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

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CLERICAL TOURISTS

When a clergyman or a female Bible-colporteur sojourn for a season among Catholics of distant lands crafty guides look upon them as legitimate prey. They feed them on morsels of fiction, knowing that the good people will swallow them with unblinking credulity. They furnish them with statements about the Church, and, incidentally for the good of their pockets, extol the blessings of Protestantism. And then the

missionaries publish all the misinformation with an air of the most vainglorious satisfaction. If they would but clothe it with the thinnest texture of originality, or put a new note into their rhapsodies, the people who like that sort of thing would enjoy it with greater zest. But they never vary a hair's-breadth from the score written by the first individual who strayed into a foreign land with a bag of preconceived theories and a shut mind. The other day we read some jottings of a tour by a pious individual who represented a Missionary Society. To judge by his re. marks we may conclude that writing about the Church is one of his hobbies. But it is always well when one is going to ride a hobby to choose one that does not buck. This clerical tourist saw many things which provoked him to anger and vituperation. He saw signs of degradation and decay, and then with skill worthy of a Sherlock Holmes, traced it to Rome. He sets his stage, peoples it with apparitions vague and intangible, and surveys it complacently and raves about priestly tyranny who despise him. and true religion of which he is the exponent. He croons pathetically

whenever he sees a native kneeling before a shrine. "Blind idolatry," quotes the tourist, and his very heart, developed in some two by three town, exudes sincerest sympathy. He ought to know that, according to Dr. Schaff, the charge of idolatry is " a colossal slander on the oldest and largest Church in Christendom." But between Dr. Schaff, a scholar and a tourist, and an ignorant ranter there is a gulf unbridgable. And between the tourist who sees all things through the glasses of prejudice, and the one who views them with cultured vision, there is no comparison whatsoever. Carrol D. Wright, to mention but one of this type, says in "Letters from Abroad:" When I see an ignorant worshipper kneeling in praverful attitude before an image, however crude, I come to the conclusion that there is the evi-

are often plucked from birds while alive; their laces have caused the blindness of the makers, and many dence of a divine inspiration. It has ore of their articles of attire or o been through the innumerable repre sentations of the Madonna, as brough out in the most common forms as well as the masterpieces of creative art, that religion has received in many lands its most stimulating influence."

that the flowers that grow in them are richer and more precious, because they have been cultivated for many years. In old hearts, too, there is a habit again. flower that does not often grow in the hearts of the young. It is purple in color, like our Lord's blood stained gar-In a beautiful little book that ment ; it has its crown of thorns and should be a precious treasure to all its nails and its wounds, and it is Catholic mothers, the gifted authoress called the Passion-Flower, and it is shows how our Lord's life and misespecially dear to the Blessed Mother sion may be taught effectively to because it springs up only in hearts

A BEAUTIFUL BOOK

"The Life on Earth of Our Blessed

Lord," by Grace Keon, is as novel as

it is captivating. From the birth or

SLANDER

But

that have loved much and suffered much for Christ her Son.

THE Y. M. C. A.

Most of our Catholics are alive to Our Lord to His Ascension, the chief the fact that the Y. M. C. A. has no events are given in rhyme which use for them, except in so far as they may be read or sung to the child who may lend a helping hand, but some is too young to read. At the top of Catholics are yet unacquainted with the page is placed the text from the principles of the organization. Holy Scripture to which the rhymes These kind, good people will receive refer. and at the bottom a brief the poor, ignorant Catholic into their account in story form, in simple words that very small children will halls and gymnasiums and swimming pools-be very nice to him, with a readily understand and very easily view, no doubt, to his final redemp. read. Thirty-three full page illustion from the bondage of Rome, but trations will help to impress the they will open wide their eyes in facts on the mind of the child and amazement if any one suggests that create additional interest in the this Catholic member ought to be 'story." These pictures are exquistaken in and placed on a level with a ite, and neither the genius of artist solidly Y. M. C. A. member - while it nor the expert work of engraver. have suffered at the hands of the is a by-law of the society that no Cathpublisher. The authoress in a fore olic can hold office therein. Once a word says "That it may help," is the Catholic knows this it is safe to supreason of the little volume. All who pose that he will not be over-generous in his contributions to such a have seen the book are convinced that it will be a wonderful help in superior organization—one that looks upon him as a being wery low in the stamping on tender souls the all-imsocial world and considers everything portant truths and of bringing them about him as tainted except his in loving faith close to the Master Who commanded, "Let little children money. It is a mighty poor kind of man that will associate with men come to Me."

THE CAMPAIGN OF THE OTHER SIDE

If the people who prate so much The account of the libel suit about the alleged cruelty of vivisec. entered by Supreme Knight James A. tion would reflect a little they would Flaherty against two men who printed in Philadelphia and circulated realize that all the operations done upon animals by studious men, seek through the country the bogus Knights of Columbus Oath makes ining for means to perfect treatment structive reading. The men admitted, says the Philadelphia Record, "that for human maladies, or to increase the sum of knowledge upon bodily the circular was a base calumny and absolutely without foundation," and functions, do not equal the cruelty displayed in one day in some of our agreed with Mr. Flaherty that "this cities towards horses, dogs, cats and alleged oath is a tissue of falsehood from the first word to the last." birds by brutal, thoughtless or malic-"they had been duped," and this is ious persons, to say nothing of the where the instruction comes cruelties visited upon women and They had got the oath from the Menace-we regret to have even to little children by human brutes. mention its name—and their lawyer applied to it for proof. The un-Practically every meat they eat has died a lingering death-their furs are scrupulous baseness shown in the taken from animals which have editor's reply is in keeping with the struggled for hours or days in traps matter of his organ: "The alleged oath which your without food or water ; their plumes

clients in Philadelphia were arrested for distributing was circulated in practically every State during the late campaign, and the demand upon

that he has been disquieted in vain, this deluge of foulness and slander if only its guardians were resolute to and slips around by the back-door, enforce it ; and much can be done to stimulate their resoluteness. Meanso to speak, over the threshold of

while we can give calumny the answer which Archbishop Glennon rightly deems the best in the long run : "It is, that every Catholic shall so

"It is, that every Catholic shall so live, so speak and act that no just criticism can be pronounced against him. Every Catholic can so inform himself that he can make an intelli-gent defence of his faith; he can very young children in picture, story and simple verse set to easy music. the standard of faith and morals that he follows is as high as Calvary and as sacred as the Christ Who was there crucified;" and he can solace and strengthen himself with thought that "the very persecution we suffer is, in the words of the Master, a proof of the divine origin of our Faith."—America.

ANOTHER CONVERT FROM THE ANGLICAN MINISTRY

The Rev. Leonard Allan Corshie formerly Anglican curate of St. An drews, Plaistow, and lately of St. Lawrence's, Northampton, England has been received into the Catholic Church, and intends to study for the priesthood. In a letter he states that the reasons which led him to submit to the Apostolic See are sim-ilar to those which influence many others to do the same, viz., the want of authority in the Anglican Church, the realization that author matters of faith and ity in morals lies in the See of Peter. He adds that the little faith which he had in the "continuity" myth was finally shattered by reading Dr. Gairdner's "Lollardy and th Reformation;" the author, although an Anglican himself, showing clearly that Lord Chancellor Thomas More and Cardinal John Fisher laid down their lives for the sake of vital principle, viz., the spiritual jurisdiction of the Pope, for which they saw the Royal Supremacy was being substituted. They, unlike the majority at that time, were able to see the farreaching consequences that the change involved. Mr. Corsbie whilst unsettled, consulted Dr. Lang-ford James of "Catholic League" fame, and afterward stayed at Caldey before the monks there had made up their minds to become Catholics He plunged into parish work again, but the submission of the Caldey community brought him face to face

THE BIRTH-RATE IN IRELAND

again with the old doubts, and he de

cided to leave Anglicanism forever.

One of the readiest and truests tests of a country's progress, material as well as moral, is the birth-rate. Mr. Roosevelt said truly to the doc tors of the Sorbonne that "the chief blessing for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times and it is the crown of blessings now." He added that failure to hen due to wilful fault fter all. great, and we had received copies of is one of those crimes of ease, and self-indulgence which in the long run nature punishes more heav-ily than any other," and that refinements of life and taste and them from so many sources we simply printed and handled them as material progress can never compensate a people for the loss of the greatest of the fundamental virtues. the race's power to propagate the Fidelity to this fundamental virtue has contributed more than any other natural cause to the continued and to Article IX of that document, "when exceptional increase of the Catholic population wherever its people are Catholic in practice as well as in name. The fact that, as a whole, statement in a recent issue of the Menace, which led you to believe we Catholics preserve that virtue and Protestants do not explain the phenomenal growth of the one and the decadence of the other in New Eng land. One can appraise the vitality or decline of faith in the various provinces of France by comparing their birth rates. But the birth rate is not always an infallible test. If for compelling or sufficient reasons a considerable portion of the popula tions abstains from marriage, it may happen that those who do marry have large families, and yet that the general average is low. Ireland is one of the countries where Catholicity is vigorous and the fecundity of the race is proverbial; yet the statistics make her birth-rate one of the lowest among the nations, and only a few points ahead of France. "Father Thurston. S. J., explains the puzzle in the London Tablet. Partly because of emigration, which carries away the young and vigorous, leaving behind an undue proportion of the aged, and partly because of the poverty and lack of means that have been widely prevalent, there is a greater proportion of unmarried adults in Ireland than elsewhere in Europe while at the same time the birth rate among those who marry is the highest in the world. The crude .The crude birth rate, that is, taken in relation to the whole population, married and unmarried, was 22.7 per 1,000

light, if we keep them humble and pure and loving and kind. Old hearts sees how entirely he is master of are many jurists who hold that the law is quite capable of stopping the that the formation through the mails of of marriages had decreased in the Guardians of Liberty. Though using of marriages had decreased in the decade, the proportion of births to a Guardians of Liberty. Though using liberty as a cloak, these self-consti-

marriage had increased, while the corrected birth rate of every other tuted defenders have not the faintest conception of the meaning of the conception of the meaning of the world. They are endeavoring to do pre-cisely what the men of the Mayflower did when they first established their colony into New England. They would banish every prices; they would proscribe every sister-hood; they would make it a capital crime for any map to acknowledge country had fallen in the interval This is particularly honorable to Ireland, owing to the fact that the same causes which make marriages infrequent necessitate the postponement of many until late in life.

Father Thurston is considering the census of 1901, but the latest shows that the Irish birth rate has advanced statistically and otherwise. Improved conditions have enlarged the number of those who have since the Puritans took up their abode in the vicinity of Plymouth Rock. New England is not now sufficient competence to marry, and there is good reason to believe that with the industrial revival that self-government will foster its young men and women will live and marry and the present may rave to their heart's content, but they cannot stop the wonderful growth of Catholicity. They are simply kicking against the bricks.—Syracuse Catholic Sun. prosper in their own country. It is one of the strongest indictments against misgovernment that conditions could have been such that in 1901 over 32 per cent. of marriageable women were single ; and it is the highest testimonial of Ireland's

purity that its rate of illegitimacy remained, nevertheless, the lowest of all nations. We may, therefore, hope that when normal conditions are restored it will receive the Biblical blessing in its fulness, and its seed shall plentifully inherit the land. America.

CONVERSION

will bewail their inability to deal We learn with pleasure that on the Feast of the Conversion of St. dequately with such a gigantic task. They will feel that they should Paul, Jan. 25. Miss Caroline Daven. have the aid of all people in their port Swan, the poet, was received ineffort to care for these multitudes to the Catholic Church. The cereand in mony took place at the Cenacle, reasonably," Dr. Stires asserts, He New York City, where Miss Swan was confirmed by Bishop Northrop of Charleston, S. C., the Rev. Phillip A. concedes : of these people who, because of their Best, O. C. C., of St. Cecilia's Priory, previous training, would develop better in the Church of Rome than Englewood, N. J. acting as sponsor In a personal letter to us, Father in any other Christian body. All should agree upon this, all should Best expresses his happiness at the conversion of this gifted woman, help to accomplish it. But Rome must help too; must help and not whom he has known and respected for many years. Miss Swan celehinder." brated her seventieth birthday only a little while ago. For years, the when she vigorously protests against such discreditable tactics as some of tone of Miss Swan's verse, and the fact that she chose to contribute so our Anglican brethren employ to de-lude ignorant, bewildered strangers largely to Catholic papers and magainto membership in a Protestant Church. For the rest, it is very rezines, suggested that she could not always remain out of the Church grettable that a man, calling himself a minister of Christ, should descend whose spirit she expressed so admirably in her writings. Her conversion Father Best ascribes to the intercesto such subterfuge as pretending to help the Catholio Church to care for sion of the Blessed Mother of God whose Rosary Miss Swan devoutly her own children, while all the time the purpose in view is to rob the recited in her non Catholic days.-Sacred Heart Review. poor strangers of their one posses sion—the gift of the true faith.

IT'S THE SAME OLD STORY

We. hear occasional expressions

of surprise because of the present wave of anti-Catholic poison that A FRENCH CONVERSION overspreads the country. But it is not at all surprising. It is merely a The following are the musings and repitition of history. Many of the present propagators of religious rannemories of a fallen off French Cathcor point with pride to the Puritons olic, a man of letters, recalling his as their ancestors. If they are desreturn to the Church : 'I arose and that morning—it was cendants of these early settlers then their hate is hereditary, and possibly they are not so much to blame

CATHOLIC NOTES After a week's "Whirlwind Cam-

paign" the Sisters at the Cleveland Charity Hospital received \$297,000— \$47,000 more than the mark set.

Conversions — returns to the Mother Church—are more numerous, by far, in England than in the Uni-ted States. England is fast returning to her first and only true faith.

The Association of Physicians of Upper Bavaria has requested the Government to investigate the cures alleged to have taken place in Lourdes in connection with the pilgrimages made there.

Baptist ministers of Manhattan, Brooklyn and New Jersey voted a few days ago to urge all Protestant churches to copy the Catholic plan of seeing that school children get religious instruction.

A great shrine of ancient Ireland is that of Clonmacnoise, founded by St. Ciaran. Its ruins stand on the banks of Shannon, ten miles from Athlone. St. Ciaran was born about the year 512.

The Austro Hungarian Government is issuing a postage stamp on which the design is Pope Pius X. crowning the Emperor Francis Joseph. It is the first time that the image of a Pope has appeared on a postage

Mrs. Alexander R. Lewis of Metuchen. N. J., the only living sister of the well-known novelist, Frank H. Spearman, who is also a convert to the Catholic faith, was received into the Church recently making the third conversion out of the five children of Simon Spearman of Smyrna.

With about two million of sotermed Protestants, Berlin has in its 68 churches sitting room for only 68,000 worshippers. An exchange says "religious belief is apparently vanishing among the non Catholic people of Germany." This is true. Berlin as far back as forty years was the most non-religious capital in Europe.

In Spain, the solemn entry of a Bishop into his diocese is still observed with ancient ceremonial. It is a triumphal entry. The authorities of the city, mounted on horses, meet him, escort him through the principal streets, and then a grand procession is formed which conducts him in full pontificals to his Cathe dral.

Lady Galway, the wife of South Australia's new Governor, is a Catholic, being a daughter of Sir Roland Blennerhassett, formerly Commissioner of Education in Ireland and M. P. for Galway and Kerry. grandfather was a convert to the Church and a friend of Newman. Her mother. Lady Charlotte Blennerassett, is the only daughter of Count de Levden of Bayaria. She has gained distinction as a writer and linguist.

The Rev. Leonard Allan Corshie. ormerly curate of St. Andrew's, Plaistow, and lately of St. Lawrence's Northampton, has been received into the Catholic Church, and intends to study for the priesthood. In a letter he states that the reasons which led Sunday-I went to weep during Mass him to submit to the Apostolic See at the Cathedral of Bordeaux. In the denth of my soul a sense of imany others to do the same, viz., the

FANCIFUL THEORIES

Many of our modern scientists sanitary enthusiasts, medical and health specialists, seem to have lost sight of plain facts in their zeal to establish preconceived theories. Unhealthy bodies are not confined to the poverty - stricken and so-called weak anywhere, nor to the slums of the largecities. They would probably be found in larger proportions, compared with numbers, among the rich and so-called strong. We can certainly agree that they are altogether too prevalent with all humanity, but if it were true that " no sane mind can be in an unhealthy body" we should have to include in the category many, if not the most, of the brightest, strongest, and sanest minds of literature. art. science, statesmanship and religion, as well as commerce, both present and past. The time may come when a strong, bright and sane mind cannot abide in an imperfect physical organism, but may we not thank God that the time has not yet come?

ALWAYS CHILDREN

In the eyes of God, our Father, and morrow, or at the latest on the next day, he will have no more trifling Mary, our Mother, we are all of us always children ; to them we seem with it. Very likely, too, on the tonever to grow old. Their love for us morrow in question he puts his resolve into practice, with the effect never changes, and even though we have passed out of the years of childhave passed out of the years of child-hood, our hearts are still their de-lowing see him blameless in regard the vindication of our dearest rights

nament have brought suffering and death to the producing workers. Noting these facts they might then realize that a little personal service for the relief of human suffering, disease and overcrowding is of vastly more importance in the world, and of more help to the progress of humanity, than the sentimental gush they are so fond of guoting, can ever ac-

complish. A PROVERB

A pessmistic proverb tells us that the road to hell is paved with good intentions, by which we must suppose is meant a very different proposition, namely, that the road to that place is payed with the broken fragments of those intentions. So, too, for that matter, is the road to heaven, since there was never yet a heaven, since there was never yet a and the case was over. It was estab-saint who did not constantly and lished in public court that the Knights consistently fail in the carrying out of his intentions. But the truer aphorism would be to say that the road to the less desirable goal was paved with good resolutions made with reservations. For the treader of the most precipitous downward path, so long as he knows it is downward, seldom abandons the luxury of decent resolves ; he only grants himself larger reservations. A bad habit seems at first to have so

little hold on the practitioner; he

tells himself, and with justice, that

he can easily break it, and that to-

we would any other job of printing to supply the demand, and while we have no apologies to make for so doing, we do not have any evidence that the oath is one which is taken by the members of the Knights of columbus. We feel sure it would be folly for you to base your defence on

the authenticity of this document." To complete this picture of un-blushing rascality, the writer coolly admits that he has never seen the Knights of Columbus ritual, "and a

had if in our possession, while some-what of a bluff on our part, was based on the fact that we know where it can be had." The Judge in suspending sentence against the libelers, at Mr. Flaherty's request, paid a suitable compliment to the Supreme Knight and his Church and Order, of Columbus take no oath of any kind, but make an affirmation of lovalty to their Church and to their country, which does them credit as Catholics and citizens ; but the confessed liar,

the distributor through all the States of the Union of a million weekly slanders on sixteen million citizens got off scot free, and the next day his foul sheet was selling on the streets of Philadelphia. In a masterly analysis of the

causes of bigotry and its widespread campaign of calumny—which he attributed mainly to jealousy of our growth, indecency's hatred of decency and decent living, the debauching of public morals by a licentious press. and the consequent commercializing of slanderous obscenity-Archbishop

Glennon recently deplored the fact that the laws, while prohibiting libel against an individual, permitted the vilification of the many, the distant and the dead, of a whole State and

The history of the Mayflower con-

tingent is intensely interesting. It demonstrates how tremendously illiberal these people were. They came to this country "to escape per-secution," and when they reached our shores established laws as unfavorable to religious liberty as possibly could

have been conceived. Their "Platform of Church Discipline" was the absolute limit of hidebound intolerance. According an offender is cast out of the church. the faithful are to refrain from all civil and spiritual communion with

Then the "Laws and ordinances" adopted by them were most intolerant. A Catholic priest would not be permitted to live in the colony, and the law said "Whoever can't clear him. self from suspicion is to be banished, not to return on pain of death, unless by shipwreck, or in company with any upon business, with whom they are to return." 'Whatever priest residing in New

England did not depart before Novem. ber, 1700, he was to be imprisoned for life and to die if he broke prison.

Free will was not tolerated, as we find in the following: "Whoever professing the Christian religion and being sixteen, denies any book of the Bible to be the Word of God, is to be imprisoned till the meeting of the County Court, and fined and punished

as the Court sees fit." If the offender persisted he was to die or be banished.

The puritans appear to have had an especial antipathy for the Quak-ers. The law said that "whoever knowingly brings a Quaker or heretic, is imprisoned until he pays or gives security for £100 and carries him away again." The peace loving Quakers, when discovered, were whipped through three towns and conveyed out of the colony, and the law said: "If they return, after three sole, and that law said: "If they return, after three your god son times, they are to be branded with shadows over the letter R on the left shoulder and whipped as before; if they return Paul Claudel."

sense of joy he depth of my soul a began to make itself felt, and I asked myself if it could be possible to experience such joy. For the first time, pagan that I was -I felt-how shall I express it ?-the movement that God causes in the depths of souls that seem so far away from Him. For the first time I recognized

crime for any man to acknowledge

But thank God, we have progressed

what it was then. Now the priest is welcomed everywhere, and in every town and city the Catholic Church is

solidly established. The Puritans of

AID THAT IS NOT

WANTED

Writing in the Churchman, the

Rev. Ernest M. Stires referred to "the millions of foreign-born, who

largely make this city." He asked how the hundreds of thousands who

land each year are to be received and he conjectured that the great

leaders of the "Roman Communion"

this they would speak

There are hundreds of thousands

Rome, we suppose, is hindering

Dr. Van Allen was more frank when he said that adopting the name

'American Catholic Church" would

give them "the best weapon with

which to attack foreign Catholies."-

Sacred Heart Review.

that he is a Catholic.

Thee, O God ! as my Father. "But the gleam of grace that had nenetrated into the narrow fissure of that block of clay that I was, had not yet completed its work. Scruples of the most terrible kind assailed me, and I asked myself, in doubt, if confession and Communion were possible for me. Then reason came to my aid, and I argued that God could

not turn from a soul that sought to reach Him, and in spite of the thorns and serpents that I felt under my feet, I made up my mind to go as a pilgrim to Christ to ask him to accept the sufferings that perhaps some spiritual guides in their ignorance might prevent me from offering.

"I see now the poor little room where Father Michel heard my confession and gave me Holy Commun ion. It was July 7, 1905. Claude was there and he served the Mass. His countenance seemed transfigured as he stood near the sacred chalice I recall the melancholy of that moment, and my memory still clings to the pleasant picture of the vineyard

and its caretaker, and how sweet was the odor of the vine.

"You, Paul, my spiritual father who went off to China in those days of the blistering heats of the Fete-Dieu, know that I have persevered; you know that I have continued to be strong; you know that when many of my faint hearted friends doubted of my fidelity, I wrote my 'Christian Georgics ; you know that the Lord of Cana has blessed me ; you know that I have fixed my tent, that I have established my hearthstone, and that one of my children is your god son held by you in God's shadows over the baptismal font. There he was called Paul, after you,

lack of authority in the Anglican Church, and its perfection in the Church of Rome.

Undaunted by the implacable opposition of the Anglican bishops to the invocation of Our Lady the bolder spirits of the Romeward movement within the Anglican church have founded a special society and publication devoted to St. Joseph whose glories are set forth by the founder, the Rev. A. H. Baverstock, vicar of Hinton Martel. He writes of the Foster Father of Our Lord as being the patron of the dying, of workingmen, priests and of the Cath lie Church.

Miss Katherine M. Nicholl, long associated with the Sacred Heart convent school in Buenos Aires in Argentina died early this month. Miss Nicholl, who belonged to a wellknown Merthyr Mawr family, was the youngest daughter of the Right Hon. Sir John Nicholl, who was the Parliamentary representative for Cardiff for a period of twenty years. General Rice Nicholl, of the Manor House, St. Hilary, Cowbridge, near Cardiff, was a brother of the deceased. Miss Nicholl, who was eighty years of age, was converted from Anglican. ism fifty years ago and since that time has been associated with the Sacred Heart convent.

The Right Rev. Dr. William Turner, Bishop of Galloway, died a few days ago, in his seventieth year. Born at Aberdeen in 1844, the deceased prelate was educated at the Gregorian University, and was ordained in Rome in 1868, and twenty-five years later was consecrated at Dumfries by Archbishop Angus MacDonald. The See of Galloway, founded in 397 by St. Ninian, was extinct from 803 to 1189, and vacant from 1558 to 1878. The modern diocese comprises the whole of the ancient one, together with large portions of the old Glasgow Diocese. The late Dr. Turner resided at Dumfries, where he had his Pro Cathedral church, St. Bene dicts.

TWO

AILEY MOORE

A TALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE TOGETHER WITH MAN STIRRING INCIDENTS IN OTHER LANDS

BY RICHARD B. O'BRIEN, D. D., BISPOP OF LIMI CHAPTER III SHAWING HOW MURDERERS ARE MADE

IN IRELAND

The landlords of Ireland are curious race; they reap what they do not sow, and banquet sumptu-ously on their fellows' toil, but are so insensible to their happy fortune that, far from endeavoring to pre-serve it, their labor is to accelerate its ruin. The geese that lay the golden eggs are destroyed by the dozen; and although every days' ex-perience proves that no hidden perience proves that no easure is to be obtained by the sacrifice, still they kill on.

It is a singular state of things, too familiar to be anomalous, that the great-great-grandson of some fellow who was able to chant a hymn or to who was sole to chain a hymn of to handle a drum stick can make a whole barony sweat out of their lives to drag him along in his car-riage, or starve themselves to feed his greyhounds; and will yet smite, scourge and curse them, unless they pull him along at a pace which human nature is not capable, or minister to him on a scale to which no exertion is adequate.

For our own parts, we are far from disputing the title which pimp, or parasite. or plunderer, may have parasite, or plunderer, may have won from the gratification or aid which he gave to royalty a century, or two, or three ago ;- nay, we are quite ready to admit, that he can transmit his privileges, with the meritorious qualities which acquired them ; but we may be allowed to wonder that he will thrust his claims forward for public scrutiny, and in-sist upon their predominance over ways of heaven and the capacity the earth. "Let well enough of the earth. alone," ought to be, with this class a principium palmare ; for really the community which makes legislators may take it into their heads that hundred years have paid sufficiently for the music of some piper or the diplomacy of some che particularly when the work was done, not for, but against, those who pay for it. We have been thus dreaming

while our eyes are fixed upon a sad but deeply interesting scene, to which the story of "Ailey Moore" at this period leads us.

beg the reader to believe that we play not the nurse to his imagin ation, nor do we essay merely to adorn a tale, while we indite the dark history of human ruin and wrong. Far, far from it. Here we only that of which we are cognizant, from a thousand sources to which the trader in busy romance We have can never have access. We have laid our hand upon the heart of misery, and felt its burning throbs. We have watched the scalding tear of gilt and wretchedness, until it wore furrows in the cheek of youth, and dried up the life of premature We have seen the conflict old age. of passion and penitence, on the wet straw and hard floor to which legalized ferocity and robbery had condemned the last days of gray. haired men, and, alas ! the last and first days of harmless innocence; and while we mingled our tears with the unhappy and doomed children of dependence, we blessed the provi-dence of Him whose law so frequently shields tyranny from vengeance.

breeches, elastic tread, and bold breaches, ensure treat, and order bearing. His companion was hardly middle sized, looked very like a fellow, as the country people say, that had "life thrown after him," he had so little of it. He shuffled on by an effort.

Come on-what the devil is the

"I assure you, sir, I'm doing my best!" was the reply. "Sha asthone, sir, 'mighty manner-

ly the mountain air makes wan-don't id, avic ?" Here he stopped just opposite the hiding place of the man of whom we

first made mention. He turned toward the rock—looked curiously at first it—took a pistol from his pocket and immediately the short, sharp clink was heard, that put it on full cock.

'Stay a minit," said the fellow, as he presented the pistol, but with a voice so changed that no human being could recognize its natural sounds; stay a minit, till I kill a bokogh that's hidin' behind the rock there. "I'll be bound he's a robber, the vagabone; wan av these night-walkers that's disthroyin' the coun-

Stay!" roared the intended victim, in a voice of thunder, and alighting at the armed man's side by a fleet bound, he stretched his hand to seize him. But he at once drew

to seize him. But he at once drew back, looked in the face of the aggressor, and the two men burst into a fit of laughter. "Well, Shaun, Shann," cried our first acquaintance, "you are the d——1! How did you make that voice you had? Faith, I near had you be the threath are backed you."

you by the throath an choked you." "Mighty strong man you'd be, afther my purty bullitt tuk its recreation in your scatther-brain. You're mighty 'cute, ain't you, to go hide before a man's eyes. Oh, you'll soon be fit for a peeler or a justice o'

pace 'You've a gintleman wid you, l

'Yis; this is a friend of ours, mighty brave, courageous young man. He'll rise in the world, I'm thinkin'."

The young man shuddered. "The is Mr. James Boran. As for your name," he added, smiling, "you have so mighty many of 'em that there's no use in tellin' wan.

Daddy Boran's son ?" 'Yis, faith."

"The young priest ?"

"Oh, yis, or the young parson, maybe; Mr. James is in no ways ex-Oh,

"Oh," interposed Mr. James Boran for, in truth, it was the same accom plished gentleman.

Oh, come along, now. If you do your duty we may save your sowl, by ceeping you from Parson Salmer we'll make a man o' you, an that'll be doin' much—won't it, avic?" answered Shaun, with his own sarcastic emphasis. Mr. James Boran bit his lip, and

blushed in the darkness. He then followed the singular being, who will be recognized as the beggarman of the morning. The three men now silently pro-

eeded to the castle-Shaun a Dherl wrapped in his own thoughts, Boran vishing himself or his friends thousand miles away, and the third seemingly sufficiently engaged by anticipation to be indifferent to con-

They came to a turn in the road which led into a borheen, rough, irregular and rutty. Down this they turned, and in a short time they had come to the entrance of the ruin.

Shaun a Dherk paused. H turned full towards Boran, and looked into his face with that striking con centration of eye, which made his glance so like fascination. He laid his chest spread before him like a Far away in the mountain, about his hand on the young man's shoulder; at which the other, of course, trem-

THE CATHOLIC RECORD

earth was almost painfully distinct.

voman by her name-

word.

sight !

dead ?

I curse any one ?

And she paused.

Dowling was unable to articulate

a word. "I'll tell you—Ab, Mick, Mick !— ah, Mick Dowlin'! Whisper—ccme here! Mary, Mary! Oh, shame on here how her

you-don't you remember how her thrue heart used to bound, and the

red blood flash all over her hand

some face, at the name of Mick Dow

you! Whist! Whisper, Mick-shure Mary is dead. Dead! No; she's not

dead ? My curse on any one that says—Ab, God forgive me, why should

Mick," she resumed. "I

curse. Oh, no; maybe

Mary Ryan isn't the girl for

I am a sinner.'

won't

lin'? Och. shame! Go out of m

Mrs. Ryan !"

.....

sellin' your some to the d-l; and, as for th' other affair - " "You said-" I sed you shud thry yer forthin' if she liked you, you should have my arm.

If she liked me ?" lip quivered slightly, and his eye was moist. Poor Mick Dowling was sur-rounded by sweet and bitter memor-Whoy, d'ye think I'd blacken the light of an angel's heart, an' bury her fur ever agen her will, Boran ?" Boran looked vacantly on the in es ; the sweet ones softened his man terrogator.

"Confound the dog," burst forth aun. "What does he think ?--but pledge of a powerful soul. Not a word was spoken until they had passed to the middle of the floor. Shaun. stay agra," he calmly said, subduing his whole voice and manner in an instant, and speaking in the bitter, eering manner so usual to him come along-do your bis'ness-a

good an' honest wan, tho' you're en-gaged in it. Come along." They now entered what might be called a cavern. The room was spacious, furnished with a blazing urf fire and one table, at which an intelligent young peasant was sitting reading some letters. Several others, upon the wreck of human hope and happiness. No word was spoken. ten or twelve, sat on fern, straw, o large unhewn stones, here and there The crackling of the turf o in the apartment.

All the persons present were young, as if nothing should intercept the athletic, interesting-looking men They seemed in silent expectation of the arrival which had just taken place. They all rose to welcome Shaun a Dherk and his companion. 'Fine night, boys," said Shaun er he had shaken hands with those

after he had shaken next the door. "Glad to see ye all to time. That's the way."

"An' yourself," answered two or ree, "that never missed a minit or three, a man.' 'Whoy, troth, I begged my way like a sojur; an', although carryin' so many mouths wid wan," he said, pointing to his arms in his bosom, isn't favorable to the beggin' thrade I got on purty well. I had a long talk wid the new landlord o' Kinma-

carra, ye must know." "Arrah," cried the listners.

Yis, faith, an' I did considherable toward pacifyin' the counthry with Justice Hangall; an' not to be exposin' the saycrets of the state. must end my speech by makin' known to ye Mr. James Boran, a man very anxious to join ye, partiklarly if th

bis'ness is dang'rous. Welcome," answered all. "I have to say that the young master of Kimmacarra will make empty houses and broken hearts, boys," added Shaun. "He has a grate notion intirely of savin' the sowls o' the tinants by Parson Sal. mer's rule. Lases will be wrote accordin' to a man's Bible readin' an' desait, an' accordin' as he's pliable ir sellin' the sowls av his childher."

O murther!" echoed the hearers Yis, faith, an' he'll have substantial men on the land, an' make the farms fine an' big, be my sowl, an' he'll throw down all the cabins an give every mother's sowl a pound note that throws down ihe house

went through her, Mick, and she hadn't a bit to ate. She sowld everyhimself an' goes." demanded the conclave. Where ? "Ob, to a mighty good place-to neaven, if they starve wid patience, to thing, and used to purtend she ate herself, when she fed her little brother an' sisters-the brave little

be sure; to the poorhouse if they ike, or to cook landlords, or to the A sad day for Kinmacarra," said

all. An' a sad day for the man that

makes it so," said Shaun, while his broad brow bent and his eye lashed the fire of his bitter feeling. But the bis'ness of the night, said the young man at the table ; and

he rose up as if even additional life had just then entered his frame. He was a fine young fellow, too ; ome one or two and twenty years he had seen. His eyes and hair were

bis'ness of the night-dark, black, cursed, ought to be the end of the man that killed the sowls an' bodies of the craythurs God put in his power. He may as well say his death prayer that won't sthrike home when sint upon this araand," and he took the finely mounted pistol from his pocket. "May the Maker of the pocket. "May the Maker of the land an' say sthrike me here and hereafther; may the livin' spurn me an' spew upon me, an' the dead wither up the green grass in my way. Oh, curse on me !" he cried with dread ful energy, kissing at the same time the barrel of the instrument of death; "curse on me if I would not kill him, at the foot of the cross of the Lord the man that wud go back of his duty!

-it was said that within one month the journey where justice raises up she had grown gray. Mick Dowling held her by the hand—indeed, almost supported her. The firmness of the preceding half. hour seemed a little shaken. His his arm.

Amen." Pardon, Shaun," said Mick Dowling, rising up. "This ought to be my place. Skerin has killed my love, and broken my heart. I am for the road.'

No," replied Shaun.

" I ought," said Dowling. "It cannot be," said Shaun. "You hood. The tear of a good heart is no the message of weakness, but the are the first man to be suspected. You will live to do some good; here you would die almost for nothing. But I don't care for life."

Your friends are the best judges woman was accommodated with the only chair possessed by the gathering, and Dowling stood behind an' - you've sworn. Stay, boy's, there's one who must do his work. My reason no man here will ax ; 'tis a good wan. I never desaved you. Come here, Mr. James Boran ; come, She, the widow, was very poorly clad—was pale and emaciated. Her hair had escaped, and hung dis-hevelled on her face. Her head fell upon her breast, like one who had sir, you are the man to kill the Crom-wellian Skerin." ' Me !"

lost all memory. The young man came closer. Every eye was bent "You. An' look-your life is gone as Mary Ryan's, if the murdherer be not executed before to morrow's midnight. I'll point the place—an' among the dead—I'll be there to

watch you." TO BE CONTINUED

THE WAITING

roses and honeysuckies and sweetscented brier are dead. The un glazed windows gaze across the glen like sightless eyes. The yellow walls resemble a tear-stained face from trickling moisture of moldering thatch. Grass-rank and soddengrows on the threshold and adown the winding avenue to the river's bank. Weeds have choked life from the shy pansies and tender violets. The once neatly-clipped hawthorn hedge is prickly and unkempt. The garden is a wilderness. Desolation meets one at every turn-desolation and sorrow, and the mute reproach of dead things, as if the very wallsnature even-mourned for her who once walked there, and now is no nore.

Fair to the eve she was, and fair of soul, too. Soft were her eyes of hazel, beseeching as a collie's, tender as moonlight on a balmy September night. Slender and stately her figure: gentle her face, shaded with nut-brown curls—gentle and softly rounded as a child's, albeit twenty ummers had passed over her head Sweet and gracious in the glory of her dawning womanhood ; sweet as the roses she touched so tenderly, so Dan Clune first saw her as he passing by the way and stood transfixed at the sight, even as a hero of the Fiana might have been at first

sight of the woman of his dreams. In the neighborhood of the cottage Mary Mrs. Grundy had not as yet even is near me; an' oh, she could not bear a curse—you know been heard of. Formal etiquette had not yet taken the place of kindly hospitality. Suspicion of the stran-ger would be refused a place in those my darlin', our darlin' Mary? But, Mick, she got so pale! the cowld hearts of rare metal. If Kate blushed as she looked up from her flowers on hearing the handsome "God save you Miss !" stranger's : was merely the blush of innocent fellow you loved so, and the bright-eyed colleens. Mick, acushla, Mary youth prompted by the kindly hought.

fed 'em all, an' watched 'em in the "God save you kindly !" she and fever. Cowld an' lonely — cowld an' lonely, an' hungry was the girl that loved you. They said you went to swered modestly. "The day is hot," Dan affirmed

thirst in his eyes-thirst of the soul England for your hire. An' Mary was glad you didn't see her in her which no nectar compounded want. Mick, darlin', come here to me. I

"It is surely. You will take a bowl of milk—goat's milk only have we wronged you. I thought you wouldn't do for my heart's life. Gi' me but it is rich and thirst satisfying." she said simply. "Thank you kindly, Miss," Dan re

Och, how she laid out the angels plied, taking a step nearer the river' an' she pale an' wake herself! An' how she laid 'em in the green churchedge. "Maybe you will come in and rest

yard, when I warn't able to lave the while you drink," the girl went on, noting the stranger's fine, manly figure and measure of good looks, as girls will do, and have done ever since Eve stood entranced at the sight of her mate wons agone in the

looking at Kate, in hopes that she would assist bim in solving a riddle created almost in that instant within his own brain—towit, on what pre-text could he renew a visit to the

text could he renew a visit to the cottage. Slowly he sipped his milk. Quickly, to him, the bowl was em-tied. Unwillingly he departed, leav-ing his blessing and his thanks. But within a brief spell Dan solved the riddle. He came again - not once, but often. On one pretext or another his tall form darkened the deorway of the cottage almost mathe

another his tail form darkened the doorway of the cottage almost week-ly. To day it was a straying heifer he sought. The next week a distant relative, lately discovered, lay ill a league beyond. In time he gave no excuse, and suspicion took up a per-manent chode in the mideric manent abode in the widow's eyes Sometimes he rode a mountain pony; oftener he came on foot, or which occasions he tarried long — too long

for the widow's peace of mind.

In those bygone times afternoon ten had not yet come into fashion, but there was abundance of buttermilk and laughing potatoes, and oaten bread and fancy griddle cakes made by Kate's own delicate handsat least Dan thought them delicate at least Dan thought them delicate, because they were so white and soft and slender; but, in reality, they were strong, capable, and willing. The neat aspect of the cottage, both inside and outside, was traceable to their tireless industry. Neither the dibles in the cade on the delicate edibles in the garden nor the flowers peeping through the hedges, cling ng to the cottage walls, or clustered around the porch, would have ar-rived at such luxuriant growth were it not for her energetic weeding and noeing and training. Dan never saw her at work, for the very simple reason that while still very young she had learned the art of good housewifery-or, perhaps, she was a born housewife The sun and sh were on the best of terms, and directly that luminary peeped in at her uncurtained window every morning, the girl was wont to jump out of bed so as to keep pace with him. In this wise she had her day's work finished and her second toilet made about 11 a.-m., a line of action many house-wives in Ireland to day might copy with advantage. If Dan called early in the day, Kate always had leisure to devote to him. If the afternoon witnessed his long, swinging, eager stride adown the winding road, she was never too busy with her flowers to note his coming, even while yet some distance away. Altogether he had not yet dared to voice his love, the gladness in her eyes and the soft blush mantling her cheeks told their own tale, to the joy of the man's heart and the sorrow of the mother's.

Thus the months went galloping by drawn by love's chariot, until Dan could possess his soul no longer, and was perforce obliged to lay his hopes and wishes before the widow and her daughter. Kate's heart was singing glad song. Almost from the first she had known what was in her lover's mind, and had but awaited his words to voice their reciprocation; ut, for the widow, the tale had a very different significance. To her t meant loneliness and sorrow-the severance of the one tie left to her on earth. Dan wasêa younger son, and beyond what he could make by what is locally called "jobbing," i. e., buying cattle and selling them at a profit, he had no visible means wherewith to keep a wife-not to mention such a trifle as abouse to shelter her. If be married her daughters severance was bound to follow, as she had no intention of sharing the cottage with son-in-law. A half-spoken wish of late's anent the latter solution o the difficulty, was flouted angrily.

"A man should work for his wife and shelter her, too," she said fiercely, tapping her stick on the earthen floor to emphasize her words. doubt. All I'm wanting is Kate's promise to wait for me while I'm workin' for the home," Dan retorted

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It is a hard condition, ma'am " Take it or leave it my son." "Mother! Mother," wailed Kate wringing her hands in anguish.

"There be men with the gay laugh and light heart who kiss a maiden and forget, and there be men with the deep heart who remember always If your Dan is one of the last, you won't have to wait, asthoreer. A mother's right is to save her child from sorrow," the widow answered anmoved.

So the lovers parted, for prayers ntreaties, and tears were all in vain, Mrs. Casey was adamant. The next week Dan sailed, and half a small silver coin suspended from her slen-der white neck was all the visible token Kate Casey had of Dan Clune's ove. Dan got a job the day he touched

American soil, but he was used to farm work only and soon left the city for the wild west, where cattle ranged and oxen ploughed, and men worked like slaves half the year and froze the other half. His wages were high, but so were his expenses; and with the utmost frugality, each yearand found him so ill-equipped in a monetary sense, to return to his love, that he put it off yet another year. At first he was sorely tempted to break his word to the widow, but in time self restraint became a set habit and although his love abated not a whit, Kate began in some strange way to recede from him as the long silence closed around his heart. It was like being in some strange, dark prison, although the prairie breezes blew around him—this ceaseless longing for the news of her he dared not ask for, until by imperceptible degrees, she became lees and less human and more and more a dream maiden. 'As Beatrice was to Dante, so Kate Casey was to Dan Clune-a vision leading him to better things, forever purify-ing his path with a tender bond of a weet memory, but as far from him as the stars. As the years went by he ceased to long as mortal men long when they love, although he though of Kate always, and other women were to him as if they were not. Gray threads began to mingle with his raven locks, crows' feet left a net-work of wrinkles around the once merry eyes the mobile mouth be came set in stern lines, the shoulders drooped with the weight of an inde-finable sorrow ; still he worked, and he said each year to his own heart: "For sure I will see her next year;" but the next year came and went even as the last, for the red gold (that was to make a rainbow bridge across the Atlantic on which to journey to the land of love and happiness, accumulated slowly, slowly.

He was approaching middle age and still dreaming of a cottage embowered in roses, and a slim, youthful maiden who was now half saint, half woman, when the unexpected happened. The master, whom he had served so well and faithfully, died in the full ness of time, leaving Dan a large share of his worldly possessions. On hearing the good news he felt as dazzled as Rip Van Winkle after his twenty years' nap. He woke from his dreams, and the years were but as one since the day he left the cotas one since the day tage, vowing eternal fidelity to Kate Casey. Age suddenly fell from him like a worn-out garment and he felt as light hearted and giddy as a boy in his teens. The next week the angry waves of the herring pond were seething and boiling around the gallant ship that bore him back to love and life. Too eager to get to his journey's end, he tarried not a moment when he landed at Queenstown and chafed much at the cross country journey, which necessitated so many changes he said to himself he would have made Gurthiniska in less time had he essayed to walk it.

communings of the souls that spoke in their common feeling. Even Boran caught the contagion of sympathy, At length Shaun called the poor The cottage is roofless now. The She started, looked up, and around from face to face, but did not seem to recognize any one. Her head was falling back upon her breast, when Dowling presented himself. Him she examined curiously, like one whom

the

he should, but could not, call to mind. After some time, her look of child like wonder relaxed—her eyes began to fill with light. She started up, and seizing Dowling by the arms, "Sit down, Mrs. Ryan, sit down you are wake an' worn ; sit down, and remember you're with your friends an' neighbors," said Shaun a Dherk

old castle, one of those strongholds of the sixteenth and seventeenth centuries, which stand like the milestones on Time's journey, marking the distance he has travelled. It is not all a ruin. The basement apartment, or whatever it may be called is still protected from the element by the massive floor on which, in times of yore, the rude chieftain rioted in conscious strength, on feudal offering or rich rapine. gateway crowns a ditch still deep and often filled with water, and is built up with loose stone and mortar, except one narrow entrance hole. Above the string course, window after window, or rather apertune after apertune, look down the eyeless socket of a monster skeleton upon the rude rocks below.

To this ruin, to which the peasant would hardly venture a hurried glance as he passed by on an evening, some men, one by one, and at considerable intervals, had for some time been directing their way.

It was in the twilight, nearly night. The sheep started, paused, and flew; the oxen lowed : and the wild birds rose from their restingplaces by the rocks, and screamed as the echo of footsteps disturbed their repose. A sharp, strong wind hissed through the herbage, poor even in summer's richness, and heavy dark voung moon. A strong heart and heart; from the mother time bore you, head would feel solemn on such an you to the poor girl that trusted you, you made nothing of 'em all, only for you made nothing of 'em all, only for in the midst of such a clouds hid the first glances of a scene.

An athletic man, rather comfortably clad paused and listened for a moment—looked towards the castle, and then slowly surveyed the country round. After a few seconds, he started. Some one approached. He cleared the small hedge at a bound,

And was immediately hidden by a wayside projecting rock. Not one—two men advanced to gether; one a little before the other. He was a heavily-formed, muscular figure, with body coat tightly fitting,

a smart hat lightly worn, knee-

bled from head to foot. "Pshaw," said Shaun, "what are ye afeared of? We're come to the spot where ye'll do th' only good

ction of your life, bar'n the lavin' o' college. Don't start, avic." He then looked around as if mus-ing, still, however, keeping his hand on Boran's shoulder. At length, again looking him full in the face, he

James Boran-a bad man ought to have an iron heart, a heart like the castle rock there; the child will play about it, an' 'twill dash out the prains of a bodhagh, and look all just the same. Now, James Boran, you're a bad man and a coward. an' that's a ery poor commendation." Here Shaun turned to the third

party, and told him to pass on.

You are in my power, Boran," he said, "and in more ways than one, you know ; your life is on your conduct this evening."

"I'm ready. I - have not followed you here twenty miles for nothing. "Bouldly sed, Mr. James-bouldly

sed. You did not, sure enough, fol-low me here for nothin'. Murdher! if I gev you up for the mane low robbery I caught you in, or for the forgery, or exposed your dirty talk wid the parson, or-come herethe ruin done on the widow's only child. Ah, Mr. Boran, you may have many a face, but only one bad, bad heart; from the mother that bore your stomach an' your dirty ways. No, it wasn't for nothin' you followed me. You followed me for your neck for your name, for your vanity an vengeance—an'," he softly added, "for my pistol. Ha, ha—faith 'tis thrue enough, 'twasn't for nothin' you followed me."

"And are all your promises forgotten, Shaun ?" half muttered the writhing victim. "Are these the—".

'Och, see how he does thravel, ejaculated Shaun.

"Why, you omadhawn, I'll make you rich enough to save you from

Amen !" was the universal re joinder.

"Wasn't the widow to be here? said one of the men, addressing the young person to whom we have referred, as introducing the last con versation.

She was, and she is," answered the person appealed to.

Whereupon he left the room. "Poor Mick!" said Shaun a Dherk.

'twas a sorrowful day to you !"

"Thrue for you," replied a man with an accent which marked him as having come from a distance. the colleen well, an' him. know'd The sun never shone upon two more ikely made to make one heart an home They looked in one another' face as if their life 'ud mingle, an their souls come out to kiss one another. An' then they hard the Sunday mornin's blessed, peaceful mass, and you saw 'em kneelin' side by side at the time they done the Christmas an' Aister duty! Well God is good, an' Mick Dowlin' will

have pace and the Ryans will have instice vet.' "Hush !' chimed the company

with the feeling so characteristic of the Irish peasant. "They're comin." And just then there tottered across

the threshold a woman not old in years, though her hair had whitened

lop of straw! An' how pale she came an' havin' no fire, no light nothin' only the cowld, cowld wather ! Where was I? Mick, did Mary die, die of starvation? No, no : 'tis a lie! We owed no rent! 'Twas the other man-his name was in the lase. What ! turn me out-turn me out--out o' the house my father built-where the father of my childher loved me first, an' died ! Turn me out-out of the place that all the labor o' the livin' and the dead is growin'! Turn mean' Mary, an' all out to die in the ditch ! Ochone, Mary-she lay down! Oh, may the curse of the great God, and the vengeance

pardon for the sake o' Mary.'

She looked around wildly.

of His Holy Mother-' In a paroxysm of agony the widow Ryan fell upon the floor.

Well, men," calmly spoke Shaun a Dherk, "who is the man to kill Skerin? Who puts the hand of justice upon the neck of the murdherer ?

He pointed to the woman, and looked round upon his companions. Simultaneously all called out,--I! I!I!

"No, it must be the work of wapno more. Listen, now - I know his road to-morrow. I know where he is to be to morrow. I know where he is to be to morrow's midnight. I could dhraw his shadow upon the ground this moment. A man'll be

there wid a gun that never desaived a man's hand. He can put the muzzle a'most to the villain's neck." Hurra !" cried the excited outlaws

The graves of three innocent children, and a noble neighbor's childthe broken heart of the poor woman that's lyin' afore ye, will be in the

"Fear, nor mercy, nor the dead, nor the livin,' won't turn yez from

" Kneel down around the mother o' the dead, an' join hands by the blood

They did so. "Now, may the red curse of the Lord brand the sowl of the coward that, sent to do this deed, pauses on

garden of Paradise. "I would be more than thankful vith equal spirit. "Oh, I'll wait for sure, Dan! Don't Miss," Dan answered, doffing his cap be frettin' at all about that," put in involuntarily, and tripping lightly Kate. over the stepping stones to the girl's "And where and how may you be side.

As he stooped his broad shoulders intendin' to work for my Kate ?" interpolated the widow. to enter the cottage, a woman-old Dan looked at the twain, the emand feeble, with snowy hair and bodiment of perplexity. Although for weeks his mind could hold no snowy lace cap—bade him welcome, but her looks belied her words. Her thought save marriage with Kate, face was tense, her eves eager with the need to find a house to tarry in suspicion. Kate was her only daugh after that happy event had not troubled him at all. With the widow's eyes looking fiercely into his, ter, the child of many prayers. Alone, the twain had lived together since the fever had untimely carried a speedy decision on the matter was off a husband and a son many years necessary. "I'd better try America. There before. Handsome young strangers found no more favor with her than isn't much chance for a man in this

the susceptible young farmers around, who sighed at a glance from Kate's country," he replied weakly, discerning economic salvation no nearer soft eyes, and mooned along the river's bank on summer evenings in than the other side of the globe, like many an Irishman before and since. hope of a nod or a "God save you!" from her ripe young lips. voice was strange, Kate's voice strung

"Thank you, ma'am; and God save all in this house!" Dan replied as he seated himself on a creepy stool, which always stood in the rose embowered porch.

"Have you came far ?" the the widow sarcastically. Her faith in men was not of the strongest. queried, anxiety in her tone. "Over the hills, ma'am, from S-

" I give you my word-my oath that I'll come back when I've earned enough to keep Kate in the style she Dan replied, meekly endeavoring to keep his eyes from straying from her wrinkled face to the young vision who stood obediently beside her has every right to expect," he said humbly; but there was anger in his heart, which he suppressed for Kate's mother's chair. "Ah !" she ejaculated with a sigh

sake. He was not of the men who of relief. Suspicion was dying. S- was a long way off - many make promises to break them. "I take your word, Dan Clune, and eagues, if this too frankly admiring Kate will wait till you come for her stranger abode there, he would trouble neither the cottage nor its on one condition," said the widow. An' that condition, ma'am ?" "That ye have no letters coming inmates often. "It is a hot day," he affirmed, backward and forward between ye. You'll be giving your mind all the better to your bit of work if the long-

hoping to gain her attention. You do not walk so far often ?

she queried irrelevantly. "I have never been in these parts

your heart, and there is no way of satisfying it but bringing the money before, and I may never have an excuse to come here again," he replied, home for the wedding."

"An' that I'll do, too, without a

part to meet no more.

"Ah! he'll come back," chimed in

ing to see Kate is always-always in

Arriving at the wayside station as the shadows were lengthening, he chartered the only jaunting car ply ing for hire there.

" Mrs. Casey's—the widow Casey's of Gurthiniska," he said.

"Casey? Never heard the name. sir," the jarvey answered, rubbing his poll in some perplexity. "Gurthiniska — up by Thobair

Surely you know that way?" "Ach! I know the way right. enough. 'Tis the name I'm trying to call to memory, sir."

"Never mind the name, then, but jog along. I'll soon find the place I want," Dan said with a proud smile, a mental picture of Kate standing by the river or under the flower festooned porch in all her youthful grace presenting itself to his inward

Yes, un that road : the cottage is just by the river. The garden runs down to the water's edge, and the

avenue-" Dan began. "You must be makin' a mistake, 'But you'll come back, Dan?" The sir. There is an ould fallen house up to a note of wild misery, with the sudden fear that she and Dan might where you say, sir; but naither a garden nor yet an avenue," inter rupted the jarvey.

" Drive on man." said Dan testily. feeling, but refusing to believe, that he had just had a severe nervous shock.

"I tould you so, sir," the jarvey began apologetically. He was dimly aware that his fare was suffering some sort of torture by the strange convulsive working of his face.

An old woman, hobbling along with the aid of a stout stick, stopped to eye the stranger and incidently glean any stray bit of news.

"'Tis Miss Casey-Miss Kate Casey. She lived a short time ago with her mother-the widow Casey," Dan said, half interrogatively, half in monologue, his face asher white.

"Ah! sir, maybe you bees the young man that left her here years back, with a promise to make money an' marry Kate?" she queried.

man's mind! "Yis, yis, yis." your road ? No, no, no."

o' the murdhered."

FEBRUARY 21. 1914

"Yes, woman; my name is Dan Clune. I have been away but a little while—just a few years. Where is Kate Casey? Why did she leave the cottage?" he said impatiently, "Wisha, asthore! an' you never knew, I suppose. The mother ailed

knew, I suppose. The mother alled the spring after you went, an' that year it was God's will to take her, leavin' poor Kate alone an'-" woman, where is she?" he in-

"But woman, where is she?" he in-terrupted. "Oh, wishal God be good to you, As I was sayin,' the mother died an' the poor girl wouldn't leave the ould place, but she was gettin' pocrer and poorer, an' the neigbors ud be helpin' her a bit—kind they were—but sure we're all poor around here an'---" "But way good woman L don't

we're all poor around here an'—" "But my good woman. I don't want all this history. Tell me straight where Kate Casey lives at present, and—" "Oh, Wisha! God be good to you, poor man. She used to talk about

you and say you wor comin, back an' the big bag of gold at you," she in-terrupted again. "I have come back. In pity tell

me where is she?" "Oh! God help him! She is above

the stars these nine years. She'd be smilin. in her pretty way when the consumption first attacked her, an' when the gray hairs began comin' she'd be pluckin' them out, saying she would not be an old woman when

Dan came back, an'-The crack of the jarvey's whip startled the gossip to silence. Look-ing around she saw he was driving k alone. The returned exile had disappeared whither she knew not: but, had she not feared the ghost with which popular superstition tenanted the ruin, she might have tenanted the ruin, she might have seen a man, bowed in agony, on the grass grown flags of the porch where he had spent so many happy summer days more than a quarter of a cen-tury before. "I kept my word to the very letter,"

he sobbed brokenly to the silence. But the sun hid his light in sym

pathy, and the shadows of night spread gossamer wings of pity over him, and the stars came out and blinked their sorrow; and in the stillness he thought he heard a rush of gentle wings and a voice afar murmuring: "One above alone can give you back what you lost in striving to gain;" and a peace stole over his soul —a peace which was neither of to day nor to-morrow, but of eternal years.— N. F. Degidon, in The Catholic World.

POPE ADRIAN IV. AND IRELAND

Question-Will you please explain in Truth if it is true that Pope Adrian IV. composed a Bull giving permission to the King of England, Henry II, to invade and make war on Ireland and thus giving Ireland, so to speak, to England?

J. F. D., Fort Wayne, Ind. Answer-Perhaps our inquirer has been misled by some non-Catholic St. Patrick's Day orator or some "historian" of the Rev. Mr. Gregory type, a prominent Orangeman who furnishes daily tid-bits of history to the readers of the Hearst papers. We give a detailed reply in the fol-lowing able article of Daniel J. Dwyer written for the Worcester Messenger. Now that the sects have taken up St. Patrick, and claim him as one of their own Mr. Dwyer's scholarly paper is of more than passing value and should be carefully read and preserved by readers of Truth.

Few incidents in Irish history have been the cause of such widespread and scholarly discussion as the suphim and his supporters to designate a "Synod of Irish Bishops," but the Bull of Pope Adrian IV., by which that Pontiff is supposed to have given permission to the King of England, Henry II., to invade and make war on Ireland in the latter were very particular on such

brensis, a servile courtier of Henry. While there were many venal penmen at the time who were adepts at such forgeries, it is presumed that possibly Cambrensis, even among English historians, is now generally discred-ited, as his many and odious calumnies against the Irish people, stand ex-posed in bold relief. attempts to secure the Papal sanction for his invasion and war on Ireland, shows how much he knew of the shows how much he knew of the loyalty of the Irish to the Holy See, consequently their religious lives; and if he could convince them that such a Bull were genuine, then in-deed it would have been an easier matter for him to rule Ireland. osed in bold relief Henry II. was the last monarch on

earth who could expect any favor from any Pope. His character in his but little sway in Ireland, and that for four hundred years afterward, all the power of the English monarchs did not avail to give them much real authority beyond Dublin. He not alone attempted to destroy all religion in England but by his example he would destroy all morality. He was practically the murderer of the saintly Archbishop of Canter-bury, Thomas a Becket. His nature was so ferocious and cruel that on one occasion when a page brought him a letter he was so enraged that he attempted to gouge out the boy's eyes, and would have succeeded but seal of England, presented to Pope John XXII., by William of Notting-ham, Canon and Precentor of St. Patrick's Cathedral, Dublin that the for the interference of those who were present. He led astray the betrothed of his own son, and it can be said that he stands out prominently the Irish, "They assert that the King of England, under false pre-

as one of the most depraved men in all history. The role of forger was a small one for him to play. opinion is commonly held by them." Thus we see that the Irishmen of Henry landed in Ireland in 1171. Some years previously he had sent a number of Norman-Welsh adventur. ars there, who were to side with the expelled King of Leinster against the national Monarch. The Leinster King, Dermot, had a large following at the time, as must be readily seen. The adventurers had made some conquests, and Henry felt safe in going to Ireland with a fleet of 400 ships ties and 10,000 mail clad men. It seems he made no headway, however, and English monarch in any document ever sent to any of the Popes, ever mentioned the Bull of Adrian, and went back to England shortly after. During all the time he was in Ireland, five months, he never men-tioned the Bull, and it was four years no Pope has ever been known to indorse it. afterwards that he made it public. Then, having landed in the city of The original Bull is nowhere to be is admit that the who have written of it admit that the only "trace" of it to be seen, is a copy, that of Cam-brensis or Matthew Paris, both Eng-Waterford, Ireland, he called a select coterie of his own, which he called a synod of the Irish bishops. They were undoubtedly, all men of foreign birth, but as he had captured Water-ford, it was an easy matter for him lish. good care that no Pope knew of his pretensions to have received a Bull

pared to accept the Bull, which they are said to have done. The Irish bishops had no part in it. There are various accounts as to how and by whom the Bull is said to have been forged. Early English accounts are conflicting, but all agree at this time that its style as we now have it, from the copies of English writers, is entirely different from

that which would be adopted by the Pope in any such document. An instrument of such nature would have to go through a very solemn process and the names of a number of Cardinals would have to be signed to it. But this does not seem to be the case in the supposed Bull of Adrian. from "copy." Again, it is supposed to be signed by Adrian at Rome, when it is known that at the time of the signature, he had not been at Rome for a long time before or after, the troubled state of Italy at that time,

making it expedient to repair to places far distant. Henry was just the man to see the chance for advantage of a fortune, of such a nature, and those were times when such forgeries of papal signatures were frequent. While the pretended Bull gave as

the reasons of Henry's invasion the disturbed state of Ireland, it is significant that such a disturbed state did exist at the time of his invasion, but was not in evidence at the time of Adrian IV., that Pontiff having died sixteen years before Henry read the Bull before his selected audience at Waterford and which it had pleased

THE CATHOLIC RECORD

CANADA AND HOME RULE

MR. ROBERT SELLAR'S MISCHIE. VOUS INTERFERENCE CRITI-CIZED BY PROTESTANTS

We have received from the Irish Press Agency a leaffet which will play an important part in the Home Rule discussion in Ulster. Mr. Robert Sellar of Huntingdon, Que., gave the Orange faction at home consider.

We find, however, that Henry held

During his lifetime Henry to

from Pope Adrian. Rome was kept completely in the dark as to that

document, and it seems to have been

used circumspectly in Ireland, where,

fortune to have studied on the sub

ject, there is one who, without giving

his reasons, say there is no doubt of

the genuineness of the Bull of Adrian, yet he admits there are

great scholars who deny its authen-

ticity. I have seen similar incon-

sistences, or just as absurd among others who have championed the

The profound investigators

recent years point to it with emphasis

as a pure forgery, common enough at

the time. Henry's character should

There is no attention to deny it by

impossible alyzed.

Ireland.

spurious Bull.

choose.

to be thoroughly

We find in a manuscript of the able misinformation in regard to confourteenth century in the Barbarial archives, quoted by Cardinal Moran, a letter from the Lord Justiciary and ditions in the province of Quebec and the Orange faction scattered it broadcast in the shape of leaflets the Royal Council of Ireland, for amongst the Protestant Nationalists. We considered it our duty to write to some distinguished Protestants in Canada asking a candid and truthful presentment of the facts. This omplaint is made to the Pope of matter has been issued in leaflet form by the Irish Press Agency and tenses and by false Bulls, obtained the dominion of Ireland, and this we take great pleasure in publishing it this week. The leaflet reads as follows:

Some attempt has been made to prejudice English opinion in regard to Home kule by reference to the case of Quebec. A pamphlet has been circulated called "Uister and any Pope reprimanding the Irish people for their unswerving hostility to English rule in Ireland; on the contrary, we find important instances where the Popes sent men, arms, and money to Irish patriots in the Home Rule-a Canadian Parallel," by Mr. Robert Sellar, who is described as being a Canadian equivalent for the late Mr. Kensit. But, without going into Mr. Sellar's credentials, it field to regain their rightful liber. Significant too is the fact that no

is well to print some opinions from leading Protestants in the public life of Quebec, which have been collected by Senator Thomas Coffey, one of the many staunch Irish Home Rulers who are prominent among Canadian politicia

The first of these is the Honorable Sydney Fisher, a member of the Church of England, a graduate of McGill University, Montreal and of Trinity College, Cambridge. He represented the constituency of Brome in the Province of Quebec and was Minister of Agriculture in the Canadian Liberal Government from 1896 till 1911, and he writes as follows :

4 Range Road, Ottawa, November 27th, 1913. Dear Senator Coffey,

as we have seen, it was recognized as a forgery. The forgery has done considerable campaign work in anti-clerical propaganda, where it was I waited to answer yours of Novem ber 2nd until I could look up one or an two matters. Perhaps you noticed a little while ago that Mr. Bonar Law From the impartial description of in a speech referred to the feeling in the character of Adrian IV, given by regard to Home Rule in Canada, decontemporary writers, and those of later times, there is no room to claring that it was not by any means unanimous, and making use of a reference to Ontario and Quebec in doubt the genuine goodness of that Pontiff. Every authentic act of his the Canadian Confederation. He said in effect, "How would the Cath-olics of Quebec like to be under the shows him to be one of the best, most fearless and humane rulers. Born a poor English boy, and raised Protestants of Ontario, or the Proto the highest authority on earth testants of Ontario under the Cath he knew how to sympathize with the olics of Quebec ?" I need not point just, and his firm disposition in putout to you what a misleading sugting down the power and pride of tyrants, was one of the great features gestion this is. There is no analogy between it and the condition his life. He knew Henry well Ulster and the rest of Ireland. If and never indorsed his course towards there is any example in Canada for Among the writers it has been my

the situation in Ireland to-day it would be that of the Protestant English speaking minority in the Prov ince of Quebec. Ireland is a local entity, just as in our Confederation Quebec is. A vast majority of the people in Ireland are Roman Catholics so they are in Quebec. There is the Protestant minority in each case, probably the richest commercial part of the community in each case paying the bulk of the taxes, having less influence numerically in any influence numerically in any

Catholic authors from any question of expediency in favor of Rome. Judging from this analogy our exbeing a question of faith or perience in Quebec is emphatic that Ulster need fear no oppression. It morals, it does not enter into the discuss it from any point they

in the majority, the Protestan schools are the Public schools, an Catholic schools are separate or dis-sentient. Where the Catholics are in the majority, Catholic schools are the Public schools and the Protestthe Public schools and the Protest-ant schools are separate or dissenti-ent. By reason of the influx or over-flow of Catholic population into some of the Protestant municipalities the relative numbers in these municipal-ities have changed and the Catholics to day are the majority, and the Catholic schools have become the Public chools and the Protestant schools which before were the Public schools have become the Separate schools The same might have occurred, and I think in one or two instances has occurred, where the Protestants have invaded the Roman Catholic municipalities and the Protestants schools might have, or have become Public schools and the Catholics changed into Separate schools. The two religions are on an absolutely equal footing. In the province of Quebec we have had an additional difficulty of language, most of the Catholics being French speaking and nearly all the Protect speaking and hearly all the Protestants English speaking. This difficulty does not present itself in Ireland. With it, however, and all the fears expressed at Confederation, no difficulty has arisen. The Roman Catholic French majority has shown itself year generation. itself very generous. It is not at all an uncommon thing where the popu-lation is mixed, and the Protestant English in a comparatively small minority, for the French majority to elect an English Protestant to public office, mayors of towns or cities, Members of the Legislature and Parliament, and it is only occasion ally that appeals are made in such ctions on the ground of either religion or nationality. To my mind no more perfect analogy could be cited for the condition in Ireland, and it is an absolute proof that Ulster deed not be afraid. I had some thought of writing on these lines to the Times, in reply to Mr. Bonar Law's analogy drawn from Canadian affairs. I did not do so, because I think, in a general way, it is unwise that Canadians should enter into a discussion of the local political affairs of the United Kingdom. If, however you find that misrepresentations are grace of God in conversion last year being circulated in Ireland as to the condition of affairs in Canada, you conversion is to be trebled and quad are at liberty to use what I have here written in any way that may best correct these misrepresentations and to use my name as the author.

I am very glad to be able to answe you thus at some length, I hope not too long for your patience

Yours very truly, SYDNEY FISHER.

A further communication comes rom Mr. E. T. D. Chambers, who is Lay Secretary of the Anglican Diocesan Synod in the Province of Quebec. Mr. Chambers, who is now a promin ent official, cannot take any part in any political controversy at present, but he has authorized the reprint of a letter which he wrote to the Tor-onto Globe in April, 1905, before he became a member of the Civil Serv.

The subject in discussion then was the position of Roman Catholic minorities in Manitoba and the North-west territories. Mr. Chambers pointed out that, in the Province of Quebec, the Protestant minority had the full enjoyment of Separate schools and that this privilege had been claimed for Protestants at the time of the Union under the North America Act. He pointed out, therefore the inconsistency involved in refus-ing to the Roman Catholic minority local legislation, in the3North-west those privileges which Protestants had insisted upon domain of Papal infallibility, hence Catholic writers feel entirely free to federation debate some of the repre-a detail of instances by which the Canada they were entitled to full consider-Quebec expressed fear that their interests would be jeopardised in the local legislature of the Province. ation from their Protestant fellow citizens.

"The English speaking population of the city of Quebec—English, Scotch and Irish combined — numbers slightly over 10,000, out of a total of about 75,000. Yet the electors return 9 English-speaking aldermen to the Council out of a total of 30 or nearly one-third, although the Eng-lish speaking population of this city in a municipality the Protestants are lish speaking population of this cit; is only one seventh of the whole.

"For ten years I myself sat in the City Council of Quebec, occupying one of the seats for St. Louis Ward, where the French vote far exceeds that of the English speaking electors Though twice opposed by French Canadian candidates, I was never de eated, because of the general under standing among the majority of the French Canadians of the ward that the English - speaking rate payers, while in a minority, were entitled to one of the seats.'

To these opinions may be added that of Mr. F. B. Ellis, Secretary of the Saint John Globe Publishing Company in New Brunswick, and sor of the late President of the Company He is a Protestant, and he writes "My own information, gathered from bec Protestants, and from many visits to Montreal and Quebec, is that the Protestants are really the lords of the situation. There is, as there will certainly be in Ireland, just as soon as Home Rule becomes a fact, two parties, and the English, in conse quence, are given greater promin-ence than their numerical strength warrants. In the present Quebec Government, there is at least one Protestant Minister and two or three Protestant Minister and two or three Irish Catholics representative of the minority in race. The same would happen in Ireland. The present Nationalist Party will have strong opposition. That fact, if no other, will always make the Protestant element strong in the political struggle; for both sides will consider and propitiate them, and their position will be better rather than worse."

> CONVERSIONS IN ENGLAND

Two large communities of Angli

Well, rival prize fighters stand to

gether on the same platform when

can monks and nuns received th

There are signs that that whol

souls will now begin to see where they actually stand, and many will make tracks for the truth.—Church Progress.

Next to the sunlight of heaven is the cheerful face. There is no mis-taking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying in-fluence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope.

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they first begin the rounds. The noble lord goes on to say that the English Church must never lose her **The Ontario** individuality and become one of the Protestant churches at war with the Catholic world. Instantly Dean the Catholic world. Instantly Dean Wace falls upon him and gives chapter and verse to show that she is a Protestant Church at war with the BELLEVILLE, ONT. Catholic world. Then Mr. Athelston 47th year of eminent success. Send for Catalogue to W. JOHNSON, F. C. A. (Principal for 37 years.) Loretto Ladies' Business College 385 Brunswick Ave., Toronto MUSIC STUDIO ATTACHED ST. JEROME'S COLLEGE Founded 1864 BERLIN, ONTARIO Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department. to conjecture that the really pious

rupled this year. The Kikuyu con-troversy in the Established Protestant Church of England has reached such proportions to arouse this ex Chaos reigns. The Anglican bishops themselves cry out in de-spair. The Bishop of Oxford says there are three sections in the Establishment all pulling in different directions—these who refuse to be-lieve in miracles, those who demand incense and candles and ceremonial and those who will have nothing but Low Church principles. The Bishop The Attack of Cirencester suggests that the Church of England must first settle By Jerome Harte the terms on which she can be at unity with herself before she tries to handle the sects. Lord William Cecil talks a lot of absurd nonsense about the need of the Anglican Church as the one platform on which Catholic and Protestant, Modernist and Conservative, can stand to

THREE

part of the twelfth century. Natur. | matters. ally enough English writers are in favor of accepting the Bull as genu-ine, so are some Irish authorities, but the bulk of Irish authors as well as those of Germany and many continental investigators assert that is a forgery.

It is indeed a difficult question for a layman to decide on, without wading through much "dry" matter. There has been so much discussion, so many names, dates, quotations from ancient authors, so much that has been of conflicting testimony, so much to learn of that early period, that the closest attention must be paid to the various disputants before peopl It is known that Henry solicited the ordinary reader can arrive at any confirmation of his title to Ireland conclusion. Thanks, however, to the investigations of late years, it can be said with precision, at least, that Adrian, but met refusal in each case. There is no doubt but that he had made strenuous efforts in his favor there is no proof that Pope Adrian ever gave Henry such permission, or he-Adrian-believed he had and that the reputation of Ireland must have suffered in consequence to such right. On the contrary, it has a great extent. The wonder is that with the labored facilities of combeen shown by the Rev. Louis Chaillot in the Analecta Juris Pontificii, a munication at that time, when they "devoted to important. magazine had not the advantages of steam or questions on Theology, Canon Law, Liturgy and History," whose central electricity, when all the energies of this unscrupulous monarch, with was in Rome and which has office the immense influence he could Adrian bring to bear on the Popes, Truth. lately been succeeded by the Analecta Ecclesiastica, that Pope Adrian strongly opposed such an unwarrantthat Ireland was represented by him and his influential agents, as ed invasion without the consent of the Bishop and the Princes of Irewas about to disappear there. land, and warned Louis VII. of France, whom Henry cajoled into asking for the Pope's permission (for both Kings to invade Ireland) of the scandals and evil results which were sure to follow. Father Chaillot has delved far deeper into this subject than any writer I have read on the matter, not even excepting the able essay of Cardinal Moran, who has

It is well known that one of the most unbending opponents of Henry and his invasion of Ireland was the great St. Laurence O'Toole, Archbishop of Dublin, who never wavered in such hostility, and it is utterly

be enough, however, to stamp it as such His hitter hatred of the Pones absurd to suppose that he would ever have had the least favor in Rome if no doubt engendered by their condem nation of his private and public life, he had opposed an invasion supported by a Bull from the Pope. Yet it is would naturally lead him too, to do that which would create antipathy to the Popes among the Irish people seen that after such record he was a special favorite of the Pope even if But we find that the Irish people althat Pope were not Adrian of whom even Voltaire speaks as a "Pontiff who put down the tyranny of kings ways remained loyal, though they were extremely sensitive to outside interference, and proud of their country and its institutions, ready to and upheld the rights of the common

Bishops," but the

lay down their lives for their ancient religion, freedom, and civilization. Through such intrigues as Henry's in the past, much misunderstanding arose in many ages against the Popes, and if in modern times we find a Pius IX., and Leo XIII., and Pius X., loved, admired by non-Catholics, it is due to the fact that modern printing facilities have given the world a true idea of their real selves. In former times this could not be

Thanks to modern investigation one much-maligned Pope, good Adrian IV., has been vindicated.—

The only reform that really rea land of crime and chaos. Religion forms is at work all the time, and The that is the growing demand for bet-ter men and better women.-Tilden. people were immoral and without law or order. They were drifting into barbarism and there was noth The brave only know how to foring to save the country from irreliggive; it is the most refined and genon and ruin, except a pious invasion by Henry. (Henry's invasion is not surpassed for barbarism in the world's annals. If such were really erous pitch of virtue human nature can arrive at. Cowards have done good and kind actions ; cowards have even fought, nay, sometimes con-quered; but a coward never forgave matter, not even excepting the able essay of Cardinal Moran, who has shown in a very léarned, impartial and exhaustive manner, that the Bull cannot be accepted as genuine. Louis VII. backed out of the scheme in con-sequence of Pope Adrian's refusal. The Bull, it seems, was first pub-lished in the works of Geraldus Cam-

Mr. Galt, who was very largely in-strumental in bringing about Con-federation, and Mr. John Rose, also First of all, the recollection of the gift of \$10,000 to Toronto Uni-versity, after its disastrous fire, by the Legislature of Quebec at the in-stance of Premier Mercier, is of supporting it, expressed no fear. On contrary Mr. Holton, Mr. Sanburn and Mr. Dunkin, while distinctly ecent enough date to be well within saying that they did not believe the the memory of many who will read Catholic majority in the province

would desire to over-ride their rights or privileges, showed the possibility of such occurring, and used it as an argument against Confederation which they feared, and as what they considered greater grounds for op-posing. They were answered by the advocates of Confederation, including Mr. Galt, Mr. Cartier, George Brown and others, that there could be no such danger, because the Federal Government in which the Pro testants were largely in the majority had the right to veto and would veto any unjust invasions of the rights of the county of Lotbiniere. Rouville in 1843 elected William Walker

the Protestant minority. This is practically identical with Gaspe, for many years, Robert Chris tie; Chambly, the late John Yule the situation in Ireland to day. From the time of Confederation up Beauce, Dunbar Ross and Mr. Pozer to the present day the Protestant minority of Quebec have had not the Arthabaska, the late Hon. Christopher Dunkin and Mr. Henry Hemslightest reason of complaint, not one single instance of invasion of ming. Chicoutimi and Saquenay elected for many years the Hon. David Price, and later, Mr. William their rights has occurred. No occa

sion has arisen for them to appeal to the Federal Government to veto any Price, while Megantic, which has a few English-speaking voters, though the very large majority are French-Canadians, elected the Hon. action of the local legislature on any such ground. No effort was made to separate the English Protestant part Canadians, elected the Hon. George Irvine for many years, and then the Hon. Colonel Rhodes, while of Quebec from the rest of it, or to its present representative in the Legislature is Mr. George Smith. cut it out from the control of the Provincial legislature. There have been a few complaints in regard to the spread of the Catholics into the The French-Canadian county of Que-bec elected the Hon. David Ross in Protestant portions of the Province preference to the Hon. Pierre Garand consequent change in the local reau.

and municipal conditions, but these " The Bar Association of the dis are due to the force of circumstance trict of Quebec, which has only some and not to any legislative action of the majority. For instance, under the laws of the province of Quebec, Catholic and Protestant schools have exactly the same standing. Where

Rily, a champion of the Reunion of Christendom, comes forward and shows he is in a terrible state of mind over the Kikuyu business because he thinks this rapprochement with the Dissenting sects will upset the warm flirtation going on with the Greek schism, and he did so hope to unite with the thousands of Russian orthodoxy against Rome. The Reunion of Christendon with the only true Church left out ! Canon Henson says there is room for all the heretics inside the Church of England so long as one heretic does not object to the particular her-esy of his neighbor. Manners have dropped away in the controversy and rude hands have been laid on the pretences whereby Anglicans would endeavor to convince themselves they are members of the Catholic Church. Therefore it is pretty safe

gether

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this Province have been equally generous. Portneuf, at various times, has elected the late Hon. T. C. Aylwin, and the present Sir H. G. Joly de Lotbiniere. The latter mentioned was also returned for many years by

this letter. When the Hon. Robert Baldwin, the Upper Canadian reformer, was rejected as a parliamentary candidate by a constituency of his own Province, he was elected to the Legisature in 1843 by the purely French Canadian county of Rimouski. Other French-Canadian constituencies

FOUR

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changing residence will please well as new address. it. John, N. B., single copies may be purcha Mrs. M. A. McGuire, 249 Main Street.

LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation, Thomas Coffey: Ottawa, June 13th, 1905. If Dear Sir-Since coming to Canada I hav ma reader of your paper. I have noted with laterion that it is directed with intelligence an life, and, above all, that it is imbued with? Song Catholic spirit. It stremuously defends Cath c principles and rights, and stands firmly by the chings and autho ity of the Church, at the sam a promoting the best and comet, at the sam go for the wellare of reliefon and country, and I do for the wellare of reliefon and country, and I do for the wellare of reliefon and country, and I do for a the wellare of reliefon and country, and I do for the wellare of reliefon and country. Ches more Catholic hamilies With my bless on your work, and best whese for its continue cost. Yours very sincerely in Christ. Dowarus, Archbishop of Ephesus. Apostolic Delegat

University of Ottawa, Ottawa, Canada, March 7th,

Traws, canada, march 741, 1900. ir-For some time past I have read your paper Tax CATHOLIC RECORD, and con-you upon the manner in which it dub-ts matter and form above. Therefore, holic, if the prevention of the faithful was of withing your auccess. believe and to you and wishing you success, believe me to Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apos. Deleg

LONDON, SATURDAY, FEBRUARY 21, 1914

CANTERBURY AND THE KIKUYU

During the prolonged and bitter controversy arising out of the Kikuyu Conference no one has questioned the evident sincerity of the Anglican Bishop of Zanzibar. And yet despite sympathy and respect one's sense of humor irresistibly asserts itself on reading the concluding paragraph of **Bishop Weston's famous letter :**

"Finally, my Lord, I beg you and all my brethren of the Province of

Canterbury, to see to it that . . the Ecclesia Analicana as represented by her Episcopate, give forth clear, unwavering testimony to the Truth as it was received by, and accepted in, the Universal College of Catholic Bishops from the days of St. Peter down to the Great Schism, and as it has ever since been preserved and maintained in common by the three divisions of that one College which we are to-day so unhapp ly familiar.'

"Give forth a clear and unwaver ing testimony to the Truth !"

Randall Thomas Davidson, by the favor of the King's advisers, Archbishop of Canterbury and putative successor of St. Augustine who was made first Archbishop of that see by Pope Gregory the Great, enjoys a certain vague and shadowy jurisdiction over all England. The only thing that would endanger the Primate's jurisdiction is its exercise; and this danger is very remote while Archbishop Davidson occupies the historic see.

Anyone who remembers his mastery inactivity in the Bannister case a year or so ago could, without claiming to be a prophet or the son of a prophet, have predicted that semblance of unity that the un. arouse interest, to persuade, to con-

tions everywhere else. That had a very familiar ring to it for Catholics in America. Far away in Europe or elsewhere "Rome" is losing its grip ; but always far away. In France anti-clericals are warning the sons of the Revolution of the growing power of the Roman Catholics." In India we hear an echo of

the "Roman Catholic peril" familiar us in Canada and the United to States. Everywhere it is the sameeven in Kikuyu —' Rome,' far off, is lecadent but the evidences of vitality, at close range, are disquieting.

J. J. Willis, Bishop of Uganda, ha published a pamphlet which "seeks to make clear the actual facts of the situation." "The Kikuyu Conference, a Study in Christian Unity, together with the Proposed Scheme of Federa-

tion embodied in the Resolutions of Conference," should be authoritative coming as it does from one of the participating Bishops accused of heresy and schism by the 'Catholic Anglicans.

Bishop Willis says paganism is essentially weak, malleable, possessing no literature, no fixed creed, without cohesion and without influence : as a religion it is invertebrate and weak and its followers forsake it for the first strong leader that crosses its path.

"Mohammedanism, on the contrary, is a strong religion, with a very defi nite clear.cut creed, whose add have the great marit of knowing their own mind.

"Outside the Roman Church" Bishop Willis claims first place for the Church of England. "Until quite recently Protestant Christianity was confined to the coast belt." The Uganda railway brought "Protestant Christianity" into the interior.

Bishon Willis insists on the fact that no self governing native Church exists; and the supreme question is : In what mould shall it be cast?" and continues:

"No one bearing in mind the above conditions, can fail to see a very obvious danger. Given the material unformed and peculiarly malleable on the one hand, and on the other a dozen different agencies -- working independently, each in its own way -and the result is obvious. Each will reproduce itself, and we shall see in East Africa a united Mohammedanism, a united Roman Catholicism, and outside these, a Christianity represented by a dozen videly differing types, mutually independent if not mutually op posed. It is to minimize this danger that the missionaries of East Africa have met in conference, with a view to seeing how far, without compronising the position of any, it may b possible so to work in harmony with one another, and along converging lines, as to leave the way open, ever though it be in the far future, for the ultimate formation of a united native Church in British East Africa.' united The italics are ours. The passages are important, because throughout the pamphlet the author lays special emphasis on the conditions thus in-

dicated.

According to Bishop Willis the object of the conference was not to sentatives, or those who are interest unite the various antagonistic Protestant bodies, but to put on such ed in public affairs endeavor to

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our own position, or asking others to compromise theirs, it might be pos-sible so to agree together that the way might not be closed against a union which, if impossible for ourselves in the present day, might be possible to an African Church of the

"It is the simple aim of the proposed Federation to keep steadily in view the ultimate ideal, a united native Church.'

So that is all. No union, oh dea no; no compromising of our position. not in the least. We are all just what we were, you know, only we shall be able to say to the black men of Africa See, we know our own mind now, just like the Mohammedans; and we are all united just like the Roman Cath olics! From this left-handed marriage between the historic episcopate and nonconformity we are to expect a generation of Christianized Africans who will regard with good natured contempt the religious dissensions of their spiritual parents and proceed sensibly to evolve a united church of their own suited to the climate color and other conditions of South East Africa of the future. Further to quiet the conscience of people at nome the Bishop of Uganda points to one of the "fundamental provis-

ions " of the Federation : " Regular administration of the two sacraments baptism and the Lord's Supper, by outward signs." The ultimately united native British East African Church of the

future will, therefore, in all proba bility, administer Baptism and th Lord's Supper by outward signs. If the united native B. E. A. Church of the future should administer these sacraments without outward signs then whether it has forfeited con. nection with "historic Christianity

will doubtless be a question for a future Primate of all England to refer to a joint committee of Protest ant.'Catholics' and United Natives. But don't blame Bishop Willis.

Still further to allay uneasiness "Nothing has as yet been settled." Proposed Scheme of Federation. No Church and no Society stands committed : the whole scheme is still sub judice." The italics are Bishon Willis's. Evidently heewishes to dis claim any undue exercise of authority incompatible with the least comprehensive conception of the 'historic episcopate." But in the 'exceedingly chaotic system" where s the scheme sub judice ?

The Bishop of Zanzibar, also, wants to know. After sixteen years in missionary work he asks :

"Why then do I now begin loubt ? Simply because the Ecclesic content to have lost her Anglicana i power of self-expression, so that we ut here can no longer appeal to her Voice or rest upon her Witness. She has no Voice: she offers no single Witness."

MISSIONS In our democratic age, before people are called upon to cast their votes those who aspire to be their repre

These thoughts are suggested by a markably successful mission at St. Peter's cathedral, conducted by the Oblate Fathers Nolan and Phelan of Buffalo. Not alone by the crowds which thronged the cathedral during the two weeks, nor even the thousand men who attended every exercise, do we judge its success ; but rather by the visible effects on the Catholic population of London. The secret working of divine grace in the souls of men is known only to God : but the visible effects of the mission were such that in a spiritual sense it can be said the deaf hear, the blind see,

and the lame walk. At the close of the mission, after the Ten Commandments were read and severally explained, over a thous and men renewed their baptismal vows. This solemn and impressive act will long remain an inspiration to those who participated in it.

OUR BOYS AND GIRLS

In our last article on the subject of our schools we pointed out that according to the Minister's Report only 13.94 per cent of Separate School pupils reach the fourth form as compared with 19.39 per cent in the Public Schools. An interested correspondent asks if the discrepancy could not be accounted for by (1) kinder. gartens. (2) foreign Catholics, and (3) bilingual schools; if our English Separate Schools would not, taking these considerations into account compare favorably with the Public

Schools With regard to kindergartens i we were to assume that all the children enrolled therein would otherwise be in the primary class, the 20,677 kindergarteners would just account for the difference in percentages. But it is doubtful if any considerable proportion of these children would in the absence of kindergartens be enrolled in the primary classes. The number, whatever it might be, if taken into account would lower the Public School percentage.

Foreign Catholics would, necessari ly unduly increase the proportion of pupils in our lower classes. We are however, unable to ascertain from any available statistics that our Separate Schools have more than their proportionate share of such pupils.

The statistics for the English French Schools are to some extent available and bear out the contention of our correspondent. We have worked out some percentages from the official figures that tell their own story. Under the heading 'counties' rural schools only are included.

If the kindergarten attendance added it would reduce the percent ages as indicated in third column

Cities S. S. 26 22 27 17.3 16.7 18.8 21.4 P. S. 22.5 22 22 K 20 K 17.3 it. Cata 154 K 138 K 16 K 174 19 S.S. Town Mattawa 163

A QUESTION OF FACT Our esteemed contemporary L'Action Sociale, having badly confused its Peace terms, seems inclined to don its war-paint. Its mistranslations may account for its irritation For farces plates put petites railleries and for inintelligence, malentendu to imagine oneself accused of farces, plates and inintelligence is, we admit, enough to ruffle one's seren

But the unforgivable sin was to have quoted a passage in which Rome was spoken of as "the great assimilator of the human race. The meaning was made perfectly clear by the author in the context quoted : Her power to communicate to others "the greatest gift which the Roman Empire bestowed on the human race - a system of equal law ; " Rome had "the will and the power to communicate to others that which was the most precious of her possessions, in the eyes of her subjects, in the eyes of posterity : her political and civil rights, her citizenship." Roman law and Roman juris prudence still constitute one of the great bases on which civilization rests. We did not point out, as we thought it quite unnecessary, the evident bearing on the general thesis more fully developed the following

In any case the quotation is from a distinguished Catholic Professor who wrote the famous lecture from which we quoted, half a century before Action Sociale was founded, and

was, therefore, never intended to hurt the sensibilities of our susceptible contemporary. And, again, while we pointed out that l'Action Sociale was very much beside the mark in its fraternal correction of the RECORD, the extended quotation explaining the significance of pax Romana was by no means intended for its exclusive benefit. We write for our own readers : and our contemporary's misconception of a historic term merely served to indicate that such explanation might not be unnecessary.

It would be difficult to follow the windings of the article which our Quebec confrere devotes to the RECORD : and it is not atall necessary that we should try. To paraphrase an American humorist : It would be better for L'Action Sociale to know nothing about Ontario than to know

so many things that are not so. There is one statement, however that we shall not allow to pass unchallenged. l'Action Sociale complains of our silence in the matter of bilingual schools in Ontario. The only attempt to controvert a single statement in our review of the situation last November was the flamboyant use of a protest by Archbishop Lynch in 1871 against Protestant Inspectors in Separate schools. Our answer was so effective that it gave its quietus to the dishonest use of that letter. Apart from this we failed to see a single argument that called for

an answer. Our position has either been left entirely untouched, or

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in which demoralizing publications,

whether, exposed to view or not, are

to be that the Free Press and Adver- | be-in any bookshop or other place tiser gave more space to the Church of Rome than they accorded him. Newspaper reporters are keen observers, and when they are taking notes quality counts for much. We are not so much surprised at the Rev. Mr. Fysh delivering such an intemperate lecture as we are at the editor of the Wingham Advance giving it space in his columns. He ought to know that the Rev. Mr. Fysh is a disturbing element in the community and should be treated with silent contempt. We do not know where he hails from. Possibly from the North of Ireland, like his brother clergyman, the Rev. Mr. Moore, of Medicine Hat, who rejoices in the title of Orange organizer He makes the Pope and popery the plea for organizing foolish people, but the political boss is the man behind the scene. If these people had no votes Rev. Mr. Moore's occupation would be gone. We think many of our non Catholic citizens will agree with us that a certain type of clergymen coming from the North of Ireland should be stopped at the border and turned back as undesirables. We want to have peace in Canada, but these ill. tempered clergymen, who come to our land promoting religious hatreds between neighbors, are a very unlovely class, and if they were deported Canada would be the gainer.

MR. JUSTICE MEAGHER'S LETTER

We reprint in another column an excellent letter which appeared in the Halifax Acadian Recorder of Feb. 7th from the pen of Hon. Mr. Justice Meagher of the Supreme Court of Nova Scotia. The learned Judge deals in his own terse, lucid and direct style with some of the misrepresentations which are widely circulated with respect to the Ne Temere decree. He points out, as has been frequently pointed out before, that the famous decree does not invade the civil domain and does not affect anybody but the children of the Church, with respect to which surely the Church has the right to make regulations.

It is a source of gratification to find a layman, holding a high public position as Mr. Justice Meagher does, writing in the public press in a frank, dignified but decisive style to correct the errors and misrepresentations of Catholic doctrine and dis cipline, which so frequently appear in the press. Many of our laymen are too timid to stand up publicly against the attacks made upon the Church. Mr. Justice Meagher does not belong to that class. For nearly a quarter of a century he has adorned the bench and has given as faithful, as diligent and as valuable public service as any of his distinguished predecessors and colleagues. And, in the midst of exacting public duties, he has always taken a great interest in all Catholic subjects in his Province. It

known to be on sale." The result was that the public had their eyes opened ; tens of thousands of people boycotted stands that exposed immoral publications for sale; even the newsvenders came into line in a very short time, and whole shipments of the filthy papers were returned to the publishers. We were ourselves a witness to an inspiring sight during this campaign. One Sunday afternoon a huge concourse of people awaited the arrival of the mail train at Limerick, took therefrom its cargo of imported filth, and, to the tune of "Faith of our Fathers," conveyed it to one of the city squares and there consigned it to the flames. It recalled that famous scene in Florence when, at the bidding of Savonarola, the people brought forth their gods and goddesses and made a holocaust of the pagan renaissance. But the Vigilance Committees did more. One morning we stood at the door of the magnificent cathedral of St. Colman at Queenstown as the people came forth from early Mass. There was a man there with a barrow loaded down with Catholic publications, the weeklies, the monthlies, the pamphlets of the Catholic Truth Society, etc., and of that vast crowd those who passed by without investing in some of the man's wares were

very few indeed.

Now what we might call the negative side of the Vigilance Committees work has been already recommended to our readers in these columns. We have argued that if the purveyers of printed filth have no consciences they have pocket books, and that the best way to bring them to their senses is to lessen the contents of these pocket books. We advocated a boycott of immoral publications and of the places where they were exposed for sale. But a purely negative campaign has not within it the seeds of success. We must be prepared to supply the place of these immoral publications, and we would respectfully suggest that we follow the example of the man with the

barrow before the door of Queenstown cathedral. What is there to prevent our having a " Good Literature Barrow " in the porch of every one of our churches? Let but the pastor take the initiative and willing workers will come forward and do the rest. We maintain that this is by far the most practicable way of promoting the Apostolate of the Press. Our people are in very many instan ces poor, and a dollar or two is often more than they can afford to pay out in a lump sum, but no one will miss five or ten cents once a week. Moreover. many of us who can afford to subscribe for one or more Catholic papers or magazines have yet to realize that it is our duty to do so. The Good Literature stand will bring these publications to our notice and its very presence at the door of the gives us pleasure to publish the church will be an eloquent reminder

| | | semblance of unity that the un- | arouse interest, to persuade, to con- | Brockville 22.7 21 | been left entirely untouched, or | Judge's letter. | of our responsibility towards the |
|-------|---|---|---|--|---|---|---|
| | whatever Archbishop Davidson's | | vince by the direct means of the | Counties S. S. P S. Waterloo 15.6 16.5 | assailed with a riot of vituperation. | Judge B letter. | Catholic press. |
| | | tect any material difference between | spoken word. And it is well that | Frontenac 35 23 Huron 31.5 24 | We repeat, not a single statement, in | | But there is other work of a con- |
| | it would not "give forth a clear and | | such should be the case. Responsible | Bruce 19 22 | our review of the bilingual situation | THE APOSTOLATE OF THE | |
| | | Episcopalian. Then the Christianized | government demands intelligent | Northumberland and Durham 34 20 | has been controverted. Hence our | PRESS | structive character, and this brings |
| | But the cable informs that the | | interest and conscientious action on | It will be readily seen that the | silence. When l'Action Sociale says | In an age like this when the body | us back to the suggestion of the Mag- |
| | Primate of all England has "come to | evolve a united native church for | the part of the people. And in spite | English Separate Schools compare | that "in the interest of the State we | politic is afflicted with a plethora of | nificat, which is that its readers form |
| | an important decision." He has | himself. Risum teneatis, that is just | of the power of the press and the | very favorably with the Public | trampled on the rights of parents in | societies advocating everything and | themselves into a Press Apostleship. |
| | 'definitely decided ' not to deal with | the whole scheme. And the justifi- | diffusion of education the spoken | Schools. In the bi-lingual districts | the matter of education," it makes a | nothing, it would at first sight seem | the better to serve the Cause. Now |
| | the questions raised. They will | cation is that" Protestant Christian- | word remains the most efficacious | conditions are widely different. | statement that we challenge it to | bold indeed to suggest an addition | there are ever so many ways in which |
| | be referred to a "consulta- | ity " is face to face with Mohammed- | means of enlightening the intelli- | Counties S.S. P.S | substantiate, or invite it to retract. | to their number. Yet this is what | this suggested association could pro- |
| | tive body of Bishops of the | ans who "have the great merit of | gence and moving the will. | Prescott and Russell 6 18.5 Essex 10 13.5 | It is not true. | we are about to do. The idea is not | mote the interests of the Catholic |
| | Church of England which meets in | knowing their own minds," and | Far and away beyond all things | Towns S. S. P. S. | | | press. Its memorie court rook arter |
| | July." Which is very suggestive of | Roman Catholics who are also, un- | material, even those which involve, | Rockland 4-7 27 Hawkesbury 5.5 23.7 | | ours. It has been mooted in various | the good literature stand in the |
| | the statesmanlike resource of the | | more or less, sacred duties in this | Ottawa has the low percentage of | NEEDS DISCIPLINING | ways by different people at different. | church porch. They could make a |
| | practical politician who refers | Incredible? Listen to the very | life, are the purely spiritual interests, | 11.5 in the fourth book; but the | The Rev. Henry A. Fysh-denom- | times, but it is as outlined by the | canvass of their districts and obtain |
| | troublesome questions to a Royal | words of Bishop Willis : | | figures for French and English | | Magnificat magazine that we would | new subscribers for our publications. |
| | Commission which can be depended | "The aim of the Conference was | concern the life to come. It is there | Schools are not given separately. | a crusade against the Catholic | place it before our readers. It had | They could make united prayer for- |
| | on to earn its salary so long as pub- | not an impracticable attempt to amal- | fore the most natural thing in the | Hamilton s low percentage is, we are | | its origin in an article contributed to | the success of the Catholic Press. |
| | lic interest in said questions remains | gamate existing churches or mission- | world that Catholics should take the | informed, attributable largely to the | | the January number of this Magazine | They could do more. As our friend |
| | uncomfortably insistent. | ary societies. It had in view an ulti- | liveliest possible interest in what we | foreign element in that manufactur- | | on "Catholic Press Extension" in | Dr. O'Hagan reminds us, we are in |
| | | mate union of native Christians into | call missions. Absorption in the | | avoids and confines himself entire- | which the writer, whilst bewailing | sore need of a great Catholic intel- |
| | | one native Church, and with this end in | material interests of life, apart alto- | ing centre. | ly to small places, where he fancies | the indifference of very many of our | lectual awakening. On the social |
| | referring to the Kikuyu conference, | view, the Conference sought to find means not for removing existing | | When we remember that the Eng- | | Catholic people towards their press, | side we are veritable giants. Many |
| | added this explanatory note : | differences, nor for watering down | gether from things sinful, is one of | lish-French Separate Schools are | | maintains that if our people were | of us know the latest dance step who |
| | "An attempt was then made to unite | the distinctive characteristics of the | the chief causes of spiritual coldness | about one-third of the whole number, | | only convinced of the absolute | are not familiar with the latest |
| | all Protestant denominations against | different bodies, but for averting dis- | | the percentage of pupils in our Eng- | | necessity of supporting it they would | phase of thought, economic or liter- |
| | the increasing power of the Roman Catholics in East Africa, and a gen- | | by the cares of this world. | | daily papers in our large cities be- | rally to the Cause as, for instance, | ary. We have clubs and societies |
| | eral communion service was held." | barely visible as yet on the hori- zon." | | fourth form must be somewhat | | they rallied to the support of the | that have not a single intellectual |
| | Is it possible that two Bishops | It is the Rt. Rev. Author who | consecrated to the consideration of | higher than that of the Pablic | | Catholic school system in the United | note in their make up, which serve the |
| | of one of the "three divisions" | italicises native. The people at | the truths of salvation presented by | Schools. It is, however, impossible | | States. In proof of this view Mr. | rapid vanity of social climbers and |
| | | home who cherish divisions can see | the specially trained missionary | to calculate exactly our percentage | | Beck instances the fruits of the | not the building up of a Catholic |
| | Catholic Bishops" have entered into | | clearly, forcibly, consecutively and | since the figures for Separate Schools | | Crusade against Immoral Literature | |
| | an alliance offensive and defensive | | in language suited to the intelligence | are given by counties, towns, and | suit for libel against one of the daily | in Ireland. Hundreds of tons of | aristocracy of intellect. The Press |
| | | | of all. This presentation of the es- | cities without any reference to lan- | papers because it did not publish | immoral publications were being | Apostles could do something to |
| | | ism or Methodism ; while those who | sential truths enlightens the intel | guage; but the figures given indicate | his speeches. Mr. Fysh blames the | sent into Ireland from Great Britain. | remedy this lamentable state of |
| | | cling to the historic episcopate can | lect in order to move the will. It | very clearly that the contention of | Roman hierarchy for having killed | Public taste was being vitiated, pub- | things in their own parishes. It |
| | Mohammedanism that drove the | comfort themselves that the pre- | is not a new message. It is the same | our correspondent is well founded. | the Montreal Witness, and the Daily | lic morals debased. Thinking people | seems to us there is work and to |
| | | tended union with dissenters is only | old sweet story of Redemption : but | | Telegraph, which took its place, | falt that the time was sine to attained | spare for this new organization. |
| | dissenters. Evidently "the increas- | for native consumption. | the highly educated Catholic sits be | | edited by the Hop. W. S. Fielding, he | to stem this hideous tide of filth. | The Magnificat is making a move in |
| | ing power of Roman Catholics in | Moreover : | side the most ignorant, those in the | When you are discouraged by the | avers is dominated by the hierarchy. | Associations known as Vigilance | the right direction, but whilst we |
| S. A. | East Africa" is a good enough justifi- | "The setting up of an East African | highest walks of life beside the humb- | revolt of your lower nature, disgust- ed at yourself that you make such | " London, too," he says "is poorly | Committees were formed in the vari | wish its venture every success we |
| | cation with many in England. Not | Church, independent of historic Christianity, was never for a moment | lest laborer, the God-fearing Chris- | little progress toward the goal of | served by its secular papers." "The | and another the monthly of the | think the proposed constitution is |
| | long ago we read in the Herald of | contemplated." | | Christian perfection, think upon this | Free Press," he claims, "is edited by a | Alexandress (1) Head to 1 | too limited. If we are to have an |
| | India that a Protestant minister | That ought to satisfy the sticklers | sinful habits, and the message of the | truth; that you are God's; that for | | any newspaper, periodical, book, or | association pledged to the support |
| | charged the Catholic Church, | for the historic episcopate. But,? | mission reaches all alike. It is a | you, with all your faults he sent | our friend Mr. Miller. Hitherto we | any newspaper, periodical, book, or | and encouragement of the Catholic |
| | "Romanism" he called it, with seek- | "At the same time, it was felt that. | time of grace and outpouring of the | down His only beloved Son. That you are His child; and that He has a | | postcard of an immoral character : | Press, why not have it nation wide in |
| | ing to make up in India for defec- | without in any way compromising | | father's heart. | | and (2) not to purchase anything- | its scope? Why not some one make |
| | | / · · · · · · · · · · · · · · · · · · · | | ANNAL D LIGHT D. | The music burne of mit 1 lan seems | harmless or even good though it may | a move to establish a Press Apostolate |

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mansoleum. Filled to overflowing that will include not only readers of Magnificat, but every friend of as it is with monstrosities in the the Catholic Press throughout Canada and the States ? COLUMBA.

NOTES AND COMMENTS

WE HAVE been favored with a copy of the Sixth Annual Report of London (England) Traffic Branch of the Board of Trade, which though at first glance a maze of figures and technicalities, yields, upon examination, a mass of interesting details which help one to realize the vastness of the world's greatest city and the complex character of the problems with which its governing authorities are constantly confronted. A glance at the immensity of its traffic as exibited in these pages, and the dangers attendant upon it, may be of general interest.

DURING 1912 the local railways of greater London carried 436,000,000 passengers, and the omnibuses-that all - pervading feature of London's streets - 551,000,000 more. These figures represent 248 journeys for each inhabitant during the year. In addition there were 250,000,000 passengers on trunk railways within the area of Greater London, that is, we take it within the 25 mile area of the Royal Exchange. In the last ten years 70 miles of railway have been opened and tramway tracks have grown from 180 to 353 miles. In this connection it should be borne in mind that there are no tramways within the busier section of London, and that apart from the omnibuses-horse-drawn, electric or other power-traffic is confined to the vast underground system which is the especial pride of its citizens.

IN THE matter of accidents the rapid development of the motor has brought with it increased insecurity to the foot passenger. To the stranger the comparative rarity of accidents on London's streets used to be a matter for wonderment, and to the efficiency and watchfulness of the police this was largely attributed. There has been no relaxation certainly on the part of that wonderful organization, but the advent of the motor bus and truck has created a new set of problems and vastly multiplied the dangers of foot traffic. A census taken last July at 99 points on the main roads leading out of London showed that while 88 per cent. of trade vehicles were still horse drawn, only 6 per cent. of passenger vehicles were in the same category. In view of this it is instructive to learn that while the increase of population since 1904 has been but one tenth, accidents upon the streets have more than doubled within the same period.

THE GENERAL conclusion drawn from these figures by the compilera of the Report is that there is a very grave and sudden menace to safety in the congestion of traffic conditions. The motor bus is deemed to have had the greatest influence in this direction and it is pointed out that in the introduction of improvements designed to overcome the dif. ficulties thus created lies the greatest scope for ensuring the safety of the public. Excessive speed in itself does not appear to have been a very fruitful cause of accident, but the road system has not kept pace with the traffic, it being practically identical with that of a century ago, when, compared with the metropolis of to day, London was but a large town. The age of the city, with its narrow streets, laid out so irregularly, constitutes the main obstacle to improved locomotion. In the solution of so vast a problem other and lesser cities may reap their meed of advantage.

shape of monuments to men, many of whom were not even Christians, the effect is apt to be somewhat depressing to the thoughtful Catholic who can recall what the Abbey once was-a consecrated temple to the one true God, where the Holy Sacrifice was daily offered up, and where the prayers of the faithful ascended hourly as sweet incense to heaven.

THESE THOUGHTS have occurred to us once more in reading some account of Kensal Green cemetery, London, where so many of England's illustrious Catholic dead, debarred from their own ancient sanctuary, sleep the sleep of the just. This is one of the two exclusively Catholic cemeter. ies in the environs of London. It perhaps lacks the venerable aspect of that have done evil unto St. Pancras, being more modern, but

Cross, a voluntary victim

rection of judgment."

it has for many years been the favorite place of sepulture for the Catholics of the Metropolis, and in these times of rapid changes has an antiquity of its own. Here were buried the two Cardinals, Wiseman and Manning, until upon the erection of Westminster Cathedral, their remains were transferred thither. Here too lies Canon Frederick Oakely, once, as an Anglican clergyman, one of the storm centres of the Oxford Movement, and latera devoted London priest; Dr. O'Leary, famous as a preacher a century ago, and many of the French emigre priests whose prayers and devout lives did so much to hasten the Catholic Revival.

AMONG THE celebrities in the world of art and literature who are interred in Kensal Green are "Dicky" Doyle, who resigned from Panch rather than caricature Pope Pius IX ; Phil May and Pellegrini ("Ape") of Vanity Fair ; Francis Thompson the poet ; Mrs. Craigie (" John Oliver Hobbs ") ; and from Heaven. Adelaide Proctor, the gentle lyrist of the Faith ; Panizzi, the celebrated librarian of the British Museum; and Whyte Melville the novelist.

OF JUDGES who were Catholics there are among others buried in tell us that we shall rise again. Kensal Green, Sir Joseph Walton, Sir William Shea, Judges Bagshawe, Adams and Day. Music and the drama are represented by Count Mazzinghi, well known composer of church music ; Tito Mattei, song composer : Mdme Lebart, the singer, and Mrs. Rousby, the actress. Of soldiers who have won fame are Sir Michael Galway, Sir A. Smith, and generals Aislebie, Peyton and Creigh. Royalty and the nob lity are represented by the Duchess Argyle (wife of the Seventh Duke), a Marchioness of Sligo, the Princess de Ligne, wife of the Belgian Ambassador, and Prince Lucien Buonaparte.

time:

Go sun while Mercy holds me up

to tell the night that hides thy face

Thou hast seen the last of Adam's

When the soul leaves the body, it

On Nature's awful waste,

In Earth's sepulchral clod ;

To quench his immortality

race

To drain the last and bitter cup

Of grief that man shall taste.

The darkening Universe defy

Or shake his trust in God."

s judged at once, it knows its fate, and goes to its own place. This is the teaching of St. Paul; it is also AN INTERESTING group in the cem teaching of the imperishable etery is that of departed diplomats, the Catholic Church. It is a doctrine among whom are Baron Beaulieu (at suggested by Our Blessed Lord in Century. one time Minister Plenipotentiary of the instantaneous judgment, punish-France at the Court of St. James), ment and reward of Dives and Laz-Baron Van der Velde of the Belgian arus. "The soul when it leaves its souls of the dead exist in their re-Embassy, and Signor del Campo, tine. Mexican Minister. An interesting grave until recently was that of Odorico Mendez, the South American poet and patriot, whose remains have been transferred to his native land. Another memorable group is that of old Catholic families who have passed through the era of persecution - the Petres, for example, Churchmen, poets, artists, composers, military men of distinction, and many others who have been prominent in the life of the nation, here, in their consecrated tombs proclaim in eloquent silence the truth that Catholics have in an unbelieving generation, as in the ages of faith, contributed their full share to the glory of their country.

this separation does not end all, it is not a finality. The judgment of God punishing by death and revolt of Adam, and Adam's immediate banishdestroy the works of the devil." (John i, iii, 8.) I am not called upon to night to prove the reality of an endless hell. ment from Eden, was in pity for him, and for his descendants, followed Our Lord, I may passingly mention. Isaias, St. Paul, and all Holy Writ almost at once by the promise of a Saviour, a Redeemer, Who, in fullhave imposed the eternity of hell on human beliefs. If there be no endness of time, would reconcile the hu-man race with the friendship of God. less hell, what is the meaning of our Lord's language, "Depart from Me, you accursed into everlasting fire," or of that of Isaias, when he declares of the wicked: "Their worm shall not die and their fire shall not be quenched, and they shall be a lonesome sight to all flesh," or less hell, what is the meaning of our When Christ, Our Lord hung on the and a bloody oblation offered for the sin of Adam and for the sins of Adam's posterity, this promise of God to Adam was fulfilled. More than that, of the denunciation of St. Paul against a specified class of bad men-who there was the prophecy of a resur-rection of the body from the grave, and its reunion with the soul, and when this union takes place there shall suffer eternal punishment in destruction, from the face of the will be no more death in the natural Lord and from the glory of His order. This reunion marks a state power.

of inseparability for the soul and body which will endure forever in heaven or hell. "And they that have done good deeds," declares St. Who then are they who go down into hell? . . Those who die in mortal sin, in enmity with God. In a state of unrepentance. Now mortal sin is a determined act of the will towards separation from God John shall come forth unto the resurrection of eternal life, and they and a grievous offense or transgres-sion against the law of God. When the resur (John, v. 29.) with our eyes open, with a full knowl-edge of the evil and the impors of But where is the soul and with what does it occupy itself, from the hour it leaves its body until the "Judg-ment of the Great Day?" We know the evil we do, with entire consent of the will to that evil, and to the commission of the serious act of though forbidden by God and against the that the body returns to its original dust. But what becomes of the soul? St. Paul, and the universal conten warning of our conscience, we persis in doing the act we commit a mortal sin. This mortal sin makes us the of all races, since the creation and dispersion of men, assure us that the soul does not and cannot cease to exenemy of God and if we die in this ist. Then where is it? Where was state of mortal sin at enmity with the soul of Our Divine Lord, Jesus God. we. of own determined will con Christ, while His Body was in the demn ourselves to hell for all eter nity. No baptized soul will go down into tomb of Joseph of Arimathea ? For an answer to our searching we turn

the pit of darkness save of its own determined will and act. to the revealed Word of God, to the lew Testament and we are told by But what of the human souls that

he Holy Ghost that after the Cruci fixion Our Lord " went to preach to have sinned grievously and repented deeply, or of those other souls who committed sin without a full knowlhose spirits who were in prison, who in times past were incredulous and tried the patience of God in the days of Noe." (St. Peter, i., iii., 19.) edge of the evil they were doing, without previous and full delibera.

There were then in Our Lord's tion, or, without full consent of the will, or of those unnumbered souls time three places or states in the world beyond there grave. There was the Heaven of God and Adorning whose daily lives were filled with sins of a less serious nature, with Angel's, the Limbo or the Paradise what are termed in the catechism venial sins. Where do all these souls go after death? If they sinned of Abraham, and there was the Hell of the Damned, the abode of Dives, of reprobate spirits and of lost souls, mortally, they repent deeply, and found mercy with God. But they did separated, as Our Lord assures us, an impassable gulf from Limbo not remain in their bodies long

enough to do penance for their sine After Our Lord returned to earth or make atonement to God for their offences; or, where shall He again entered his incorruptible Body and the resurrection of the whose venial sins they have forgotter Body of Jesus Christ, united to His and are unatoned for. They are un and divinity immediately folfit for heaven, where nothing defiled lowed. So for us, Our Lord, the can enter and filled with sorrow for apostles and the prophets, all, all offenses against their Creator, they cannot become the companions of It was this belief in the resurrection devils.

Justice demands that there be in of the body and the immortality of the soul which aspired the poet prothe spirit world a place or state. nhet to the confession of faith of the where these discarnate souls may last man when he beholds the sun make full atonement to God, and where they may be purified and cleansed from the stains of sin. setting, blood-red, and for the last

The unchangeable Church of God says emphatically that there is such which she calls Purgatoryfrom the latin word Purgare cleanse, to purify. This belief in a place of purification, in the other world, was the faith of God's chosen people before the Redemption; it is the consolation and the faith of the Jew to day ; it was the belief of Saul, the Hebrew—a Pharisee of the Phari-sees—and of Paul, the Christian, an apostle and a martyr for the faith ; it was a doctrine held by the Fathers of the Church, the canonized saints, martyrs and confessors of the faith in all ages, from the birth of Christian ity to the dawn of the twentieth

historic Catholic Church is that the

nor can we in any way, try as we may, diminish the sufferings or assuage, the miseries of the damned in hell. There is only one order or body of departed souls that we of this earth may plead and pray for. As in the days of old, when sacrifices were offered in Jerusalem by the high priest of the Jews, and prayers went up to God for the souls of those who died in the communion with Israel, so we, Catholics, to day, yesterday and always, offered up the Adorable Sacrifice, and pray to God for the souls detained in Purgatory, believing with the Jew, with the Apostles, and the Church, "that it is a holy and wholesome thought to pray for the dead that they may be re-leased from their sins." At this consecrated altar this morning, the priest of God offered a "clean and

unbloody oblation ;" the sacrifice of the Body and Blood of Jesus Christ and, as an integral part of this great sacrifice, this consecrated priest sent up to God, on behalf of the dead, this solemn and pleading petition; Remember Thy mercy, O Lord God, the souls of those. Thy servants who have gone before us, with the sign of faith, and who sleep the sleep of peace." And wherever and whenever we

assemble to pay the tribute of our adoration to God we end our devotion with this prayer for our be-loved dead: "Eternal rest give to them O Lord and let perpetual light shine upon them; may their souls and the souls of all the faithful detheir souls parted, through God's mercy, rest in peace.

This, then, is the belief of Catho lics bearing upon the place of state of disembodied souls. It is not the opinion of this man or that man, of this professor of chemistry, or that decree is so seriously misunderstood or misrepresented. The policy of teacher of laws. It is the fixed, permanent and unaltered doctrine of the Catholic Church, the universal on so long and so energetically that belief of a universal Church, whose origin goes back to the Crucifixion of Jesus Christ, the Son of God, whose permanency is established by His word and whose continuity is assured by the indwelling of the Holy Ghost, the spirit of Truth, that, sion that it is not grounded on good faith. LETTER FROM A NON-

by the word and promise of Jesus. the Crucified, must remain with it forever.

Dr. Thos. Coffey, London, Ontario : Dear Sir :--Enclosed herewith you LETTER FROM MR. JUSTICE MEAGHER will find a copy of a letter which I sent to the editor of The Menace last S TO THE QUESTION INVOLVED November. To this day no response has appeared in said paper. It is

IN THE HEBERT CASE, AND quite THE MEANING OF THE NE would rather not attempt to justify TEMERE DECREE his position. It might do some good Halifax, Feb. 6th, 1914 to publish it in the RECORD as an

open letter, for the reason that To the Editor of the Recorder : Sir,-In this morning's Herald there appeared a despatch from Freemasonry, as being in conflict with genuine Christianity, ought to be overthrown.

Montreal referring to the much advertised Hebert case in which it was aid, referring to the question involved, "or in other words whether the Ne Temere Decree of the Roman Catholic Church directed against the marriage of Catholics by a Protestant minister and

against marriage between Catho lics and Protestants is effective in law.' The meaning intended to be con veyed by the foregoing extract was that the Ne Temere Decree was supposed to have force and operation in law. One would suppose after so much has been said and written in explanation of that decree, its purpose and effect, that even newspaper agents would know something about

It is simply an internal regulation The teaching then of this great of the church and affects Catholics only and is intended to act directly upon their consciences, and not through the operation of

and well-being of citizens of a spiritual organization as such." Later on in that address he said : You will see by the last paragraph I read to you that in no way does the Church presume to apply to any but those of her own church. Now as to the application of this law in relation to the civil law it has no effect upon the civil contract legally consummated. . . The posi-tion of the Church is that it cares The posinothing about the civil contract of marriage; that is a provision of the State with which the Church has no concern. It does not interfere with the civil law; but in the cele bration of marriage whatever the civil requirements of the law are, the Church always complies with the law while celebrating the mar riage as a sacrament. It is true however that in the Province of Quebec the canon law

has some bearing on the civil law in respect to the celebration of marri But that fact so far as it may extend, is, I believe, due to legisla tive action and is not due in any sense to the Ne Temere decree, but sprang from causes occurring a great many years before that decree was heard of. I am only endeavoring to

nisrepresention has been

one is almost driven to the conclu

CATHOLIC

Ubee, Indiana, Feb. 9, 1914.

evident that Editor Walker

Yours truly, Moses H. CLEMENS.

Menace, Aurora, Mo.:

Master Mason as inviolable as my

Yours faithfully,

N. H. MEAGHER.

Quebec statute law.

effect.

show that by no possibility can any question arise as to its effect on I cannot conceive why such misrepresentations as the one complaine of are persisted in unless it be for the purpose of keeping alive and strengthening the prejudice created against the decree by previous false representations of its scope and It is very regrettable that after so

many years, and in the face of so many authoritative explanations, this Catholic Mission, Taichowfu,

Cuina, Dec. 31, 1913 Dear Mr. Coffey .-- I received your welcome letters of Oct. 23 and Nov. 17. I am so thankful for the substantial aid, (\$833.20,) you are able to send me this time. I am putting the noney immediately into circulation. I think it is only just to the donors that their gifts should be used right away to produce spiritual fruit. I. am educating children, saving babies, instructing converts, opening chap els, starting schools, employing cat chists, distributing books, etc., with the money. On the 20th and 24th of this month I baptized twenty men and boys. This will be satisfactory for my dear friends to know. These twenty people were from seventeen different towns and villages. You see how the alms you are obtaining for us are enabling me to spread the Faith far and wide.

May God bless the CATHOLIC RECORD! I wish it were in every Catholic home in Canada, and that not from any selfish motive.

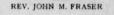
Thanks for the 100 copies Thanks for the 100 copies you sent to the address indicated. It is very kind of you not to send the bill. Ubee, Indiana, Nov. 24, 1913 May God reward you for it and for Rev. Theo. C. Walker, editor of The all the good you are enabling me to

To-morrow is New Year's day and Dear Sir :- Here is a quotation from the oath of a Master Mason, I wish you and all the readers of taken from a book the author of your valuable weekly, especially my which was at one time Past Master dear helpers, a Happy New of Keystone Lodge, No. 639, Chicago, Excuse bad writing and a longer Ill.: "Furthermore, that I will keep the secrets of a worthy brother letter as it is below freezing and there is no fire.

Yours sincerely in Christ, REV. J. M. FRASER.

own, when communicated to and received by me as such, murder and Previously acknowle Mrs. Dan Power, Du \$3.675 70 ledged. treason excepted, and them only at s. Dan Power, Dunville, Nfld. Murray, Dunville, Nfld. c. Power, Dunville, Nfld. e. Power, Dunville, Nfld. Barron, Dunville, Nfld. s. Ward, Dunville, Nfld. S. Fort Townsend Nfld S. F Harvey, St. Johns. ... Winnipeg my own option. What does this mean, if not that provision is made in the Master Meson's obligation for the mutual concealment of treason and murder ? than a million readers! Kindly show in the columns of The Menace riend, New Aberdeen... riend, Eganville, riend, Eganville, Ym, Krumpelmann, Collegeville, riend, Madoc. ohn Stark, Duluth... iend, Mt. Forest, riend, Mt. Forest, riend, Strafford Yours truly. MOSES H. CLEMENS. end, Straford end, Straford end, Stillade. client of St Anthony tis Andrew Walsh, St John's, Nid... diss B. Caul, St. John's, Nid... Mrs. B. Fitzpatrick, St. John's, Nid... Mrs, W. Man St. John's, Nid... John P. Flynn St. John's, Nid... J. J. Maloney, Oak Paik, Ill... There is no more noble human trait than that of loyalty. To be loyal is, first and last, to be true. To be loyal is to love a cause or clime, a person or thing, better far than the first place, — better even than life itself. To be loyal is to be imper-

FILE



LETTER FROM FATHER FRASER

We are pleased to be able to publish this week the following letter from Rev. Father Fraser, the distinguished Canadian priest who is now laboring in the Chinese mission field. On last Wednesday we sent him another cheque on the Home Bank of Canada for the sum of thirteen hundred and twenty dollars and eightycents (\$1,320,80) representing the total amount received up to the 14th instant. We hope the donations will continue. Father Fraser is engaged in a noble work.

THE OFFER made to the family of the late Lord Strathcona of interment for that illustrious individual in Westminster Abbey has no doubt drawn attention anew to that venerable edifice as the "valhalla," as it is sometimes called, of Brit-

ain's greatness. That it is the resting place of many of the most illustrious of her sons, and, as such, an object of interest to the whole world, is no doubt true, and had the deceased peer not expressly directed that he should be buried elsewhere it would have been right and fitting that his remains should have re-to enjoy immortality of both body posed in such company. But having and soul. But the refusal of the regard to the lives and beliefs of many who do lie there the Catholic visitor will readily accord to it the title "valhalla," as notwithstanding entered into this world and by sin, its holy and venerable associations death, and so death passed upon all its holy and venerable associations of a time long past, it has under its more recent auspices taken on many

SERMON BY DEAN HARRIS

AT THE DEDICATION OF ST. who: MARY'S CHURCH, ST. CATHAR. INES

On the occasion of the dedication of St. Mary's Church, St. Catharines, by His Grace the Most Rev. Neil McNeil, D. D., Archbishop of Toronto. by Very Rev. Dean Harris, D. D. LU. D. He spoke or the spoke of the sp the sermon at vespers was preached

L. D. He spoke as follows: Man is a creature composed of a perishable body and an immortal soul. He was, when created, destined first man, Adam, to obey God, his Creator, sin entered the world and with sin came death. "Whereas by writes St. Paul, one man," men, in whom all have sinned." (Rom. v. 12)

What is Death? Death is the sepcharacteristics of a pagan aration of the soul from its body, but

writes the great St. Augus-"sees as in a mirror all the the body, and its own conscience being its accuser or defender, its judgment is instantaneous.'

Now, the soul that enters the other of sin enters also, and at once, into the company of the "Just made Perfect." That is to say, that the soul Jesus Christ come in the flesh, the which, while on earth tenanting its Son of Man, when He shall come body, had confessed and repented of its sins, and by penance and sorrow made full atonement to its Creator for sins committed in the flesh ; that soul is purified and made by the companion for the elect of heaven. But what of the unhappy soul that dies in mortal sin, in sin unrepented and unatoned for in enmity with its

Creator, unreconciled and unshrived? All Holy Writ and the immutable church of God declare that soul to be lost for all eternity. It shares the unending doom of those despair-ing rebel spirits that sinned, "who forsook their own habitation and

Salted with fire, still seem to show How spirits lost in endless woe

Can undecaying live." While on earth it did the deeds of the damned, and with the damned it now consorts and shares their companionship and their punishment. It becomes in hell, of the existence of which there can be no doubt. a

companion of demons and a subject of satan. Abolish satan and hell. and there is no Jesus Christ. If there be no Christ, there is no Christianity. For, from what, and from did Jesus Christ, the Son of whom, God, the Redeemer, come to save us and why do we call Him our Savi-our? Was it to make war upon and to subdue chimeras or dreams? No.

emphatically, no. For there is nothing more certain in Holy Writ than that "Jesus Christ, the Son of God, came into the world that He might

spective spheres in heaven with the beautified and the angels of God, in good and evil acts of its life when in hell with the damned, with the angels who keep not their principality, or in Purgatory satisfying God's justice for sins committed in the flesh and repented of. Their bodies

world in the friendship of God, that have returned to dust to await the is free from the stains and the effects return of their souls, the resurrection from the grave and the final judgment. This is the judgment of

> Son of Man, when He shall come again surrounded by His Angels to judge the human race.

On that great day while seated on the throne of His Majesty, all nations shall be gathered before Him, and merits of Jesus Christ; an acceptable | He shall separate them one from another, as the shepherd separateth the sheep from the goats, and time shall be no more." (Math. xxv. 32.)

The reason for this general judg ment is the exaltation of the divin-ity of Jesus Christ, the vindication, before all men, of His right to be called the Son of God, and the man ifestation of the absolute justice of God.

Every man stands in a dual relation, first to God as a created human personality, and then to the human race as a member of the great so-

ciety of mankind. At the par-ticular judgment, that is, the private judgment, immediately after death the soul is condemned or acquitted by God and its own conscience.

In the general judgment "when things hidden from the foundation of the earth will be made manifest" the justice and equity of God to all there be no hell, no satan, no de human beings, since the creation of mons, there can be no Christ, and if man will be acknowledged and ap-

proved by the saved and the repro-bate. And if you ask me when this general judgment is to be I may only answer you in the words of our Divine Lord: "Of that day and hour no man knoweth, not even the angels of heaven, but the Father alone.'

One thing we do know, we on this planet, can in no way add to the hap-piness or glory of the elect in heaven,

law. It surely is competent for the Catholic Church to legislate and oblige. make rules binding upon her own children. Other religious denomin

ations, I assume, claim and exercise that right and why not the Catholic Church, and this especially where it relates to the administration of a acrament?

No one who knows its terms can for a moment pretend that it was expected, or intended, to have any effect in law — I mean civil law — in Quebec or elsewhere.

sonal, disinterested, self-sacrificing If the law of Quebec is such that it may be invoked in its aid it is no even self effacing, in every dream and thought, word and deed. To be loyal is to be faithful unto death, more than an accident. It was not made nor promulgated for Quebec, even though death be the cost of our but for all Catholics within the variloyalty! ous countries to whom it was in We are all of us like the weavers

terms made applicable. The law on the subject of marri-

age in Quebec was enacted a great many decades ago. I do not believe it has been changed so as to aid or accommodate itself to, the Ne Temere decree, and certainly that decree cannot have any effect whatever upon Quebec enactments no matter what slanderers may say of it.

Mr. Walter Mills, K. C., a member of the Church of England, in an address before the Anglican Synod of Huron, in June, 1911, said of the decree: "The present decree nowhere binds those outside the church; it binds all those within the church; the tametsi was legal and affected persons in respect to the place of their domicil or quasi domicil. The present decree is personal."

I may observe that my impression is that the decree tametsi was not in force in Quebec.

Again Mr. Mills said : (after quoting from the decree), " Now you can "readily understand from the quotations which I have just read to you, that this decree applies only to persons who have relation to the Roman Church. It is a disciplinary law of the church and can have no other than the usual effects of canon law to control the behaviour REMITTANCES TO PATHER FRASER

cheque April 25, 1913 " May 15, 1913, (Special)..... " July 11, 1913 " Nov. 17, 1913 " Feb 11, 19 4... \$780 00 5 00 730 70 833 20 1.320 80

CHILD'S PRAYER TO JESUS

of the Gobelins, who, following out the pattern of a well known artist, Thou cans't not have forgotten all endeavor to match the threads of divers colors on the wrong side of That it feels like to be small; And Thou know'st I cannot pray the woof, and do not see the result To Thee in my father's wayof their labors. It is only when the When Thou wast so little, say, texture is complete that they can ad-Couldst Thou talk Thy Father's mire at their ease those lovely way?

So, a little child, come down flowers and figures, those splendid pictures, worthy of the palaces of And hear a child's tongue like Thy own;

kings. So it is with us. We work, we suffer, and we see neither the Take me by the hand and walk, end nor the fruit. But God sees it, And listen to my baby-talk, and when He releases us from our To thy Father show my prayer (He will look, Thou art so fair). task, He will disclose to our wondering eyes what He, the great Artist, And say: "O Father, I, Thy Son, Bring the prayer of a little one." everywhere present and invisible, has woven out of those toils that And he will smile, that children's now seem so sterile, and He will then deign to hang up, in His palace tongue Has not changed since Thou wast of gold, the flimsy web that we have spun.—Frederic Ozanam. young!





SIX

FIVE MINUTE SERMON

REV. J. J. BURES, PROBIA, ILL QUINQUAGESIMA SUNDAY REASON AND FAITH

hath made thee whole"

If there is one thing more than another characteristic of the present time, it is lack of faith. A spirit of incredulity pervades everywhere. We are too apt to deny the existence of all the termet be seen by our own of all that cannot be seen by our own of all that cannot be seen by our own eyes, heard by our own eyes, or touched by ourselves. And yet, we must believe some things on the testimony of others. We believe that Rome, Paris and London exist, though we never saw them. We be-lieve on the testimony of others that such historical characters existed as We bistorical characters existed as Vashington, Napoleon and Julius

We accept some things, then, on the authority of others. We do not doubt that Napoleon was defeated at Waterloo; that Columbus discovered America; or, that Cæsar conquered Gaul; although these events happened

Gaul; although these events happened years before we were born. But, in religious matters, many doubt everything. They resemble Thomas, to whom Our Lord said "Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen but have believed."

Many suppose that reason is cap-able of solving all questions. Reable of solving all questions. Re-jecting revelation, they tell us that reason unaided is sufficient to guide us through all the trials of this life and prepare us for the next. A little study and a moment's reflection would teach them the absurdity and falsity of such a position

Before the coming of our Saviour, reason held sway. The result was, that the most abominable vices existed, were considered right and reasonable; that vices, and crimes were honored as gods; and that the most serious errors existed concern-ing the most important questions.

thing could be more important and interesting to a man than a proper knowledge of the nature and providence of God, of the origin of the world, of man's duty to God, of man's origin, of his destiny and of the causes of the evil's surrounding

The best pagan philosophers of antiquity knew little of these ques-tions. They worshipped everything except God, who alone is to be word and adored. They paid divine honors to the sun, moon and stars. They worshipped the sea, the and the forest. They even worshipped vices and crimes and had idols built to their honor.

Every pagan city was filled with temples which were adorned with idols erected to their false gods. Such was the case everywere, ex-cept in Palestine. Instead of pray-ing to the one true and only God and placing confidence in divine Providence, the Pagans, relying upon un-aided reason, had recourse to lying oracles, fortune tellers and the in terpretation of dreams in order to

scertain their destiny. Some of these philosophers it is true, believed in one God, but were confused in their teachings concern ing Him. They had no definite owledge to impart.

Similar was the case regarding the origin of the world. Aristotle taught that it was eternal. Others were of the opinions that it was formed by accident, while some said that it was emanation from or a portion of the divinity.

Reason met with no better success in teaching man's duty, origin and des Since it knew nothing definite of God, it could have no certain knowl edge of man's duty to God. Nor could it tell whence man came or wither he was going. All these im portant questions were enveloped in

I OWE MY LIFE TO **"FRUIT-A-TIVES**

They Did Me More Good Than All Other Treatments Combined



MAR. H. S. WILLIAMS

MRS. N. S. WILLIAMS PALMERSTON, ONT., June 20th. 1913 "I really believe that I owe my life to "Fruit-a-tives". Ever aince child-hood, I have been under the care of physicians and have been paying doctors' bills. I was so sick and worn out that people on the street often asked me if I thought I could get along without help, The same old stomach ' trouble and distressing headaches nearly drove me wild. Some time ago I got a box of "Fruit-a-tives" and the first box did me good. My husband was delighted and advised a continuation of their me. Today, I am feeling fine, and a phys-fician meeting me on the street, noticed my intra-tives". He said, "Well, H "Pruit-a-tives". The said, "Well, H "Pruit-a-tives" are making you look aw well, go ahead and take them. They MR. H. S. WILLIAMS.

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

hensible. God can do many things man cannot understand. Hence when we know on good authority that God has taught or done certain things, we must believe them al-though we do not understand them. St. Paul tells us in his epistle to the Hebrews "Without faith it is impossible to please God." Words could not be clearer. No matter what you do, pray night and day; keep holy the Lord's day with precis-ion; commit the Scriptures to mem-

ory; be kind to your parents; love your neighbor; be just-honorable and honest; be charitable to the poor; be pure in thought, word and deed; perform various acts of piety; still, you are not pleasing to Almighty God unless you have faith. "Without faith it is impossible to

please God." Faith is the founda-tion of all virtue. We must have it first, else the building will fall. Faith is a divine virtue by which we believe all that God teaches be-

cause He can neither deceive nor be Faith differs from human credence which we give to the word of man. Christian faith is based on the infallible word of God. It enkindles

in the soul perfect certitude. It is infused into the soul in baptism and is a supernatural light added to the natural light of reason.

We believe because Christ Who taught is God. He proved his div-inity and established His mission by means of prophecies and miracles. These prophecies and miracles are historical facts. They rest on at least as good authority as does any well-founded historical fact and canous matters.

not be denied without overturning all history. No one but God can per-form a miracle. Jesus Christ proved run its course; that men are begin-

THE CATHOLIC RECORD

nuch greater is our certainty regarding the superhuman events re-lated of Christ, His apostles and their These are within the domain of The testimony to the fact is

reason. The testimony to the fact is what we examine. That Christ lived upon earth, that He performed many wonderful works, that His miracles proved Him to be God, that He chose twelve apostles, that effect the death the section. that after His death He sent them that after His death He sent them into the world to teach His gospel to every creature, that some of His apostles and disciples, years after His death, embodied part of His teachings in the gospels, epistles and other writings which we call the New Testament, that the church which he founded to lead men to heaven was to continue till the end of time according to His promise of time according to His promise that the Holy Ghost would teach her

all truth and that He Himself would abide with her forever, and that this Church has never ceased for the past eighteen hundred years to lead souls to heaven by teaching Christ's doctrines pure and undefiled

-these are well known, well founded historical facts, which the reason of any man, whose mind is not dark-ened by the thick clouds of passion and prejudice, can find out without the shadow of a doubt. Thus we see that reason will lead us to the door of the true Church.

It will teach us that Jesus Christ is God, that He founded a Church to last forever and that there is only one Church which comes down to us through the lapse of ages from the time of Christ.

Although reason will lead one to the door of the true Church, it re-quires a special grace of God to lead one to enter its sacred portals. This grace is some times rejected. Thus we see that we can do noth-ing without God. Faith in God and

His teachings is a necessity. Jesus Christ is the light that came into the world to enlighten its darkness. In-stead of rejecting that light as many

do, all should turn towards it with joy and gladness. The truth He preached came from heaven; hence, all should cheerfully accept it. How different was the fact. Even in the time of Christ, the Jews loved dark better than light. The Jews and heathens did everything to oppose His teachings. When he spoke of His divinity they said He was a blasphemer.

When He said He was of the same nature as the Father and that He was older than Abraham, they sought to stone Him. When He spoke to them of the Bread of Eternal Life, and announced that He was about to institute the Blessed Sacrament of the Altar, they said it was impossible, and many even of His disciples with drew from Him.

They denied many of His miracles. Those that it was impossible for them to deny (as they were well authenticated facts), they tried to explain or attribute to some evil power. If, then, Our Divine Lord was despised when He was on earth and His teachings denied, is it any won-

der that His Church, the teacher of nations, should be despised and her teachings denied at the present day i Irreligion is fashionable, incredulity tempting. Many are governed by fashion. Without examining for themselves, they imitate in their words and actions those with whom

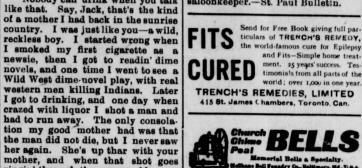
they associate. They want to be popular. And they foolishly think that the road to popularity is the denial of the religion of Christ, and the doubting of everything in religi-

Some hopefully look forward to a better day when all will be united in the bonds of a common Christian brotherhood. They think that the

As I concluded my story, I picked up the demijohn, and holding it up, said: "Boys, I said I would drink if you insisted, shall I?" Quick as a flash there was a shot; the demijohn was shattered; part of the liquor went into the fire, a blue blaze leaped up. I pulled my own six shooter, for I did not see where the shot came from, when, from behind the fire and

from, when, from behind the fire and smoke, Bill Wild stepped out, the smoking pistol still in his hands and tears on his bronzed cheeks, as he customers have gone. A sight of them will convince you that I do what I say.

"Allow me to inform you that you are fools, and that I am an honest Nobody can drink when you talk saloonkeeper.-St. Paul Bulletin.



"Safety First"

FEBRUARY 21 1914

Has been the Watchword of The Mutual Life from the day it was organized in 1869 up to the pres

With steady and deliberate steps it has marched forward to its present enviable position. Only those forms of investment

consistent with the absolute security of policyholders have been adopted. The result is an institution that

is among the most stable in the Canadian Financial World. Business in force over \$87,000,000 Assets 22,000,000

MILLE

ABSOLUTELY PURE (

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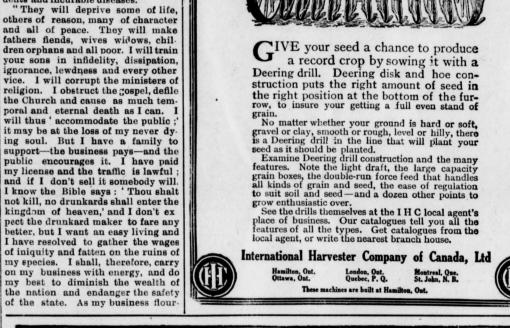
THE **Mutual Life** Assurance Co. of Canada Waterloo, Ontario You cannot afford brain-befogging headaches.

NA-DRU-CO Headache Wafers stop them in quick time and clear your head. They do not contain either phenacetin, acetanilid, morphine, opium or any other dangerous drug. 25c. a box at your Durgeiet's your Druggist's. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.

Deering Drills GIVE your seed a chance to produce a record crop by sowing it with a Deering drill. Deering disk and hoe construction puts the right amount of seed in the right position at the bottom of the furrow, to insure your getting a full even stand of

my best to diminish the wealth of the nation and endanger the safety of the state. As my business flour THE MEMORY OF HIS MOTHER This story is absolutely true : Boys, it seems but yesterday that The FIRST CALLin the Morning I was a barefooted boy at my mother's

COWAN'S



said :

ringin' through the canons of heaven she'll hear it, Jack, and it'll tell her that her wild boy has signed the pledge at last. There's my hand. I swear to God an' mother an' you, I'll

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

A FRANK SALOONKEEPER

Tombstone, Ariz, claims to have

the frankest saloonkeeper in the United States. He keeps the Temple

Bar saloon and advertises his busi

ness in a remarkable manner. Ac-

cording to a story recently sent out from there, he has had cards printed

bearing the following words: "Friends and neighbors: I am grateful for past favors, and having

supplied my store with a fine line of choice liquors, allow me to inform

you that I shall continue to make drundards, paupers, and beggars for the sober, industrious. respectable part of the community to support.

"They will diminish your comforts.

increase your expenses and shorten life. I shall confidently recommend

them as sure to multiply fatal acci-

My liquors will excite riot, rob and bloodshed.

dents and incurable diseases.

Gets right down and digs out the dirt. Try it on your Kitchen Floor-Many uses and full directions on Large Sifter - Can .

their terrible treatment of prisoners

women, children and slaves. These were the results of the abuse of rea-

son in matters relating to religion. It was not until the time of the first

Christian Emperor, Constantine, that they and many other cruel, heartless, horrible, heathenish prac-

tices were declared illegal and con-trary to Christian principles. Regarding the soul's immortality,

reason is equally uncertain. Phil-osophy and reason of antiquity affirmed that the soul was spiritual

or immaterial, i. e., not composed of matter, and, hence, unlike the body, not subject to decay or dissolution. Still, it was but an opinion, weak and wavering. It was unlike the faith, the confidence form and in

faith, the confidence firm and im-movable which revelation gives.

It was far different from the Chris-tian's Credo, "I believe in the resur-

ection of the body and life ever

lasting." Reason, then, is not that light which is to guide us through dark-ness of the valley of life to the promised land that lies beyond. It was uncertain, weak and wavering.

We needed a guide that was certain

strong and unwavering. We needed revelation. That has been given. Reason teaches us that God has

spoken to man. And when man knows that God speaks, genuine rea-son dictates that man humbly bow his head and believe the word of

Reason is to seek the light of rev.

elation and follow its guidance when found. Reason can prayerfully weigh the evidences of revelation,

and that God who said "Ask and you

shall receive " will grant the gift of faith. Anything that is not revealed,

true reason can deal with as she

pleases. She can question or reject

it. But when reason once knows a

ees a teaching is unchangeable, in

fallible and divine; then that teach.

Let us, my dear friends, use our

reason properly. Let us endeavor, at all times, to be able to give a rea-son for the faith that is in us. And

let us firmly believe all the truths that God has revealed, for though

they may be above reason, they are not contrary to it, and that God who

has revealed them can not deceive

TEMPERANCE

knee ; wild, reckless, impulsive, mis-

understood and abused by everybody

but her. She understood me, and al-

though the wildest, I was her favor-

ing claims her assent and submis sion. Then it becomes an object of

truth is revealed, when she once

lasting.'

God.

faith.

us.

impe . 10 vonder they took a gloomy view of ife. Without a true knowledge of God here, they had no hope in a hereafter. Doubt and despair existed everywhere. Few, if any, had a belief in a future state. Many of the greatest philosophers not only taught but put in practise self-destruction as an act of virtue.

Since the greatest of ancient or modern philosophers, relying on un-aided reason could at most point out a probability of a future state; since they had but a vague idea of God and duties towards Him; since they could tell nothing of the origin of this world or of man, there exists a necessity of a divine revelation to teach us of God, of the origin of the world, and of that invisible country which is destined to receive the souls of men after their separation from the body.

For reason could not guide us safely through the wilderness of this life. It could not lead us to the promised land that lies beyond. Reason can find out some truths, as, for example, the existence of God. But there are certain truths that the deepest intellect of man could never fathom. Hence the necessity of revelation.

Revelation has been given. God's teaching, the cross of Christ, was a stumbling-block to the Jew, but to the educated, the rationalistic Greek, it was folly, as it still is to those who make a god of reason.

subject everything to its measure when its measure could reach no farther, it was sure it had measured Infinity, God Him self. It is the finite measuring the infinite: poor, weak, helpless human reason declaring itself the judge of eternal reason.

The proper office of reason is to examine whether God has spoken to man; when it finds that God has spoken then its duty is to believe the spoken then its duty is to believe any word of God, even if it is incompre-

His divinity and the divinity of His ning to see the fallacy of the printeaching by the performance of many miracles, as, for example, the resur-rection of Lazarus from the dead and His own resurrection. Reason, then, teaches us that Jesus

Christ was God. Genuine reason also teaches that when God teaches anything we must believe because He cannot deceive us.

We believe that Christ is God, be-cause He fulfilled the prophecies and performed many miracles. We be-lieve all He taught because He is God. He cannot mislead us. He gave us His revelation, not to extin-God.

guish reason, but assist. Reason leads us to the door of the true Church of God. Is the Catholic Church the Church Christ established upon earth? This is a fact that reason can find

out. There is no reason why Cæsar should have conquered Gaul nearly

two thousand years, nor is there any reason why Napoleon should have died in exile on St. Helena during the century just passed. Still, to doubt these things would be most unreasonable, because they are based on such authority that to deny it would be to overturn all historical cer-

titude. If we have such certainty with regard to these human events, how



A. MCTAGGART, M.D., C.M.,

155 King St. E., Toronto, Canada tes as to Dr. McTaggart's profe tanding and personal integrity permitted by: Sir W. R. Moredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. J. G. Nerwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board Joral Reform, Toronto. Right Rev. J. F. Sweeney, D.D., Bishop of Toronto Hon, Thomas Cofey, Senator, CATROLIC RECORD

London, Ontario. Dr. McTaggart's vegetable remedies for the lique and tobacco habits are healthful, safe, inexpensiv

My father's intemperance de ciple of private interpretation from which this universal doubt and denial springs; and that the idolatry of man's individual reason must at last give place to the divine authority of faith.

We have seen the proper office of reason. We have seen that when it is abused, it leads to the most abominable doctrines and practices, as in the case of the pagan of antiquity and the infidel of to day; but that

when properly used, when used as the handmaid of faith, it leads up to There are some truths that man

by his reason alone can find out, as, for example, the existence of God and the spirituality of the soul. But there are other truths that the deep-

est intellect of man could never fathom, as the truth that God, the Creator and Lord of all things is one in essence and three in person and that the soul being immortal is des-

tined to live forever happy or miser able according to its works. These and other truths required a special revelation of God and an act of faith on our part. God has re-vealed them. Reason teaches that we must believe them

They are of the utmost importance not only for our future, but also for our present life. For, if God created us, we are creatures of God and owe

Him love, veneration and adoration. Hence, the great commandment Thou shalt love the Lord, thy God. with thy whole heart and with thy

whole soul and with all thy strength, and with all thy mind," which is the source of so much good and so many blessings among Christians, was never thought of by the Pagans or the philosopher of antiquity.

He was likewise ignorant of the He was likewise ignorant of the second great command, which is like unto the first. "Thou shalt love thy neighbor as thyself." Hence, we witness their cruel barbarity, their indifference to human suffering,

and walk out of the saloon. That man is living to day. He never took another drink

prived me of even the rudiments of a chool education, and when on her death-bed she said to me: " My poor, wild boy, did you know that your mother was going to heaven ?" Boys, that was the first great sorrow of my life. Down on my knees by her bedside I wept as I had never wept before. As I sobbed : "Mother,

dear, no one cares for me but you no one in all the world but you understands me. O, I am afraid I will go wrong." How beautiful she looked, her big

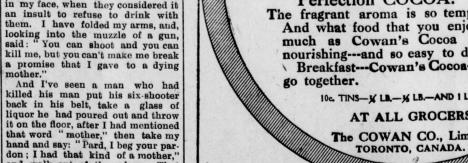
brown eyes aswim in tears, her white curls and her white face on the pil-low, and, as she placed her hand on my head, she said : "Don't cry Johnny, dear : your mother will meet

her boy Johnny in heaven, if he will give her a promise to take with her." "I will promise you anything you ask, mother, and I will try to keep

my promise." "Then promise me never to touch intoxicants, and then it won't be so hard to leave these two little sisters in your care."

Boys, I gave that promise to mother, and she went to heaven with a smile on her face, still holding my hand, and as God is my Judge, amid all the temptations of a frontier, army or social life, I have kept that promise,

even when men who were called "bad men" have put a six-shooter in my face, when they considered it an insult to refuse to drink with them. I have folded my arms, and, looking into the muzzle of a gun, said: "You can shoot and you can kill me, but you can't make me break a promise that I gave to a dying mother.'





AT ALL GROCERS The COWAN CO., Limited FEBRUARY 21, 1914

CHATS WITH YOUNG MEN

THE CLEAN TONGUE

The promise "to be clean of speech The promise to be clean of speech is not merely a pledge against the sin of blasphemy: it is the seal of holy purity, the safeguard of the spotless soul. For words are not only the predecessors of deeds ; they are often deeds in themselves, evil or d, according to the will of the

What a wonderful power is speech! Sight, hearing, taste and feeling are senses which may be exerted without the concurrence of the mind, but speech comes only at our command Shall we order it on vile duty? Shall we insult the Holy Ghost by debasing

His precious gift ? An infant has every sense but the sense of speech. He is two years upon earth before he can master even its rudiments. Many more years of training at home and at school teach the child to use his speech correctly. Grammar, the science of language, puts every word in its proper place for him and reading, which is bu printed speech, brings to him the choicest words of the world's great thinkers. All this careful prepara-tion is made in order to enable him to speak judiciously and to write his words in such a manner that he never be ashamed of them. After all this rich cultivation of his richest gift, how can he drag it through the slime of impurity and infect himself and others with blasphemy and corruption ?

Alphonsus Liguori says that one ugly word spoken in conversation, even in jest, may be the cause of scandal and of thousands of sins, and Bishop Cramer beautifully writes: "The flower of holy purity, descend-ed from that far-off country of heaven. Jesus our Lord, brought down upon this earth and planted in the flower garden of the holy Church. Alas! in the world this heaven-born plant is menaced by a thousand dangers. Woe to it if in the sanctuary of the home dangers are also lying in wait for it! In the Christian home a holy discipline reigns in conversation. No double meaning, no indecent word is permitted; unbecoming jokes are un-known; unbecoming things and occurrences are never mentioned. Such conversation, sinful in itself, is the ruin of those who speak it and of those who listen."

It is terrifying to think that we must account for every " idle word " —idle here signifying the ungoverned impulse of evil speech. Years ago an old man recalled with shame an idle word " of his youth, uttered not with intentional wickedness, but with the all too common youthful desire to pose as a "funny fellow among his companions. "I was not a bad boy," explained the old man in relating the mortifying experience of his early years. "I was given to fun at the expense of anybody or any-thing, and, while not usually vulgar or low in my conversation, had a keen sense of the ludicrous, and could not always resist the temptation to make an apt rejoinder, even when it involved some coarseness.

"A party of us were camping, mostly young fellows, but one or two were middle aged men. We had a good time, and there was only one thing to regret, and that I have regretted all my life. We sat around the fire the first evening telling stories, and a story which one of the older men told suggested a vulgar comment, which I uttered before thought twice.

I could have bitten my tongue off the next instant. The man simply looked straight at me for a moment

Lord has added a sense of responsi-bility to the sense of shame." bility to the sense of shame." As this victim of a single idle word was not Catholic, the Scriptural para-graph is quoted from the King James version. In our Bible the "warning" is uttered in these words (St. Matthew xii., 36 87): "But I say unto you that every idle word that men shall snack they shall render an account crowd away. You may imagine how his par

station to have the police help him in finding out what happened to his son, but the boy could not be found. A week passed without news of the speak they shall render an account for it on the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be conlost boy. It seemed as though the earth had swallowed him alive. His demne

Our Catholic boys, who have had Our Catholic boys, who have had the advantages of religious education from their infancy, are expected to give a good example to other boys who have not been so fortunate, and who perhaps do not realize the wickedness of profane speech. Here is the story of another old gentleman —a Catholic this time, and a Catho-io monther the name. Mr A In the meantime the boy was loaf-ing through the country. But, hav-ing never been away from home, and ing never been away from home, and also because he found tramps and oboes very different from the company to which he had been accus omed, he found the new life any

lic worthy the name ; Mr. Atian and a scholar, had the misfor-tune to lose all his means when he was far advanced in life. As his education remained with him, he was education remained with him, he was able to secure a clerkship, which served to keep the wolf from the door. He had always been benevo-lenf, and in his new and humbler sphere he still found opportunities for doing good. Part of his duties involved an account of drayage, and two hundred wagon drivers were bbliged to report to him every day. Men who drive horses are notably

Men who drive horses are housely profane, and these teamsters were no exception to the rule. Their habity of speech shocked the clean souled old gentleman, and he urged them to have more respect for God and for themselves. He was laughed at for his peins. One morping a driver his pains. One morning a driver greeted him teasingly with an oath, taking the name of our Lord in vain. The old clerk, dropping on his knees, lifted up his eyes to heaven. "May

the Holy Name of the Redeemer be blessed forever !" he cried. Diessed forever !" he cried. The man gazed at him in astonish-ment, and as he rose handed him his report. The old clerk refused to take it. "Not until you repeat what I have just said," he declared firmly. Time was precious and a long line of men waited. Those nearest grew impatient as the first driver hesitated.

Say it, say it, man! It won't hurt you and it will save time," ad-vised one. Thus abjured, the profane teamster grumblingly uttered father alive.

prison.

the little prayer, saw his report en-tered and left, shaking his fist at "old pious face" and promising to "get even." The good clerk took the same effective method with every one of the men thereafter. Com lost boy. plaints were made to the superintendent that A — was "delaying business with his crankiness." The chief official investigated the matter, and, instead of blaming, highly com-

of how he felt when he was arrested and convicted; think of how he must mended the old man's action. All this made the men more cau-tious. It seemed ridiculous to follow have felt in prison in constant coman oath with a prayer and so by drop-ping one they made the other un-necessary. Gradually blaspheming and vile words were no longer uttered pany of thieves and murderers; how he must have suffered under the severe discipline of the prison; how he felt when he wrote home telling about his shame, and, finally, what a in the presence of A _____ and better still, the offenders grew so ashamed shock it must have been to find his father dead when at last he did come of themselves that they found it convenient to use clean speech every home.

When the venerable clerk where. died he had no more sincere mourn ers than the rough men whose tongues he had purified forever. —Philadelphia Standard and Times.

OUR BOYS AND GIRLS

BAD COMPANY

true. You yourselves may have heard of similar examples. Possibly Here is a confidential little Lenten. talk from the conferences of the Rev. R. Kuchnel in the "Homiletic Month-the one I have told you. Still, very while it is addressed to boys, few people are willing to learn from the time of Christ; fasting and the time of time across the fire, and I knew that he is the left. Kuchnel in the Hommetic month-judged me by that remark. I knew ly." While it is addressed to boys, that I did not deserve the opinion its counsel is quite as valuable as which in that instant he formed of girls who are "not particular" about There is a certain spirit of gambling the lessons and experiences of others. in every man. Though we know the odds are against us, we take the risk, did. That one careless word did not fairly represent me, but I could not deny that it was my own. "All that night I lay looking up at the stars and thinking over what I had said. I could almost have counted on my fingers all the other Go to any prison and ask the in-mates what brought them to their life of crime, and, if they will tell you the truth, they will say that it was bad company. Go to any hospi-tal and ask to be taken to the ward where most between the ward home, nor is anybody except doctor and pricet allowed to enter that house until the quarantine is re-moved. The reason that such prewhere most loathsome sicknesses are caution is enforced is to prevent the where most loatnoine sick lesses are treated. There you will find young people paying the death penalty for their sins against purity. Go to the asylums of the insane, and you will find many who must trace their con-dition to the excesses of their shame-the lives. Go the poorhouses: ask spreading of that disease into other homes. What a blessing it would be to have such a danger sign on the doors of houses where bad company is met! People are mortally afraid of dis-But a telegram called him back to eases like small pox or yellow fever. fullives. Go to the poorhouses; ask the city next morning, and I saw him In an epidemic they will flee from some of the old men there why in He always treated me civilly when we met, but I never saw him without feeling that he still measured me by that word. I had opportuni-ties to show him that I was not wholly bad, but they were too few to give a comprehensive view of my time. Finally they were out of money and out of friends. Then they got old and helpless, were un-able to work, and hence must end the epidemics put together. Hospitals, asylums for the insane, poor houses and prisons all give testimony their days at the poorhouse. If they had led decent lives, they might now to the ravages of bad company. enjoy a happy home and grateful children would be their joy and con-Some few years ago I knew a boy who had the misfortune of falling in solation. If not for bad company, we with bad company. His father was a righteous man, his mother a model might close up most of our prisons, asylums and poorhouses. mother. Yet it seemed as though the peace and virtue of his home were not to the liking of this boy. nother. Yet it seemed as though the peace and virtue of his bone were not to the liking of this boy. He wanted to be free of every re-straint, and especially did not like to work. One day the boy, instead of going to work, joined the idle crowd of other boys as fond of leading as he

THE CATHOLIC RECORD

You will hear all kinds of talk about, left that very same forencon. A passing freight train carried the or rather against, religion, against the authority of parents. These lads the authority of parents. These lads will tell you what a pleasure it is to be dishonest, untruthful, how much more profitable it is to go hunting or fishing on a Sunday instead of going to Holy Mass, and, not content with so much harm, they will pour the most deadly poison into your ear, telling you to forget the instructions can have precised rearding hely felt that evening waiting for him. The parents asked the neighbors, but could get no information. The next day the father went to the police you have received regarding holy purity. Still, the boy living at home has some support. The example of his parents, brothers and sisters, his father had been in poor health, and all this worry hastened his end. going to church, his Holy Commun.

ions will counteract the snares of the devil, provided he is sincere. Great though such temptations are the boy away from home has to meet even greater temptations. He has not the plous example of his dear ones to look up to, and he must depend upon himself. For that reason I always admire the boy who, when coming to stay in a strange place, thing but a happy one. Homesick-ness and disappointment brought about the desire to return home and makes it a point to look up the priest ask forgiveness. On the one hand ask forgiveness. On the one hand however, he was ashamed to write home telling his parents of his pre-dicament; on the other hand, he realized that the money needed to go home would mean a little fortune. Finally he found an opportunity to board a freight train with a crowd of at his earliest opportunity. I had several such boys come to the priest's house, introducing them selves to me, telling me where they are from and that they wish to con to church as they were accustomed to do at home. These boys may three others. Somewhere en route however, the four tramps were dis-covered by the train crew, and it was have their faults, as we all have, but I consider them as honest and manly fellows of whom God and His angels

covered by the train crew, and it was also discovered that some of the freight had been stolen. The four were at once arrested, and, after speedy trial, all four were sent to the State prison. The boy, because it was his first offense, was given two are proud. "If, owing to circumstances, you must go from home to work else-where, let your first care be to look up the parish priest in whose locality you find work. He may be of great help to you in more than one way. or three years; the others got a Possibly he may know of better pay ing work than you could find for longer sentence. About this time I was called to yourself.

this boy's home. His father was very low. After I had administered the last sacraments, he drew a letter From what has been said, you should take the warning to stay away from bad company. Either from beneath his pillow, asking me to read it. It was from is boy, written from the State you are a little saint or you are weak. In either case, bad company is out of the question. For, grant-ing you are a little saint, bad com-I could see in the poor man's eyes his anguish about the panions will have nothing to do with boys condition, and also his longing you. They do not stand for any kind of preaching. To mix with to see the boy once more before death came. I tried to console the poor man as best I could, and asked kind of preaching. To mix with them, even for the object of bringing them around, will be useless for the loan of the letter. I took it at They will give you to understand that once to a friendly judge, explaining they will not listen to your talk. to him all the circumstances. He then wrote to the authorities under One never sees a white dove among vhose jurisdiction the boy was, exblack crows. If you are weak, you have all the more reason to keep plaining the conditions, and the outaway from bad company. Your very come was that the boy was pardoned. But he came home too late to find his weakness should be a warning to you. You should, and you do, know I can still see before me the dying

beforehand that you will not be able to resist temptation. Why, then, enman calling for his son. He died with a prayer upon his lips for his ter temptation? You pray every day. "Lead us not into temptation." Why then, should you seek temptations? One day we all hope for the bliss of And now I want you to imagine yourselves in the place of that boy. Think of how he must have felt when being in the company of angels. thrown in with disreputable tramps of every sort of degradation. Think cannot prepare ourselves for this bliss by now seeking the company of devils. Hence avoid bad company.

THE HOLY SEASON

In the midst of our joy the voice of the Church sounds a note of warning. She is the kind monitor, repeating the words of Our Lord. "Unless you do penance you shall all likewise perish." They are strong words and terrible, and human nature does not take kindly The family sold what little property they had and moved to another place, where the boy did not have to hide his head in shame. to them. But there they are, stern and unrelenting. Penance we must But he profited by his severe lesson do, if we are to be reckoned follow and now, I am happy to say, he is a

ers of the cross. The Church helps us in our penmodel young man. All this may sound to you like a ance by setting aside a special season of fasting and prayer, Lent, story one may read in a story book, yet every word of it is giving us new opportunities toward that great individual work, the salprayer it is now, and will be until the end of time. But there has been no change in the spirit of the observance, there

lessening of the severity in regard to the fasting. In that the Lent of these days is much milder than formerly. It is not so long ago when fasting and abstaining were promul-gated and obeyed with all the peni-tential severite of the Church But tential severity of the Church. But difference in conditions, climatic and industrial, has brought about a gradual relaxation of the early regulations for the observance of the Holy Season. Hence the release of many from the obligation of fasting. But we must remember that fasting is not the only duty of Lent. And if by urgent reasons we are exempt from the law, it does not thereby follow that we are freed from the strict observance of the time of pen-ance. Rather does it become more urgent that we turn to the other means which are offered to us to show our sorrow and to make reparation for our sins. And yet so many Catholics forget this. Because they come under one or another class of III those who are exempted from the ****

conclude that Lent is not for them and they do nothing toward the ob servance of the season. Not so with the good Catholic. Having the sense of sin, knowing his own iniquity, and experiencing the infinite mercy of God, he is glad to get into the solitude of Lent, the place apart where he may learn better the real value of things and cut himself off from the things that would do damage to his soul. His work may make it impossible for him to keep the strict fast, but he makes other sacrifices. He denies himself of the luxuries in which he indulges at times during the rest of the year; he sacrifices some of his pleasures; and above all he prays. Nowadays Lent, if it is to keep the real snirit of Lent, must be a time of

obligation of fasting, they therefore

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prayer. The Church offers special opportunities with her additional ervices, sermons and Benedictions of the Blessed Sacrament and Way of the Cross. There is the morning Mass which so many people could attend even if it meant a sacrifice to do it. There is also the old custom, which never should die out, of say-iog the Rosary_every night in the family circle.

The good Catholic will not need suggestions as to how he should keep Lent. He will realize the importance of saving his soul, and he will avail himself of every means of grace which a kind Mother pours forth so lavishly in these old days.

MONSIGNOR BENSON ON THE CONFESSIONAL

Preaching in St. John's Cathedral, Salford, recently, Mgr. Benson dwelt on the attitude of Pro-testants towards the sacrament of

penance. Out of every hundred Protestants bordering on Catholicism, said Mgr. Benson, ninety-nine of them found their greatest difficulty in the confessional. He supposed there was no doctrine of the Catholic Church so attacked and spoken against as this sacrament of confession. If ever his congregation heard a Protestant lecturer speak against Catholicism, they would sooner or later hear him attack confession, and so strong was this Protestant feeling with re

gard to confession that sometimes the most appalling things were said. Foul and filthy stories were told by men who were paid to preach against the Catholic Church and the sacra ment of confession. Let them consider how to answer

those Protestants who say there is no need to go to confession when they could confess their sins to God and obtain forgiveness in that way. First of all, let them remind them selves that every good thing which selves that every good thing which they had came from God, and from God only. It was God, and God only, who created them; and every single thing they needed to keep alive— their daily bread, their very neces-their daily bread, their very neces sary food and drink-were the gifts of God. And when their bodily life was in peril of perishing it was God alone who could restore it. There was not one thing they possessed, whether in body, mind or soul, which

John he would find that God had the prisoner refused the pardon be cause it was brought to him, not by the King himself, but one of his minappointed ministers for the forgive-ness of sins. Some of these Pro-testants said that what our Blessed isters, then he must necessarily re main condemned. If the Protestant refused absolution because it was given by one of God's ministers, he Lord meant was that the apostles were to go into the world and preach the Precious Blood, through which must likewise remain condemned all sins are forgiven. He would ask, with all reverence, if He had meant that, why did He not say it ? It was very much easier and less humiliating for the Protestant to persuade himself that there was no The preacher likened the priest to a messenger from the King carrying a pardon to a condemned prisoner. If need to confess his sins .-- London

Catholic Times. Love contains no complete and lasting happiness save in the transparent atmosphere of perfect sincer-



UReadi-cut

Portable . . HOMES

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me, but I knew also that I had given their acquaintances: him just cause to estimate me as he My dear boys: No doubt you have did. That one careless word did not heard that where some one is sick

counted on my fingers all the other sentences of like character that I had ever spoken. I was not habitually vulgar, but for that one word and all like words and thoughts I despised myself.

"I determined to be so careful during the remainder of the week as to redeem myself in the sight of that man; the others knew me better. But a telegram called him back to

character, or really to influence his more sorrow and suffering than all opinion of me.

In a strange way, after a year or two had passed, my name was mentioned for a position which was desirable, and which I seemed likely to secure, but this man was one of three to decide the matter. Without positively knowing how it came ab could never doubt that a quiet intim. ation that he considered me unfit was what defeated me.

Later I found a situation which, although a good one, was in a very different line of work from what I had chosen, and I have never doubted

had chosen, and I have never doubted that my whole life was changed by that idle word. "Did I learn the lesson? Yes, I did ! My habit, now almost lifelong, has made impurity, even in its milder forms, repulsive. The memory of that incident has stopped many a hasty utterance, and in the years that followed the warning of the

CURED OF DRINK BY SAMARIA PRESCRIPTION

WISHES TO HELP OTHERS

Mr. Roy Blanford, 706 East 10th Street, Michigan City Indiana, has the courage to wish his name pub-lished in the testimonial he gives to the wonderful benefits of Samaria Prescription for the cure of Drunken One treatment of Samaria did ness. it.

from God direct, but through the ministry of man? It was God only who created them, yet it was through Many men have not the wish to stop drinking as Mr. Blanford had. Their system is undermined, their nerves, brain, and stomach crave the ministry of their parents that they came into the world. Their nerves, alcohol. alcohol. They are its slaves. They need help and in such cases, friends, wives or sisters should induce them daily bread was not handed down from heaven, but God gave them the power to obtain it from one of His ministers-the baker. Of course, it to take Samaria or give it to them in was perfectly true that God could their coffee, tea or food to ease their give them their daily bread without the ministry of the baker, and thou-sands of years ago He did feed His craving and help them to take hold and make themselves into men again. It is tasteless and odorless. Mr. Blanford knew he needed help people. But would that fact justify and took Samaria to help him loosen the clutches of the whiskey fiend. It them in refusing to order any more bread from the baker ? The Protestant was always telling

cured him and he has the courage to them something they agreed with-that the Bible was the written Word tell the whole world about it and send the thanks of his wife and four children for the happy home restored of God. If, therefore, God gave them or God. If, therefore, God gave them knowledge of Himself through the Bible and through the preacher, why, in God's name, should He not grant forgiveness of sins in the same man-ner? If God answered their other to them all.

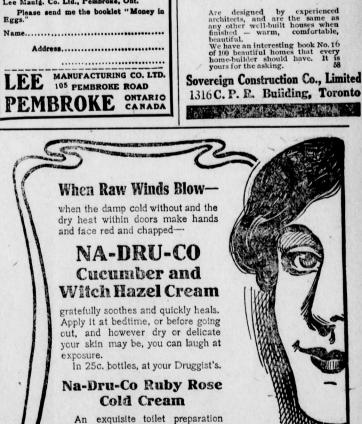
to them all. Mr. Blanford says in part : "I have not taken an drink now for over jour months I have no desire – passing a saloon the odor almost makes me sick. My nerves are much better, my appettie is go d, in fact my whole system is in good condition. Samaria has made a great change in me as well as making a happy home, so let me and my wile and four chil-dren thank you, and hope Samaria will help many others -you may use all or any part of my corre-spondence as testimonials. Roy Blacford, 706 East ioth Street, Michigan City, Indiana. prayers through the ministry of man, why should He not answer their prayers for forgiveness of sins through the ministry of man? The Protestant also claimed that the

was not the gift of God. Had it ever occurred to them that every one of those gifts of God came to them not

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have been St. Edmund.

land he got rid of Stigand, whom

some people persist in calling a virtu-ous Saxon, just as they do Harold; aud, true to his disgusting tasts for

foreigners, had Lanfranc made Arch-bishop of Canterbury. One could have foreseen, therefore, that when Lanfranc died the Italian, Anselm,

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WHY THEY DID NOT LAST

The following is clipped from the London Guardian :

The Archbishop of Canterbury is now entering the twelfth year of his Primacy, which exceeds in length hose of St. Augustine, St. Alphege, Thomas Becket, and Edmund of Abingdon, while the time he has spent in England at his post exceeds hat of the exiled St. Anselm, whose Primacy lasted a little over fifteen ears. He has therefore acted longer s Primate of all England than any of his five canonised predecessors.

We do not see the point of the paragraph ; but it is, no doubt, inended to redound to Archbishop Davidson's credit, much as the fact that Ralph Rackstraw was an English man "was greatly to his credit." Let us see the explanation of the phenom

Though the Guardian's list of Canterbury's canonized archbishops far from complete, we shall confine ourselves to those it contains Certainly there can be no credit in having been in Canterbury longer than St. Augustine, who came, obedient to the Pope's command, from his latter. beloved monastery and Roman civili-zation to the hardships of the English apostolate and the barbarism of its Saxon tribes. Had Archbishop Davidson gone twelve years ago from Farnham Castle to—it is hard to find hear of it. Hence, more trouble, a parallel for England in St. Augustine's time-say Hudson Bay, he would quite probably have passed away before this.

St. Alphege's case was somewhat different from St. Augustine's. He, too, became Archishop sorely against will Can the same be said of Dr. Davidson ? Having received the pallium he held a national council to correct abuses. To counteract abuses is trying on the health, unless popular opinion be with one, as, for

THE CATHOLIC RECORD

Gall Stones Kidney and Bladder Trouble, Gravel, Rheumatic Pains are quickly and positively cured with the

mind; willing to endure whatever cannot be cured without unpleasant-ness, and making a virtue of such a disposition. But he, too, seems to have prayed and fasted more than was good for him. These practices make one take an exaggerated view of duty, responsibility, the dignity of the Church and its rights, the Holy See, death, judgment, eternity, and hinder that decent conformity to existing things so becoming in a tolerant man of the world. Had he taken things more easily he might have lasted longer, but he would not have been St. Edmund. SANOL In Kidney Diseases some of the symptoms whis are pain in the back, or loins, numbress of the thig deprsits in the urine, etc. the SANOL treatme works wonders, cleaning the Kidneys of all the ir purities, and keeping them healthy and acting pro-erty, PRICE \$1.50 per Bottle. For sale at leadin Druggists.

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have been St. Edmund. As for St. Anselm, he was too pro-voking, and, worst of all, he was an Italian. Why should an Italian be Archbishop of Canterbury? William the Conqueror was a bigot, and he loved men looked upon in his be-nighted age as holy. Hence, he paid no attention to national ideas. elected President of the Church Fed eration of San Francisco, every relig-ious body represented in that Feder-ation will give tacit approval of his anti-Christian teachings if they do not rebuke it. The Presbyterian As-sociation of San Francisco, has taken no attention to national ideas. Lanfranc, another Italian, had found sociation of San Francisco has taken steps to free itself in such a false position. It has forwarded to the his way into the Abbey of Bec, where he somehow became prior. William made him abbot of his great monas-Federation of Churches a protest, the pith of which is embodied in the foltery at Caen, and Anselm succeeded him at Bec, where he after-wards became abbot, just as if there were no Normans at all. When William became King of Engowing resolution: "Therefore be it resolved, that the

executive committee of the Church Federation be requested to suggest to Dr. Aked the wisdom and justice

of his retirement from the presidency of the Church Federation, and in the event this is not secured that as a protest against such leadership the Presbyterian churches of the city be advised to withdraw from connection with the Federation. The Akeds and the Eliots in the Protestant churches, if not restrained

Lanfranc died the Italian, Anselm, would be the one to take his place. But Anselm had the same objection as the other saints to be Archbishop: and though the King, William Rufus, who was ill and feared he should die and go to hell for his crimes against the Church—such was the lamentable superstition of the age—and the bishops, who were anxious to see the ord of royal tranny urged him even would end in making a wreck of Pro-testant Christianity. They already have made considerable progress in that direction.—Freeman's Journal.

PROTESTANTS SQUELCH BIGOT

on of royal tyranny, urged him even forcing the crozier into his hand, he refused to yield except under these conditions, that the King should re-Sioux City, Iowa, boasts the proud distinction of being about as uncom-promising a field for anti-Catholic store the lands he had stolen from the Church of Canterbury, and should turers as any location in the Unirecognize the lawful Pope Urban II. No sooner was he established in ted States, says a correspondent of the True Voice, Omaha. About a month ago the National Protest No sooner was ne established in his see than he began to urge the King to allow abbots to be elected in the vacant abbeys, of which the revenues had long gone Alliance, with local head quarters in the Davidson building, engaged "Pro-Walter Sims to deliver a series of six lectures against the Catholic into the royal coffers, and to withchurch. The first lecture was to be given

draw his opposition to the council. But the King, no longer ill, and therefore not fearing hell for the moment, refused, and tried unsucessfully, to get the Pope to depose his admonitor. Anselm, at last, like the others, had to take the road to exile. Had he acted differently he might have had the glory of ' remaining at his post," and so of hav

ing merited the Gardian's praise like Archbishop Davidson. But there ONLY ONE CATHOLIC ON BOARD are two ways of remaining at one's post, the material and the moral and St. Anselm preferred the St. Anselm preferred the When William died, his successor, Henry I, set up the claim to invest bishops with ring and crozier. These are signs of spiritual authority, and St. Anselm would not needed the money.

WOULD DISTURB FRIENDLY SPIRIT The view was held that these lec-

more exile, more absence from "his post." No prelate of the Church of tures, by creating unfriendly feelings England would have acted so unrea-sonably. But on the other hand, Henry, or any other prince claiming the right of investiture, would have been horrified at the sight of a bishop dropping on his knees before him and swearing that he held his in Sioux City in general lived in see as regards both "temporalities peace with each other, and that it and spiritualities only from Your the harmony of these relations.

Majesty." Anselm got back to Can-terbury at last. But he had the same vice of prayer and penance which we have remarked in other

God hides some ideal in every atterances were not heralded broad-

J. M. Barrie.

human soul. At some time in our life we feel a trembling longing to do some great good thing. Life finds its noblest spring of excellence in this hidden impulse to do our PRESS WISELY SILENT This wise and prudent course on the part of the press doubtless saved much ill-feeling in the community, and helped to preserve the broad and tolerant spirit so characteristic of the When you looked into my mo

eyes you knew as if He had told you why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts.— Sir business world in Sioux City. "Professor" Sims was dumbfounded, and stated that this was the first city in the United States in which he had been accorded such treatment. Treated with contempt, he "folded his tents like the Arab and silendy

stole away." The best part of the story is that Catholice, as a body, did not have to lift one little finger to prevent his being given a hearing; the decent Protestant element is to be thanked for preventing this out-

rage on public decency. As a result, this town, beloved of many, enjoyed a Christmas whose peace was unbroken by the scatter-ing of seeds of religious discord and intolerance among her children. was unbroken by the scatter-

DIED

LYNCH.-At Truro, on June 6, 1913, James Lynch, aged forty four years May his soul rest in peace! GORMAN.-At 86 Ferrie St., Hamil-ton, on Feb. 3rd, 1914, Ellen Gorman Widow of Joseph Phillips. On whose soul sweet Jesus have mercy.

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EASTER DECORATING

Last Easter our artificial flowers were used in over 200 churches for orating. This year we expect more. We have lowered our prices to abou

the price of natural flowers. Easter Lilies, '40 cents a dozen. Iris Lilies 40 cents a dozen. Tulips, 40 cents a dozen. Chrysanthemums and Roses, 40 cents a dozen. Waxed roses 2 in a cluster, 50 cents a dozen. Apple Blossoms and Violet bunches, 40 cents a dozen. Large White Bells, suitable for weddings, 22 inches long, 25 cents each, smaller ones at 5 and 15 cents each. ficial Flower Co., Brantford, Ont.

in Teutonia hall, which had been engaged for the purpose. It was planned to hold the other five meetngs in the Auditorium, and the lecturers were freely advertised (by paid advertisements) in the daily papers. But the Protestant Alliance eckoned without its host.

> The proposal to rent the Auditorium for these lectures was laid before the board of directors. After a spirited discussion the motion to rent it for this purpose was lost, although only one member of the board is a Catholic, and in spite of the fact that the Auditorium Co.

Protestants and their Catholic neighbors, would tend to disturb the amicable business relations existing between them in this community ; that Catholics and Protestants would be a grave mistake to disturb

Following on the heels of this refusal the managers of Teutonia Hall

ars. Until her declining years, Mother M. Aloysiu

Shepperson.

Until her declining years, Mother M. Aloysius most emergetically and devotedly served the cause of edu-cation in her capacity as teacher of music. art and elecution, and by her natural warmth of tempera-ment and affectionate motherly kindness endeared hersel to every pupil whom her avocations brought under her influence. The strong faith that guided her life was more evident than ever at the hour of her death, and greatly edified all what visited her during her last illness. Sustained by this faith and strengthened by the sacra-ments of the dying, she breached forth her soul just after having renewed her vows of religion, while the entire community recited the prayers for the de-parting. arting. The funeral High Mass of Requiem was sung in

PASSES AWAY



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FEBRUARY 21. 1914

with the Home Bank. There are many hundreds of prosperous savings accounts in the Home Bank that started from an original

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CHARTER 1854

sixty six. The Danes were devasta ting Kent and the Archbishop went to meet them, hoping to save his flock by the sacrifice of his life: "The Good Shepherd giveth his life for his sheep." There are no such

Danes nowadays : the nearest thing are the Suffragists. Perhaps had Archbishop Davidson been given the happy chance of martyrdom he happy chance of martyrdom he would have lasted no longer than St. not over-grateful to the injudicious

Alphege. St. Thomas a Becket, who likewise did not want to be Archbishop. perished in his fifty third year. He might have lived to be much longer in Canterbury than Dr. Davidson, had he not stood up for the rights of

the Church against the King. Persecuted on this account, he with-drew to France. This enraged the King, who confiscated the goods of all his relatives and forced them to present themselves in their misery before the Archbishop, a refinement of cruelty that has never been surpassed. After some years the King seemed to relent, and the Archbishop returned with a divine revelation that martyrdom was before him. He was greatly given to prayer, penance and almsdeeds; and there are some who think these to have had much to do with his early death. Had he done less in this way he probably would have been more conformable to the King's will; and so might have lived to a green old age in Canterbury, for he was of a robust constitution. But he would not have been St. Thomas a Becket.

St. Edmund was another who had only himself to blame for his woes. only himself to blank for his wess. Of course, like the others, he objected to being made Archbishop of Canter-bury. Like St. Alphege, he began his career with correcting abuses, a proceeding and like St.

manizer is to be disciplined. The modern Canterbury policy of drift-ing is much more conducive to long-evity. But it was not work that killed St. Alphege in his fifty-ninth year—Archbishop Davidson is nearly trouble with the civil power, and will be commemorated to the end of the world as Saint and Doctor of the Universal Church.

We wish Archbishop Davidson many years to enjoy his high placa in the Church of England. We feel tures.

The officers of the Alliance in dessure that he will never imperil it by following the bad example of his five canonized predecessors of the Guar-Sunday mass meeting in the Audi

editor who inserted that complimen-tary paragraph.—Henry Woods, S. J. in America.

WRECKING PROTESTANTISM

Some few years ago the Rev. Dr. Aked, an English Baptist Minister, was invited to cross the Atlantic and ed and disgruntled at their failure to secure an audience room in this "priest-ridden town, were forced to abandon their original plan of stormadminister to the spiritual needs of a ing the city, and to deliver three of their "patriotic" lectures in three Fifth Avenue church of this city, commonly known as John D. Rockefeller's Church from the fact that the small, obscure Protestant churches far from the center of town and Oil king is one of his members. After a brief stay in New York, Dr. almost unknown to a vast majority Aked went to San Francisco, where of citizens.

Instead of flaming headlines an-nouncing these tirades of abuse he left the Baptist Church and became a Congregationalist. His latest religious convictions are set forth in this headline to a press des-natch from San Francisco: "Dr. Aked three daily papers gave small and in-significant paragraphs in the church notes, so that "Professor" Sims'

patch from San Francisco: "Dr. Aked and Dr. Eliot agree." Both the doc-tors are in accord in rejecting the divinity of Christ. Here is the way divinity of Christ. Here is the way Dr. Aked sums up against that dogma "What do we mean then by saying that He was divine? It is a ques-tion of quantity and not of quality. There is divinity in us but so much more in Him that I prefer to call Him divine, recharse it would be Him divine, perhaps it would be better to speak of the divineness of man and the divinity of Christ."

It is regrettable to have to state that the view of our Lord set forth his career with correcting abuses, a dangerous proceeding, and like St. Thomas, he set himself against the King's encroachments, a proceeding still more dangerous. How much better would he have got on had he cultivated the patient and sober

After this series of refusals the

pastors of the larger and more prom-inent Protestant churches did not dare offer their churches for the lec-

peration made every effort to induce the Auditorium directors to re consider the project and to at least allow

torium, but their efforts were fruitless. The headquarters of the Alliance were besieged with angry purchasers of tickets, demanding reasons for the failure to deliver the

lectures All the efforts to secure a centrally located hall proved unavailing. The Alliance officers, bitterly disappoint-

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PERSONAL.—We are pleased to note that Mr. P., Thomas Ahem, who had held the position of editor of the Canadian Press, Ltd., of New York, has been appointed private secretary to the Hon C.J. Doherty, Minister of Justice. Mr. Ahem is a native of Gaspe and made his studies at Memamcook and Laval. He will be quite an acquisition to the civil service in Ottawa, and we congratulate the Minister of Justice in having secured his services.

ECCLESIASTICAL God does not look at us merely in the mass and multitude, As we shall stand single and alone before We beg to announce that we have taken over the Ecclesiastical Department of KEITH'S LIMITED (for-merly Keith & Fitzsimons, His judgment seat, so do we stand, so have we always stood, single and alone before the eye of His bound-less love.—Father Faber.