in the House, for Dr. Frank, their spokesman in the debate, announced that they would vote against the en-

# motion will be passed, the Bundesrat will then have to deal with the question once again, and if it decides against the Catholic demand the government must expect resolute opposition from the centre. We are perfectly confident that a law so intolerant as that against the NONE - 50 - EASY

Jesuits cannot much longer be up held in Germany. The "Kolnische Zeitung" has remarked that the presbecause they considered them too silly. And then instancing the lie ent Chancellor has got on better with recently going the rounds about the oath which the Knights of Columbus the centre party than Prince Bulow did, and has not deserved hostility from them. Dr. von Bethmann Hollare said to take, he offered to give \$1,000 to the man who would prove weg has undoubtedly been, on the that the Catholic clergy take whole, friendly to them and to Cathosuch oaths. Others, too, throughout lic interests. The "Frankfurter Zei the country have offered large sums tung" has misrepresented him in say-ing he told a member of the centre to anyone who would prove that there was any such thing as that famous oath of the Knights. It that Prussia would rebel against any other Papal documents such as the Encyclical on the relations between the Catholic workers' societies and the Christian Trade Unions. But his ought to be a very simple matter to produce the facts in proof, but as yet no one has claimed the money. Another instance is furnished by friendliness has not been quite dis-Father Bedford, of Brooklyn, who interested. Since the Socialists offered \$1,000 to a certain minister secured a majority over each of the if he could prove the charges which other parties in the Reichstag he has he had made against the clergy of Brazil. "Brazil," said the priest, "is carried on his government by the

had some hope that the day passed for beating a tomtom and shouting against Rome and her in iquities, but occasionally some misternal situation is so threatening the Germans are not likely to cling obstinately to a legal injustice which sionary uses the old trick before he passes the hat. When will men see that they who really love God their neighbor well enough at least not to lie about him?" gency of the Act pleaded that the The minister has not yet taken up the challenge; and we do not hesitate to say that he will not take it up even the Church, in politics, and in the school, their international character, with the chance of winning a thous and dollars. Perhaps the gentleand their resistance to modern State man's high sense of honor will not conceptions had, he said, repeatedly permit him to earn money in such brought the Order not only in Proa manner. That at least will be his testant lands, but also in purely Cathretort in order to shield himself. But if he has such a high sense of ernments and even with the Roman honor, it is too bad it does not show Church itself. Clement XIV, as a choice of evils, yielded to the pres-

distant. It is customary for mission

aries to publish stories of abuse

they have found in remote places.

### THE "PROTESTANT"

tions or keep quiet .- Pilot

itself in the way of regard for the

truth. Meanwhile it is a good idea

to insist that these fictionizing

gentlemen should prove their asser

Mr, Percy Fitzgerald, writing to the London Tablet, says that the word "Protestant" is one of the cleverest contrivances devised at the Reforma

"The 'Fathers of the Reformation" had a motley and rather discordant following — mostly with opposing interests, in revolt from the old Church. How were they to be brought into line? And how kept in line? . . . Only by devising some cogent, common formula which should cover all differences. The solemn renouncing of 'papistry' was not enough . . . there had to be discovered some flamboyant word or banner-to signify dislike and condemnation; and also to stand for the opposed as well as for the opposer Protestant ' was the very thing.

gainst "Rome." On this one prin ciple all the sects can unite.

The high church section it is true disclaims the name "Protestant and strives to take possession of the

To this hour there are protesters

"Catholic," title Fitzgerald, "it comes to the same, they are being legally enrolled as be longing to the one 'Protestant Church of England. As the Catholic pressure grows

stronger the forces protesting grow noisier:
"The infidel is perhaps the most

But some apologists have gone about the matter in a new way. genuine 'Protestant' of all—for the They compel proof of statements or Papists, block his way more determinedly than do the orthodox. That is the effective argument that is now being used against against whom, strange to say, ome of the vilifiers of things Cathshows little or no hostility. Both have the one common enemy-and During a retreat conducted by let the foe advance, all the dis-Monsignor Russel, of Washington, cordant forces become 'Protestant the question was asked of him: "Why have Catholics never denied at once.

Continuing his exposition of the meaning of 'Protestant' this writer scores the incivility of mis-naming Catholics:

"Lately I was astonished to hear some intimate Protestant friends, in my presence, say of some one (and, s I know, from sheer forgetfulness) Oh. he's a Romanist." As the rench say, this gave me seriously to hink: Why this nickname? ourselves, in our homes, never dream of devising such offensive things but this word "Romanist" is the favorite one in most Protestant households. Again, I believe there is the soundest policy in this nick naming: such as "Papist" "Popish 'Romanist" and the like. For in he family, as the children are brought up, they grow accustomed to associate these contemptuous title with those whom they are taught to "protest" against. It becomes a sort of moral teaching. By a fixed habit and constant use of terms they cease to recognize these un happy beings as having any decent respectable character—followers of scheming leaders. Strange! Metho dists, Wesleyans, Quakers, Muggle tonians-all are mentioned with ducivility; but the Catholic becomes Romanist." This seems unmean ing and illogical, until you take into account that it is an act of the never-ceasing protest. How curiou too, however, that we "Romanists have no such system, simply calling other religious by their fitting proper names. Yet the giving a nickname to any person or body is surely a sign of conscious weakness."-Sacred

A selfish purpose narrows and numbs all that is noble and good within us.

Heart Review.

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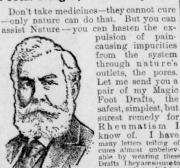
# taken the trouble to deny such oaths

the oaths said to have been taken by

replied that Catholics had never

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pulsion of pain-causing impurities from the system through nature's outlets, the pores. Let me send you a pair of my Magic Foot Drafts, the safest, simplest, but surest remedy for

# CHATS WITH YOUNG

UNDERSTAND THE PRINCIPLE

There is only one way to secure the correct answer to a mathematical problem: and that is to work in har mony with mathematical laws. It would not matter if half the world believed there was some other way to get the answer, it would neve come until the law was followed with

the utmost exactitude.

It does not matter that the great majority of the human race believe there is some other way of reaching the happiness goal. The fact that they are discontented, restless and unhappy, shows thrt they are not

working their problem scientifically.
We are all conscious that there is another man inside of us, that there accompanies us through life a divine, silent messenger; that other, higher, better self, which speaks from the depths of our nature and which gives its consent, its "Amen" to every right action, and condemns every wrong one.

Men in all times have tried to bribe this constant monitor, to purchase its approval, to silence it in nervous excitement, to? drown it in vicious pleasure, with drink and with drugs;

out all in vain. Men in every age have disregarded its warning, have tried in every possible way to get away from its tormenting reproofs when they have done wrong, but no gormandizing, no amount of dissipation or excitement, has ever been able to silence its voice. It always continues to give its unbiased, unbribed approval or disapproval to whatever we do.

There is nothing in which people deceive themselves so much as in the pursuit of happiness. There is only one way to find it. That is, by obeying the laws upon which we are built. are constructed along the lines of truth and justice, and we cannot reach felicity by disobeying these, the very laws of our nature.

As long as we continue to do evil, to get money by unfair means-by robbing others or dealing unfairly with them-as long as our ambition is to get rich anyway, we can never attain true happiness, because we are going in the wrong direction. are introducing discord into our natures, encouraging the very oppo-

site to what we are seeking. It is just as impossible for a per son to reach the normal state of harmony while he is practicing selfish, grasping methods, as it is to produce harmony in an orchestra with instruments that are all jangled and out of tune. To be happy, we must be in tune with the infinite within us, in harmony with our better selves.

### There is no way to get around it. MUST HARMONIZE WITH THE BEST THING IN US

The idea that we can practice wrong in our vocations, in our dealings with men, or in our pleasures, and then periodically seek forgiveness in our prayers or through our churches—the idea that a man can do wrong and be forgiven without remedying the wrong, or without forsaking the sin, has done more harm than almost any other thing in civili-

A clear conscience, a clean life, the elimination of selfishness, jealousy envy, and hatred, are necessary to all

One trouble with many of us is that we try to make happiness too complicated an affair. But happiness really flees trom complication, ceremony and pretense. Nature has fixed her everlasting edict against complicated living. You can never force pleasure; it must be natural, it must come from sane living.

most people do not recognize it. They think it comes from doing something on a big scale, from a big fortune, or from some great achievement, when in fact, it is derived from the simplest, the quietest the most unpretentious things in the world.

Our great problem is to fill each day so full of sunshine, of plain liv-

ing and high thinking, that there can e no commonness or unhappiness in our lives.

Little kindnesses, pleasant words, little helps by the way, trifling courtesies, little encouragements, duties faithfully done, unselfish service, work that we enjoy, friendships, love and affection-all these are simple

The great sanitariums, the noted springs of the world are crowded with rich people, sent there by their the good, and the true; you will be as with rich people, sent there by their the good, and the true; you will be as physicians to get rid of the effects of surprised to find that it has left you complicated living. They tried to as Darwin was when, in middle life, force their pleasures and came to he discovered all at once that he had

Not long ago, I dined in the home of a very rich man, and it took two hours and a half to serve the dinner. There were thirteen courses, made up of the richest kinds of food, and many of them absolutely incompatible with one another. In addition to this, there were seven kinds of winely seven to make forthers, and yet have a jolly good time every day slave most of the time, and of only occasionally enjoying a holiday, is all wrong. Every day should be a slave of inverse and gladness as

happy living upon such a diet!

What are the enjoyments of the average rich! Is there anything living. more vadid, insipid, unsatisfying than the chasing after that indefinite, mysterious something which they call happiness; that will-o'-the-wisp which is always beckoning them on but ever eluding their grasp; that the thing for which they really live rainbow which recedes as they approach? They may enjoy the titilining? The making of a life should proach? They may enjoy the titil-lation of the nerves for a moment, the temporary excitement, and the exhibit the making of a living.

Few people ever lear vicious pleasures. But what of it

Nothing but regret, disappointment

and disgust follows.

There is within every normal per on a strong desire to do something and to be something in the world; and every idler knows that he is vio-lating the fundamental demand of his nature, that he is really cheating himself out of a very sacred prize, the getting of which would mean more to him than everything else in the world.

I have talked with idle rich young men who said they knew that it was all wrong for them to refuse to do their part of the world's work; that it was a mistake for them not to struggle for a prize which the Creator had fitted them to take, but that the paralyzing effect of not being obliged to work had undermined the control of th their-inclination.

Recently a rich young man wa asked why he did not work. "I do not have to," he said. "Do not have 'I do to" has ruined more young men than almost anything else. The fact is, nature never made any provision for the idle man. Vigorous activity is the law of life: it is the saving grace, the only thing that can keep a human being from retrograding. Activity along the line of one's highest am bition is the normal state of man, and he who tries to evade it pays the penalty in deterioration of faculty, in paralysis of efficiency. Do not flatter yourself that you can be really happy unless you are useful. Hapand usefulness were born twins. To separate them is fatal.

It is as impossible for a human be ing to be happy who is habitually idle as it is for a fine chronometer to be normal when not running. The highest happiness is the feeling of wellbeing which comes to one who is actively employed doing what he was made to do, carrying out the great life-purpose patterned in his individual bent. The practical fulfilling of the life-purpose is to man what the actual running and keeping time are to the watch. Without action both are meaningless

There is no tonic like that which comes from doing things worth while. There is no happiness like that which comes from doing our level best every day, everywhere; no satisfaction like that which comes from stamping superiority, putting our royal trade-mark upon everything which goes through our hands.

Man was made to do things. Nothing else can take the place of achieve ment in his life. Real happines without achievement of some worthy aim is unthinkable: One of the greatest satisfactions in this world is the feeling of enlargement, of growth. of stretching upward and onward, No pleasure can surpass that which comes from the consciousness of feeling one's horizon of ignorance being pushed farther and farther away-of making headway in the world-of not only getting on, but

also of getting up. incompatible with Happiness is stagnation. A man must feel his expanding power lifting, tugging away at a lofty purpose, or he will miss the

The discords, the bickerings, the divorces, the breaking up of rich homes, and the resorting to all sorts of silly devices by many rich people in their pursuit of happiness, prove that it does not dwell within them that happiness does not abide with low ideals, with selfishness, idleness, and discord. It is a friend of harmony, of truth, of beauty, of affection of simplicity

Multitudes of men have made forunes, but have murdered their capacity for enjoyment in the process How often we hear the remark, "He has the money, but cannot enjoy it."

A man can have no greater delus-Real happiness is so simple that ion than that he can spend the best years of his life coining all of his energies into dollars, neglecting his home, sacrificing friendships, self-improvement, and everything else that is really worth while, for money and yet find happiness at the end!

If a man coins his ability, his opportunities, and his dollars, and neglects the cultivation of the only faculties which are capable of appreciating the highest happiness during all the years he is accumulating wealth, he cannot effectively revive these atrophied brain cells. His enjoyment, after he makes his money, must come from the exercise of the same facul ties which he has employed in mak He cannot undo the results ing it. things yet they are what constitute of a life habit after he retires from business.

If you have not kept alive you lost his power to appreciate Shake-

We ought to be able to get a good living, even to make fortunes, and rine! holiday, a day of joy and gladness, a day of supreme happiness; and it would be, if we lived sanely, if we

Isn't it strange that so few people be emphasized infinitely more than

Few people ever learn the art of enjoying the little things of life as all? It is only animal enjoyment. they go along. Yet it is the little,

everyday enjoyments and satisfac-

ions that count most in a lifetime. Almost every person I know is living in anticipation, not in reality. He is not actually living the life he has always looked forward to, or ex-pected to attain: but is just getting ready to live, just getting ready to enjoy it. When he gets a little more money, a little better house, a little more of the comforts of life, a little nore leisure, a little more freedom from responsibility, he will then be eady to enjoy life.

It is a rare thing to find a person who can truthfully say: "I am really living. This is the life I have been triving for, the life that I have looked forward to as being as near my ideal as I am likely to find in this

It is a great thing so to cultivate the art of happiness that we can get pleasure out of the common experi-

ences of every day.

The happiness habit is juste as necessary to our best welfare as the work habit, or the honesty or square-

dealing habit. An inordinate ambition, a desire to get ahead of others, a mania to keep appearances at all whether we can afford it or not, all these things feed selfishness, that corrosive acid which eats away our possible enjoyment and destroys the very sources of happiness. The devouring ambition to get ahead of others in money-making, to outshine others socially, develops a sordid, grasping disposition which is the oane of happiness. No man with greed developed big within him can be happy. Neither contentment, satisaction, serenity, affection, nor any other member of the happiness fam

ly can exist in the presence of greed It is as impossible for a man who has been dishonest, who has gotten his wealth by crushing others, and by taking advantage of them, to be happy as it is for a person really to enjoy himself while walking with pebbles in his shoes, or while con-stantly being nettled with pin pricks.

No man can be happy who is con-scious of being a drone, of shirking his share in the great world's work, who knows that he is taking all the good things he can get hold of in life's great granary, put there by the toilers, and is putting nothing back A debauched mind that has de

parted from the principles of right thinking and right living has incapacitated itself for real enjoyment. The only way to get the happiness that is worth while, is to live a straight, clean, pure, honest, useful There is no power in the unilife.

verse that can make a human being

happy along any other lines. Straightforward, honest work, a determined endeavor to do one's best, an earnest desire to scatter flowers instead of thorns, to make other people a little better off, a little happier because of our existence, these are the only recipes for real happi

No man can be happy when he de spises his own acts, when he has any onsciousness of wrong, whether of otive or act. No man can be happy when he harbors thoughts of revenge, ealousy, envy, or hatred. He must have a clean heart, and a clean conscience, or no amount of money or excitement can make him happy .-O. S. M. in Success.

# OUR BOYS AND GIRLS

SAINT THOMAS, THE APOSTLE We are filled with astonishment

when we think of the men whom Jesus, our Blessed Lord, chose for His Apostles. Not one was taken from the families of kings, emperors, or the noted ones of the earth. Poor and lowly, even uneducated, some of them, were the twelve selected to represent the Redeemer on earth, and o continne His work for the conver-

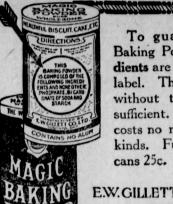
sion of the world. It is thought that Saint Thomas a fisherman, who, like the others of the world, was looking for the Messiah. Our Lord called him about the year 31. He had no deceit in him; his words and actions showed his simplicity and his piety.

Saint John in his Gospel tells of the time when Jesus was going into Judea to raise Lazarus from the dead. The disciples knew that His enemie sought Him and they feared for His life. They said to Him: "Rabbi, the Jews but now sought to stone Thee,

and goest Thou thither again ?" Jesus answered them in a kind manner and told them he was going to Jerusalem to awake Lazarus out f sleep. At once Saint Thomas said Let us also go to his companions: hat we may die with Him."

What greater love could one have than was shown by the sincere Saint Thomas? Again, at the Last Supper





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E.W. GILLETT COMPANY LIMITED TORONTO, ONT.

we find St. Themas still anxious to follow our Lord wherever He went. Jesus told the Apostles He was about to leave them, that He was going to prepare for them in His Father's Saint Thomas, in his simplicity, did not wait, as the others. out said earnestly almost abruptly Lord, we know not whither Thou

TAINS NO F

goest, and how can we know the way?" (St. John, 14:5.) Read our dear Lord's answer to Thomas. The Doubting Thomas" is the name often given to Saint Thomas on account of his words when told that Jesus had risen from the dead: "Except I shall see in His hands the print of the nails and put my finger into the place of the nails, and put my hand into His side. I will not be-

Thomas and had the Apostle touch the wounds of His hands, and His side, and Saint Thomas made his great Act of Faith and said Lord and my God." (Read St. John 20:19-31.)

Through Saint Thomas we have reeived two great proofs that Jesus Christ was God. Once when our Lord said to him: "I am the way, and the truth, and the life. No man cometh to the Father but by Me," and the other words which follow. The other vas when the Lord made Saint Thomas examine the wounds, and after the rigid examination Thomas knew beyond the shadow of a doubt that He was God, his true heart was burning with love for Jesus when he said: "My Lord and my God."

Saint Gregory says that "by this doubting of Thomas we are more confirmed in our belief, than by the

faith of the other Apostles."

After the decent of the Holy Ghost Saint Thomas went forth from Jerusalem to preach and teach. There is no doubt but that he converted many in the countries of Asia, and Euse ius says he was martyred. Saint Nilus says that Thomas was not martyred until after the death of Saint Peter and Saint Paul.

In Da Vinci's great picture. "The Last Supper," Saint Thomas is repre-sented as if when he had heard our Lord say that one of them, one of His chosen twelve, was about to betray Him, he at once rose, and with a threatening gesture said: "Let me catch the traitor." Thomas is not represented as a doubter in this pic-Thomas is not ure; instead, he seems to have understood at once the meaning of the words of the Master.

On one other occasion he is said to have been a doubter. It is related that after the death of the Blessed Virgin the Apostles placed her body in the tomb, where it remained three days, and on the third she was taken up to heaven. Saint Thomas was not present when she left the coffin, and when the Apostles told him he refused to believe, and asked to see the tomb. Lo! when the tomb was opened it was found to be filled with

roses and lilies. Q alass Then Saint Thomas, looking up to heaven, beheld the Blessed Virgin bodily, in a glory of light; and she, for the strengthening of his faith, flung down to him her girdle, the same which is to-day preserved in the cathedral at Prato.' There are in this cathedral several pictures relating to the "gift of the girdle," one set of frescoes which are considered most beautiful.

If we ask the aid of Saint Thomas he will give us special assistance when we are in doubt. He is among the shining and glorious ones of heaven, in the presence of God for ever and forever.-Sunday Compan

Willie Stanton was a bright, good looking boy of about fifteen years of His manners, language and general appearance indicated that he had been brought up in a good home. His father was dead, and he was

the oldest of a family of six children. They had no property except the house in which they lived. They had no rent to pay, but they had taxes and insurance.

Mrs. Stanton began to do dress-

making after her husband's death, but it was hard work earning enough to purchase even food for the children. She would have failed if kind friends had not assisted her. Mr. Wright, an old friend of the family, obtained a position for Willie in a dry goods store where the chances for promotion were excellent.

A few weeks after Willie had begur work the poor mother came to Mr. Wright to ask him to intercede for Willie and get him back in the store. "Back to the store?" said Mr. Wright; "when did he leave?"

"Yesterday morning," answered Mrs. Stanton. "When he went to his work he was told that they did not want him any longer."

That is strange. Mr. Simmons, the head of the firm, assured me that he would take special interest in your boy, and that he would advance him Oh, blessed girl that is dependable. as soon as possible. I will find out what this dismissal means."

MONTREAL

Later in the day Mr. Wright called at the store and saw Mr. Simmons himself.

1 am sorry. Mr. Wright, that we could not keep Willie Stanton in our employ. You know I would like to you, and I would be glad to help Mrs. Stanton, for she has a hard task to support so large a family. Willie was late every morning. He always made some kind of an excuse but we could not accept poor excuses from him nor any kind of excuses every day without demoralizing our whole business. The other clerks would expect to be treated the same as Willie Stanton was treated. Every one in our employ must be on time number of hours each day, and we want each one at his post on the appointed minute.

"A person who habitually takes from an employer a few minutes each day is not to be trusted. Steal ing time is as bad, and sometimes worse, than stealing money.'

Willie was not taken back, and it was some time before he secured another position. In his new place he proved faithful and punctual. He had learned a severe lesson and he always remembered it. He had in his room a sentence which he kept in a conspicuous place: "Opportun ity car, which runs on the Success Road, is always on time." - The

### TRUE FRIENDSHIP

Did you ever hear of a girl who had a chum—a very special, favorite chum whom she loved very dearly? And one time this girl was walking with another girl—one who did not full particulars, testimonials, price, etc. care much for the chum. So she was | will be sent absolutely free and posttalking about her-saying little disagreeable things, that girls sometimes think of each other. And the girl—well, she just kept quiet. She did not agree with the girl, but she was afraid of making her angry if she True friendship means perfect loyalty.

Remember this, girls. It is not necessary to lose your temper and quarrel, but when you hear words spoken of your friends-words which re unkind, and which you know are not quite right - stick up for the absent girl. You cannot be true to your friends if you hear them spoken unkindly of, and do not say a word in their defense. True friendship means perfect loyalty.

Fortunately, however, the school-ard boasts of other girls. There is one who goes a long way towards straightening out the tangles, squaring up the difficulties, soothing wounded feelings, and making things generally nice and comfortable. This time," as the boys say. This girl has so much sympathy and good will and kindliness, that her words hold not faintest suggestion of a sting. Yet she is a real live gir!, with individuality; originality, and great heaps of enthusiasm. She is a girl who car do things in such a way that no one takes offense. Or if she does offend, she has a charming little way of adjusting the difficulty.

If she says she will do anything,

it is done. If she calls you friend, means friendship.

On the campus, in the schoolroom, at class meetings, at parties—where-ever that girl is, she is wide-awake in every respect. She knows just what is going on, and she takes an active part. Yet she seldom "steps

What would school life be her!-Bulletin.

Religion is a hospital for sin-sick souls and no cases are put in the in

# DRINK CURE A MIRACLE

NO. JUST SOUND SCIENCE Many drunkards are sent to jail when what they need is medicine Drink has undermined their constitutions, inflamed their stomach and nerves until the craving must be satisfied, if it is not removed by a

scientific prescription like Samaria. Samaria Prescription stops the raving, restores the shaking nerves. builds up the health and appetite and renders drink distasteful, even nau eous. It is odorless and tastless and dissolves instantly in tea, coffee or It can be given with or with out the patient's knowledge.
Read what it did for Mrs G-

Vancouver.

"I wasso anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I had no trouble giving it without his knowledge. I have been a supplied to the peace and happiness with thank you for all the peace and happiness with the supplied of the peace with the supplied of the suppli "I was so anxious to get my husband cured that

Now if you know of any unfortu nate needing Samaria Treatment tell him or his family or friend about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its

A FREE TRIAL PACKAGE of Sam aria Prescription with booklet, giving full particulars, testimonials, price, etc paid in plain sealed package to any one asking for it and mentioning this paper. Correspondence sacredly confidential. Write today. The Samaria Remedy Co. Dept. 11, 49 Colborne St. Toronto, Canada

# Seldom See ABSORBINE



# Clay" Gates STRONGEST and best farm gate

The CANADIAN GATE CO. Ltd.

# **ENJOYS FISHING AND SHOOTING** AFTER BEING INVALID IN BED

# GIN PILLS Brought Strength Back Again To

New Brunswick Sportsman. Kidney and Bladder trouble may quickly bring you to the sad state Alex. W. Stevenson was in. He was an invalid using a crutch and cane for sixteen months. In this state he sought and found relief in GIN PILLS. Now he goes shooting and

fishing as of yore.

The first state leading to the invalid's bed may be the very time when you recognize the first symptoms of Kidney and Bladder trouble, when you have constant Headaches, Pains in the Joints, Swollen Hands and Ankles, frequent desire to urinate. It may be when you feel the urine hot and scalding or when you have specks floating in

and scalding or when you have specks floating in front of your eyes.

These are the times when the marvelous results of GIN PILLS are appreciated. These are the very periods when they should be used. Don't wait for repeated occurences of these signs. Take GIN PILLS at once. Keep the invalid's bed as far away as possible. Get close to the health which allows you to enjoy your outdoor life, and which makes your indoor time also a pleasure.

PRETH, N. B.

For two years I was an invalid, incapable of work of any kind, sixteen months of this time I was unable to meve without the assistance of a crutch and a cane. During this time I was treated by all our local doctors as well as taking treatment from a specialist in Chicago, but did not improve any, and had about given up hope of ever being of any use again, when a friend advised me to try GIN PILLS. This I did, and with a two months treatment was as well as ever I was. This was four years ago, and I have had no return of my trouble since.

I still use a box or two a year as a preventative and am enabled to go fishing and shooting in the Spring and Fall, and lay out on the ground at night without any inconvenience. It is a wonderful medicine and I take great pleasure in recommending it to all sufferers from Rheumatism. ALEX. W. STEVENSON.

50c. a box—6 for \$2.50—money back if not satisfied. Sample free by writing: PERTH, N. B.

500. a box-6 for \$2.50-money back if not satisfied. Sample free by writing: National Drug and Chemical Co. of Canada, Limited, Toronto.

As a matter of fact—which is somewhat hard to believe on first acquaintance,—there is a certain measure of pleasure or profit in every affliction to which submit. Even in the sick-room. whether one be at the bedside or in s the girl-you can depend on "all the the bed, there is often an opportunity for quiet reflection and deep con sideration which is seldom found elsewhere. And at such a time, we think more about the real things; the things that are of some genuine moment.





49 York Street, QUELPH, ONT.

# This Free Book

When Poultry Pays

is worth dollars to any farmer's wife

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

Sent for the asking.

Lee Mnfg. Co.

14 Pembroke St. PEMBROKE,

# THIS WASHER MUST PAY FOR ITSELF

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine

I know it will wash a tub full of very dirty cl- thes in Six minutes. I know no other machine ever invented can do that without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes fray the edges nor break buttons the way all other machines do.

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

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

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

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

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clot es alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. It you keep the machine after the month's trial, I'l let you pay for it out of what it saves you. It is also you wan pay until the machine itself eans the balance.

Drop me a 'ine to day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

Address me personally— C. C. Morris, Manager 1900 Washer Co., 357 Yonge St., Toronto.

A Good Used Piano s often better than a cheap The Bell Piano and Music Warerooms

### LORETTO ABBEY TORONTO

RECEPTION TO HIS GRACE ARCH-BISHOP McNEIL

Loretto Abbey's formal reception of welcome to His Grace Archbishop McNeil on Thursday afternoon last, was a function which no words can more happily describe than those so felicitously chosen by His Grace himself, when at the close of the brilliant programme he assured the pupils that their entertainment was "One of rare prettiness: as pleasing to the ear as it was to the eye."
Certainly the imposing concert hall, gay with brilliant lights and tall palms, and tiers of girl choristers ranged like rows of great lilies across the entire stage, was, as one came in from the rain and gloom outside, an altogether lovely spectacle; and the short effective programme arranged with much delicate deliberation to specially suit the interest-ing occasion was carried out with a skill and sympathy by the clever young pupils, which made the ear if ssible, happier than the eye.

To the large audience of Torontonians present, such an entertainment was a most satisfying exhibition of what a prominent, progressive, local, educational institution can do, in competition with the best schools of any country. It was a most satisfying exhibition of betake himself to a country where his religion would be no bar to his success as a physician. In brief, he apy country. any country. It was more than a peep into a busy hive of many high by a band of keen, capable, scholarly Canadian women, directing a little army of bright, clever, ambitious Canadian girls into every useful and honorable career our splendid young country affords.

But to one interested on-looker it was something over and above even all this, for only a few short months ago the present writer was strolling through the vineyards of a rose-hedged villa on the lovely Via Nomentana, under a heavenly Roman sky, where another group of these very ladies of Loretto (the English ladies as they are always called abroad) are doing for the ambitious Italian girl just what Latin America is a place of unregen Loretto Abbey is so busily, and with erates who are sadly waiting for the such ever growing success, accomplishing here for her competitors in our Northern clime. And under the ilex-tree in that Roman garden on with a lot of rash judgments about that lovely mid-summer day, the the religious life of the people. thing most eagerly talked about was in far-off Toronto; near the house, bordered with the rolling campagna stretching out before them to Frascati and the further line of velvet as our girls do in the Abbey gymnasfunction, so far beyond that event any section of these United States. itself, that made the splendid chorisharvest of the fine traditional saturation at the root of such an institueverything else, the value to us in ward people than all the pedigree and perpetuity in the system which works for the instruction and refinement of our growing Latin America that grow here.

# DR. ALEXIS CARREL

When Dr. Carrel, the medical wizard who has been startling the world by the marvellous manner in which he manipulates the nerves and organs of the human anatomy arrived in New York the other day with the Nobel Prize in his hand, the representatives of the press crowded around him and discharged at him the usual fire of questions, more or less pertinent, some of them very impertinent: "Had you an idea at one time of becoming a priest?"
"Did you propose to take out your papers as an American citizen?'
"Do you intend to return to France?" "How did they treat you when you were there?" etc. The Doctor merely shrugged his shoulders in Galic fashion, smiled and said nothing.

Meantime, in Paris, the well known journalist, Arthur Loth, of Univers, is asking the question: Who is this famous savant, Alexis Carrel, now making such a stir as Professor of the Rockefeller Institute of New York and to whom such honor accorded both in Europe and ica? His name betrays his But if he is a Frenchman why America? did he go abroad in quest of glory Why did he not devote his great abilities to the benefit of the land of his birth, which has a right to the talents, the labors, and the fame of its children? Is he indifferent to it or did he emigrate merely in the vulgar quest of lucre? Who can tell what was his motive? Nobody seems

However, continues the writer, news has just come from Lyons that news has just come from Lyons that Garrel was virtually expelled from his country. Why so? Had he com-mitted some political offence? Was he an object of suspicion? Had he been concerned in some criminal transaction? Yes; all this is true. He was not only a suspect, but a criminal, and what was worse, he

gloried in his crime. He was a Catholic. That and that alone is the reason why he was compelled to add

his name to the long and glorious roll of the emigres of France.

He had made his studies in the Medical School of Lyons, the had passed his examinations with singular success; he was already an internation of the said of the said and was looking for. tion into the Faculty as the and culmination of his caree

unfortunately the Lyons Medical School is bitterly anti-clerical, and here was a young aspirant to its highest honors whose rare abilities left no doubt that he would soon be come one of the glories of the profession, yet who in spite of his surroundings was a pronounced Catho lic. That would never do, and forthwith the rabid anti-clerical Augagneur, whose profession as a physician does not prevent him from being a perniciously active politician and who was then the chief power in the Faculty, notified young Carrel that his hopes were futile. It would be quite otherwise if he were an out and out atheist. Thus the door was shut hard in his face, and this brilliant young physician had no alternative but to pack his traps and since the state of distinguished an outcast as those other thousands of Frenchmen and French women who have been expelled from their country because of their religion, or who have been forced out of public life for the same reason. It is a pity that this great physician cannot perform a surgical operation on his country to restore it to its senses.—America.

### LATIN AMERICA

From the reports of some of the Protestant missionaries, if he did not know how false such reports often are when there is question of things Catholic, one would conclude that erates who are sadly waiting for the Bible to be translated into Spanish. Even Mr. Bryce, who should have cording to him the Catholic Church the work of the Sister Abbey away has "lost its hold on the conscience and thought of the best spirits." in the shade of the brilliant flower would like to know, however, just what his idea of "best spirits" is

Bryce's view of Latin America would hardly be corroborated by Mr. hills, a physical-culture instructess John Barret. All who heard himwas calling out her drill in Roman Italian, while the class exercised just greatest authority on Latin American badge after having made a promise affairs-speaking at the Knights of to publish. ium here in good old Toronto. It Columbus dinner at Washington last was this retrospect, this picture rising up beside the other that carried one guest at Thursday's interesting are the equal of the inhabitants of

An interesting advertisement came school orchestra and the caps and tiser as we take strict history; but Joachim, St. Joseph, and gowns, and all the other amenities of the advertiser at any rate senses the and a promise to publish. the place and the occasion, seem to situations with which he has to deal. stand out as simply the inevitable We quote the advertisement from the We quote the advertisement from the "Shoe and Leather Reporter," be-cause it gives one a better idea of the tion; and that emphasized above real condition of a supposedly backthis new country of a sentiment of pleadings, for and against, of religion-

"The same kind of people grow in girls. Add to "higher education" have the same desires and more for women an association with a money to satisfy those wishes than force like this rooted in religion, and we have. They are better dressed, pledged to permanency, and what can result, but the very highest education of all.

K. M. B.

more extravagantly clad, and, as people, better educated than we are. Sixty millions of them think the ever. They have thrown their market doors open to us, and once in a while a straggler wanders through said door, and is filled with wonder at the tremendous opportunities and the ease with which large sales of

> have seen for a long time. About every Methodist would-be preacher is forever telling his people that their duty is to civilize the Latin Americans, superstitious, and kept back by the Catholic Church. Get
>
> A noble and attractive every-day bearing comes of goodness, unselfishness, sincerity and refinement, and these are bred in years, not in mothe point from this ad."

RELIABLE CURE

For Gall Stones, Kidney Trouble, Kidney and Bladder Stones, Grave, Lumrago, Uric Acid. Price \$1.50, Most Leading Druggists. Literature Free.

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

And we repeat to our readers: 'Get the point from this ad well has the work of vilification been done that even some Catholics have the notion that their southern neighbors have a queer brand of Catholicity. It might help them to get the right notion by remembering that we Catholics everywhere, whether in Spain or in Boston, are set down by the opponents of Catholicity as participating in the same South America. According to them

They have lied about us even to his religion would be no bar to his our face; they have said things success as a physician. In brief, he patently untrue about us. What then can we expect will be their harangues about a foreign peopl who have not the opportunity, did they care to do so, to answer the libellists.

The same kind of people, says ou advertising man, grow in Latin America that grow here. The same kind, yet not the same; better edu-cated as a people than we, and surely more religious than our nation's non-church-going multitude.

We Catholics know how staunch is the Catholicity of our people here; let us remember that the Catholicity of Latin America is at least every We have n bit as staunch as ours, notion of being "converted" by the non-Catholic missionary; but there is every bit as much chance for that inconceivable thing to come to pas their is for the Catholics of Latin America to regard the Protestant missionary as other than a meddling busybody who would have his hands full to clean house at home.-Pilot.

### FAVORS RECEIVED

A Clinton reader wishes to pub-lish thanks for favors received after prayers to the Infant Jesus and St. Anthony.

A subscriber wishes to return thanks to the Sacred Heart for a

A reader wishes to return thanks to Our Saviour, the Blessed Virgin, Saint Anthony, St. Joseph, and a promise to publish for many favors received after prayers to the same.

ters so full of spirit and harmony. to us a short time ago which throws and the gracefully spoken address of welcome, and the clever work of the not take the writings of every advergades. A reader of the Record wishes to return thanks for a favor after not take the writings of every advergades. A reader of the Record wishes to return thanks for a favor after not take the writings of every advergades. Joachim, St. Joseph, and St. Anthony

A subscriber wishes to return thanks for a favor received through prayers to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anthony and the Holy Souls, with a promise to publish in the CATHOLIC

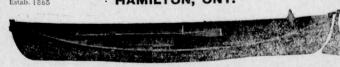
Chapped Hands — Rough Skin Sore Lips—cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size — mentioning this paper — to the distributors, for Canada, E. G. West & Co... Toronto, Can.

# MARRIAGE

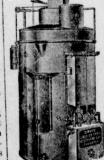
LACROIX-HANLON-At the Church of Our Lady, Guelph, by Rev. Father Hanlon, Brooklyn, N. Y., brother of the bride, on Jan. 21st., 1913, Mr. Richact of Lacroix, Phm. B., son of Mr. and Mrs. Geo. Lacroix, Prince Albert, Sask., to Angela M., eldest daughter of Mr. and Mrs. John Hanlon, Grabet

A noble and attractive every-day ments.

# The H. L. Bastien Boat & Canoe Works HAMILTON, ONT.



Muskoka Branches: Port Carling and Lake Joseph Station



# Davis Acetylene IS THE LIGHT PRE-EMINENT

for Church Lighting Unequalled both for safety and superiority, and is

specially adaptable for Altar illumination. Now successfully installed in many Ontario and Quebec Churches, Parish Houses and Convents, names of which will be gladly sent on request. Generators for all requirements from Churches to Country Homes. WRITE FOR PARTICULARS.

Davis Acetylene Company NIAGARA FALLS, ONTARIO

# THE CATHOLIC RECORD CANADA LAND

Write for our 32 page booklet containing 63 photographic views, and statistical and detailed information of control 415,000 tion about our lands in east central tchewan. It's free. The Walch Land Co., Winnipeg, Canada.

DIOCESE OF LONDON

REV. FATHER CAMPEAU HONORED

Kinkora, Jan. 27th, 1913 On Wednesday evening. Jan. 22nd, the people this place met in the Separate school and present

### DOMINION BANK REPORT

DOMINION BANK REPORT

With net profits of our \$001.000 for the year ended the 31st Dec. 1912 and total assets of over \$ 9,000,000. The Dominion Bank ranks as one of the strongest and most progressive of our Financial Institutions. The net profits were at the rate of 18 38 per cent, on the paid-up capital, and show again of almost, \$100,000 over the earnings for the previous year. The Bank had \$1.09000 available for distribution at the close of their year, made up of a balance carried forward from 911 of \$100000, net profits of \$901.000 and premium on new stock of \$100000. Alter paying the regular d vidend of 12 per cent, and a bonus of 2 per cent, the Bank contributed \$25,000 to the Officers' Pension Fund and transferred \$307,000 to the Nesetive Fund, leaving a balance carried forward of \$000000.

Juning the year, the Bank increased its paid-up capital to \$5,000000 and its Reserve Fund is now \$6,000,000. It made large gains in circulation, in deposits, and in total assets. The deposits now

Petrolia

I H C Quality Shows in

Service

WE could sell wagons for less

money, but we don't care to

money, but we don't care to sell that kind of wagon. We want your second order, and your third, and every order you give for a wagon. We can't be sure of getting those orders unless the first wagon you buy from us proves so satisfactory that you would not think of going anywhere else for the second. We have to tell you how good our wagons are to get your first order. After that, we expect the wagon itself to do the selling.

are made of selected, high-grade material throughout. Come with us to the works where these wagons are built, and see the tremendous sheds where the lumber is air-dried—seasoned out of doors—for three years or more before it is used. Do you know the difference between air-dried and kilm-dried wood? One process takes years of time, and leaves the fibres of the wood filled with and cemented together by the natural resinous residue of the sap. The other requires only a few days' time, drives out all the sap, resin and all, and leaves the wood brittle and weak. Air-drying produces elastic lumber, wagon parts that bend and give under loads and strains, but that come back to their original position when the strain is

Chatham

stand at over \$59.342,000—a gain of \$5,800,000 during the year, an indication that the B ink is grown in favor and in the confidence of the public. Textent to which the Dominion Bank is providing the Business needs of the public, is shown by I fact: that the outstanding loans amounted to \$4,415,000. This indicates that the Bank is doing.

the world-famous cure for Epilepsy and Fits—Simple home treat ...ment. 25 year's success. Testi monials from all parts of the world-over 1,000 in one year

# Men

you have confidence in yourself to work s'rictly on a commission basis. If you wish to associate yourself with a two then WE NEED YOU.

has been and whether you can give all your tin

# We want Catholic

If you are a Catholic. If you can sell

An analysis of the Report shows that it is particu ariy strong in specie, bullion and other quickly
awailable assets. These amount to 43.58 per cent, of
the total liabilities to the public.
Another proof of the Bank's tapid growth is shown
in the large increase in total assets. These amount
at the present time to \$79.74,000-a gain of \$9,000,000
during the year. Altogether the showing is a highly
creditable one, and reflects favourably on the manage-

creating one and renects avoidably or ment of the Bank.

It is apparent that the Bank's business in the West is growing in importance as two new directors were appointed—one a resident of Winnipeg and one of Vaccouver.

# Toronto, 23rd January, 1913 \* WANTED A TEACHER HOLDING A SECOND

Trench's Remedies, Ltd. 415 St. James

to people of m derste means a safe and reliable invesiment. I you are willing to work and and be your own boss. If million dollar corporation owned and controlled by the people of your own faith, where you will have every opportunity for advancement and a life position,

may to use.

— 2 Hatch Trial.

— 250 EGG \$17.95

Minkato, Mink. 0

TEACHERS WANTED

WAN ED. AT ONCE A SECOND CLASS
Normal trained teacher for C. S.S. Sec. No. 7,
Fallowfield, Ont. Salary \$450 to \$500 according to
qualifications. Reply to Charles McKenna, Fallowneld, Ont. 1280.3

CHURCH ORGANS TUNING REPAIRING

WATER MOTORS.
ELECTRIC MOTORS
ORGAN BLOWING MACHIERY
LEONARD DOWNEY
LONDON CANADA

Notice is hereby given that a dividend at the rate of Seven per cent. per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 28th February prox, and the same will be payable at its Head Office and Branches on and after Saturday, the 1st March prox. The Transfer Books will be closed from the 17th to

the 28th February, 1913, both days inclusive. By Order of the Board,

JAMES MASON,

General Manager

BUSINESS COLLEGE

LADIES BUSINESS COLLEGE, CATHOLIC Bond street, Toronto—Day and evening; prospectus free. C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every mosth at eight o'clock, at their Rooms St. Peter's Parish Hall Richmond street. P. H. RAMAMAN, President JAMES S. McDougall Secretary.

Funeral Directors

# Smith, Son & Clarke

115 Dundas St. 629 Dundas St Phone 678 Open Day and Night

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180 King Street Open Night and Dav

-House 3/3 Factory-543

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Write at once for particulars.

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# CANDLES for CANDLEMAS

St. Blase Candles

Guaranteed Rubrical Candles PALM

for Palm Sunday Mission Supplies a Specialty

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# What Do YOU Know TO-DAY?

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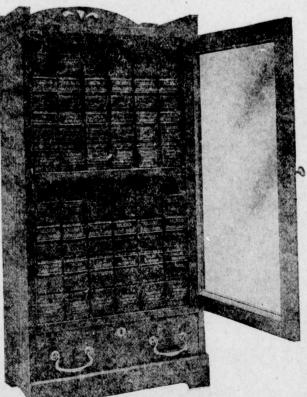
EASTERN CANADIAN BRANCHES International Harvester Company of America

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