The Catholic Record

LONDON, SATURDAY, JULY 19, 1918

AN OBJECTIONABLE TEXT BOOK

A Halifax, N. S., subscriber informs us that one of the books ordained for study in the Public schools in that city and throughout the province is the "Water Babies," by Charles Kingsley.

It must have been placed in the curriculum through inadvertence. For we assume that no educator, conscious at all of his responsibilities, would place in the hands of the pupils entrusted to his care any book that is tinged with bigotry and subversive of right principles. That would indeed be "poisoning the wells," a crime of which the Halifax educators would not, in our opinion, designedly be guilty. But whatsoever the cause of the introduction of the "Water Babies" into schools which Catholics help to support, the responsibility of it rests upon those who are in authority. Kingsley should not be allowed to befoul the faith of these Catholic scholars. And we are confident that when this matter has been brought to the attention of the Halifax school authorities, their sense of the fitness of things, as well as of their responsibility, will remove this objectionable book from the prescribed curriculum. There are works, and to spare, which can be called upon without pressing into service a malignant bigot such as Kingsley.

Let us quote a few passages from the edition published in 1895 by Thomas W. Crowell & Co., New

On page 91, he taunts the Irish as liars and says that "the fisherman gulled by 'a poor Paddy' must wonder all the while why poor ould Ireland does not prosper like England and Scotland and some other places where people have taken up a ridiculous fancy that honesty is the best policy." On page 93, he informs us that a Scotchman is not a liar for he "fears God and not the priest." On page 158, referring to cruel school masters, he says that "more than half of them were nasty, dirty, frowzy, grubby, smelly old monks who, because they dare not hit a man of their own size, amused themselves with beating little children instead. etc."

An unsavory dish to be served to impressionable children. And in the hands of teachers not emancipated from the bonds of fairy stories what an aid to the perpetuation of preju dice. Do the Halifax school authorities aspire to be known as fosterers of bigotry? Or are they antagonistic to the Canadianism, waxing ever stronger, that loves fair-play and contemns the methods employed by men of the Kingsley type.

On page 184, the author, we sunpose that he is trying to be witty, says "that when people live on poor vegetables instead of roast-beef and plum pudding their jaws grow large, and their lips coarse like the poor Paddies who eat potatoes." On page 216 his bigotry flames out in enumerating among the evils which flew out of Pandora's box "Monks and Popes."

We might quote other passages, but from the excerpts given our readers will understand our wonder at educators who have placed this book in a public school curriculum. There are also comments in evolution which might addle the brains of some teachers. As the Halifax authorities do not wish their reputation for integrity and scholarship to be besmirched with even the shadow of a suspicion of bigotry we hope to see the "Water Babies" banned and excluded forever from the public schools. Upon its literary value we set no appraisement; we wish merely to point out that a book conducive to bigotry and insulting to many pupils and teachers should not be prescribed for public schools.

THE MAN ENTHUSIASTIC

So long as a man is enthusiastic he is to be reckoned with. He may have been disappointed and have has faith in human nature he can go with a clever sprinter is just as logi native priests, educated and zealous,

on his way serenely and with music cal as to assume the right of inefficiin his heart. A man dies not of wounds but of corruption. He may be scarred with marks of a hundred battles, but the vitality within; the in any form of life. The tree alknowledge of the approval of his ways grows one piece of fruit more conscience, are a fount of unfailing perfect than the rest. The paddock health and courage. Some men die while in the bloom of youth; others, grey with years, are alive. Some again wax cynical over the world-a pastime of the coward and weakling; others see but the glory of living and the mercy vouchsafed to them. Clear-eyed determination, a buoyant outlook upon life, the saving grace to profit by our mistakes, and an indestructible belief in the good that is to be found in every human being -all this makes for success that is enduring as the eternal hills. The cynic is but a gibbering phantom the optimist is a worker dealing with things as they are and hoping always to make his work a transcript of his dreams.

AT HIGH SPEED

The present age is sated with progress. We live faster in a year than our forefathers did in a century. Where once the cobbler spent three days on a pair of shoes we have machines to produce them in three minutes. Our ancestors spent half a year crossing the ocean or the plains; we ride from coast to coast in half a week. The first men who attempted to build flying machines were rewarded with strait-jackets instead of laurel wreaths. This is the age in which nothing that is not visible and tangible is prized. We motor through life with such speed that even our few thinkers are all in a hurry to produce the results of their thinking. They ought to follow nature a little more closely, and, like the acorn, drop into the earth and lie hidden for a time and then bring forth fruit as does the everlasting oak. The idea of the times is to be eternally progressive, unquenchably active, insatiable in knowledge and unlimited in aspiration. The mistake they make is the modern mania for results. This will be stamped as an age of brilliant achievements, but is it an age of moral greatness? It seems to us that the wise men of history are rapidly becoming the fools in the eyes of posterity. The time is rapidly approach ing when the makers of lexicons will define impossibility as "a word used in the ignorant ages to designate a difficult task." When we read Newman we ask ourselves, now that he is dead, is there any one left with repose enough and reverence enough to think out his own thoughts in all humility and teach the world as he

PHILANTHROPY

Philanthropy is still groping blind y in the dark. At no time in the history of the world has the heart of Midas stirred with a greater pity for Lazarus, but the wrong sort of crumb is falling from the rich man's table. Society is organizing itself with adequate facilities to improve and fill the hungry mind, but there is a woeful insufficiency of food for hungry bodies. Poverty is aching harder than ever for bread and meat. The first essential in the upbuilding of man is the nutrition of his flesh. The road to betterment must start right here. We can do without model tenements, additional libraries, and up-to-date universities, so long as we need more soup kitchens. No brain is in a fit condition to assimilate learning while the inner man is filled with yearning. We can eliminate the lines of the poets until we have eliminated the tragic bread line. Meanwhile we are anxiously awaiting the philanthropist who will be content with breathing memorials to his charity-rather than monuments of stone to his conceit.

WOULD BE REFORMERS

The pious platitudes of some fiery agitators-would-be reformers-who are constantly stirring up strife and breeding discontent, make us heartsick and weary. They preach equality to the masses-forgetting that equality can only exist among inseen people wither way under the dividuals who stand upon a common blasts of adversity and brought to level of religion, morality, intellec their knees afraid and despondent in and strength. To urge the fitness of face of opposition, but so long as he a one-legged runner in a contest

ency to share equally with capability. Nature herself proves that there can be no common standard demonstrates at least one thorough bred of superior wind and speed. Life and living separate the fit from the unfit. The best man wins by virtue of his place to the fore. Everything on this planet is open to the man who has strength enough, courage enough and tenacity enough to reach it. To reward the lazy equally with the striving, to bestow upon the coward a recompense equal to that earned by the daring, would quickly remove the impetus which urges advancement, and reduce so ciety to a common lot of inferiority.

FOREIGN MISSIONS

Through a fire in Tokio, in which 7,000 houses were destroyed, the Sisters of St. Paul of Chartres, lost everything they had but their lives. Church schools, and convents were destroyed. The Sisters, 27 in number, were left helpless with over 100 children, including boarders and The loss is estimated at orphans. over \$25,000.

Recently there has been established a Catholic Mission for the Japanese colony in Vancouver, B. C. This work was made possible by the zeal and charity of a Miss O'Melia, a convert to the Church, who for several years has devoted herself to the instruction of the Japanese.

INVOKED BABIES' PRAYERS - We have rarely received a letter which breathed forth such lively faith and trust in God's goodness than one from a gentleman which came recently. We quote from it with the hope that others who have crosses bear may realize that the only place from whence to receive strength to carry them is at the feet of our dear Lord and His Blessed We are sure Father Fraser will be glad to read the part that he and his little waifs have played in

the incident. The writer says:
"Recently we were blessed with a baby boy, who immediately after birth was attacked with meningitis In a short time the paralysis accom-panying the disease left him, but the doctors assured me that even were he to recover, his mind would be im-

paired. About this time I happened to read in the Pilot of Father Fraser's work among the Chinese babies, and prayed that these little ones, so many of whom die immediately after baptism, would pray that God's will might be done in the case of my boy. I begged them to ask our Blessed Mother to take him in his innocence to heaven, if he was to be afflicted all his life, for well I know what a struggle life is even for one who has full use of his powers. We vere willing, however, to accept God's will, whatever it might be, and stood ready to do everything that human aid could accomplish for the

child if he lived. Thanks to the prayers of Father Fraser's Chinese babies, my little boy is happy to day in heaven, safe from all the trials and dangers of this life. In thanksgiving I am glad to send small offering (\$7) to help this zealous priest in his great work of char ity, and I pray that my experience may urge others to invoke the inter cession of the countless little souls whose salvation has been brought about by our good missionaries.-Boston Pilot.

WHO WILL BE A PATRONESS FOR THIS LACE INDUSTRY ?- The Sisters of St. Joseph of Cluny are engaged in mission work in Madagascar. They teach a girls' school, visit the sick and seek to make converts in various ways.

Many of the pupils travel a long

distance to the school building, and each one carries enough rice salt for her lunch. Two little ones act as cooks, and at noon serve the appointed portions to the hungry

The Sisters have also opened a protectorate, where they shelter homeless girls until they have nomeless girls until they have reached a marriageable age. This latter charity entails considerable expense, and to secure an income the nuns have taught their charges lace making.
A practical way of encouraging

this institution and helping to make it self-supporting would be to send an order for lace. Any particular form or style desired will be carried and satisfaction guaranteed. Clients can also send patterns or

samples, if they prefer. One of the Sisters writes: "Our dream is to find some lady patronesses who will adopt the industry and assure its development by a regular succession of orders. This would set the undertaking on a substantial basis, and the future of many homeless maidens, exposed to every danger, would remain free from the menace of a wicked world.

NATIVE CLERGY NEEDED-Fervent

contribute powerfully to the establ A METHODIST TRIBUTE lishment and extension of the reign of Jesus Christ in those places where the European missionary can pene-trate only with great difficulty and often with small chance of success Consequently, there is no more practical way of assisting the missions than by contributing to the support of our foreign seminaries. The Chinese priest can go everywhere, and the language holds no secret for him. The natives trust him, are won over by his arguments, and in the end seek admission into the Church which he represents. But in order to obtain native priests there must be the necessary training in the seminary to develop in the candidates true piety; solid virtue; the love of souls; enthusiasm and the exaltation of Holy Church; the earnest desire, cost what it may, to preach the Word; the spirit of self-abnegation and acrifice necessary for going joyfully to the succor of souls, day and night in all weathers, through all obstacles; and finally, the science of knowing how to deal with all classes.

ORANGE LEADER'S FATHER WAS HOME RULER

A touch of humor has been giver the situation by the very amusing discovery that the late Mr. Edward H. Carson, C. E. of Harcourt street, the father of Sir Edward Carson, was one of the signatories to the requisition in favor of Home Rule as a preservative of the empire on which the National movement inaugurated by Mr. Isaac Butt was based. This may be supplemented by the record of the fact that not only Mr. Carson's father but his uncle, Sir George Moyars, C. E. L.L. D. who was lord mayor of Dublin in 1881, was deeply committed to the movement. George Moyers is now almost the only survivor of all those who were present at the historic meeting at the Bilton Hotel in this city on the 19th of May, 1870, when Mr. Butt proposed a resolution, which was carried with enthusiasm, for the re-establishment of the Irish parliament, and when a committee on resolutions was appointed which subsequently duced the eight resolutions drafted by Mr. Butt which were adopted as the exposition of the national demand at the great Home Rule conference in the Rotunda, Dublin, in

The effect of the publication of hese facts upon the Orange leader, Sir Edward Carson, has been similar to that of the sight of water on a dog afflicted with rabies.—Dublin Letter

THEN AND NOW

The London Times is a staunch advocate of the Orange campaign against Home Rule, including threats, oaths and covenants, blood slaughter, and rebellion, wooden guns and Italian rifles, wherewith they will set up Home Rule in sections of four counties, as proof that it is intolerable in thirty-two While the Times is supporting the Orangemen editorially and publishing the reports of the representative it sent to Ulster to prove that the Orangemen, despite appearances, are really in earnest, it is also reprinting items from its issue on like date a hundred years ago. There must be a lack of co-ordination between the century culler, the reporter, and the editor. This is the reprint from a Times editorial of June 9, 1813 :

We have lately remarked, not without the detestation which they merit, some abortive attempts to introduce into this country a system, which, in the Sister Kingdom, has so fatally tended to convert party animosities into lawless violence and would have speedily sunk into that portion of its abettors. It was, therefore, with extreme astonishment, that we vesterday, saw a journal, which has a character to lose, admit into its columns (certain. ly not from the pen of its respectable conductor) an open and unblushing recommendation of the institution of Orange Lodges in England, in avowed imitation of those happy inventions which, under the same title, have helped to drench Ireland with blood

The article went on to say that "the natural and, perhaps, intended consequences" of instituting Orange lodges would be the organization of counter-societies still more violent, until despotism became a relief from the horrors of club-government." Two days later it reproduced its account of a dinner given in London to the Irish Catholic Dele gates, June 10, 1813. "Two Royal Dukes" Kent and Sussex, supported the Chair, and "the Duke of Sussex alluded in terms of strong indignation to the Orange Club, lately instituted. He said it was dangerous and treasonable, and in direct violation of the Constitution."

The Times has not grown wise with age, nor even discreet. Incidentally, there is a Catholic Duke in England who might well take a lessen from the Royal Duke of

TO CATHOLIC CHARITY

One morning the big, blue-coated policeman on duty at the Union Depot saw a little woman bending over the wee babe in her lap and weeping as if her heart would break. He stopped for a moment to take in the situation and be sure of the need. Then stepping quietly up to her, he touched her on the arm and, lifting his hat, said: "Excuse me, madam, but you seem

to be in such distress I would be glad to help you if I could. Is there anything I can do for you?' She lifted her face to his, the tears

streaming down her cheeks and "Oh, sir, I am just passing through the city on my way home, and must wait till evening for my train. I don't know a soul here. My baby

has been taken violently ill, and is just burning up with fever. I am so afraid he will die before I can get

The big officer looked at the little

fellow's flushed, drawn face, and saw there was no mistake about his being very sick. He thought for a moment of the little tot in his own home, whose laughter was music to his heart and whom he loved to bounce on his knee, and as he gently laid his hand on the scorching little brow, he

said earnestly: "If I were you, madam, I'd take the baby to the hospital at once."

"Oh," she cried, the anguish on her face deepening and the tears gushing "I have no money to forth afresh, pay for hospital treatment. I have

barely enough to pay my fare home.' "That will not make any difference madam," the policeman answered, assuringly. "Just take the baby to the Catholic Hospital and tell them your circumstances, and they will not charge you a cent.'

"But I'm a Methodist," she said, her face brightening as a new hope came to her. "Why not to Methodist hospital?" Why not take baby to a

For a moment the big officer's glance dropped before her appealing eyes, and he moved from one foot to the other in embarrassment. For once he was ashamed of his church It was unprepared for this emergency of its own member, and he flinched before the enforced comparison.

Hesitatingly and sadly he replied : "I'm a Methodist myself, madam, and I am ashamed to tell you there isn't a Methodist hospital in our city, nor anywhere else in the South, so

far as I know." The conversation ended by the officer telephoning the hospital of the need. In a short time the ambulance was at the depot, and the mother and babe were borne swiftly to where help awaited. Three good Sisters

met them at the door, one taking the baby, while the others cared for the mother. In a few minutes baby was on a clean, soft bed in a cozy white room, and the doctor and nurses were giving him every attention. A telegram was sent to the father explaining the necessary delay. At night a cot was placed by baby's bed to that mother could lie by her little darling.

Now, do you wonder that when good Catholic hospital knelt that night by her baby's bed to pray, as was her custom, there was a petition which she had never before dreamed would be a part of her prayer, swelled from her heart and rose from her lips: good Catholic people who built this hospital and those who have been so loving and kind to baby and me! It was right for her to pray as she did. She would have been ungrateful and ignoble had she done less.

For several days the little life hov vindictive ferocity. A system, so alien to the quiet and rational habits of Englishmen, we thought, weeks the happy mother, with her and care won. After nearly three weeks the happy mother, with her weak but restored babe, was able to contempt which must be the natural go home. In a few weeks it was learned that the father and mother and three children had joined the Catholic Church—the Church which went to their relief in their time of

> And this is but one case out of thousands. With more or less variations, such instances are repeated constantly. It is a shame that Southern Methodism has no hospital in all this great section. That church which stretches forth a helpng hand to men in the day of their distress is the church which will win their hearts, hold their loyalty and receive their personal and financial support. If Methodism allows some other church to care for her sick, in jured and afflicted, she deserves to lose them.—Rev. H. M. Ellis, in Western Methodist, Little Rock, Ark.

SHOULD BE SUPPRESSED

The Menace is a vile, dirty and scurrilous sheet of the lowest type, which, in conjunction with a staff of paid hirelings, has been attacking the Catholic Church with deliberate falsehoods, and its vileness against a people whose loyalty to our govrnment has been demonstrated time and time again is so dirty and contemptible that we hope that the Postmaster General will take prompt action to suppress The Menace. Camden (N. Y.) Times.

FATHER FRASER'S MISSION

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

There are but 2,000,000 Catholic Chinese in a population of 400,000,000.

The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields white with the harvest.

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

The CATHOLIC RECORD gladly ac cedes to the request to receive sub-scriptions, which will be duly ac-knowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of

REMITTANCES Previously acknowledged.... \$1,521 70 A Grateful Client, Halifax... Friend, Sanitarium..... Edmund Foley, Keene..... A Friend, Detroit..... A Friend, Apple Hill..... 1 00 F. J. Daly, Peterboro...... St. Patrick's Separate School Guelph..... A Friend, Eureka, Cal......

SOME "KNOW-NOTHING" CON VERTS

Not long since, in looking up the history of the men prominently iden-tified with the old Know-Nothing movement, the writer was amazed to find that with but few exceptions, almost all of them either themselves became converts, or gave some one or other member of their immediate households to the Church.

For instance, take Louis C. Levins of Philadelphia, who is generally coneded to have been the founder of the Native American party, and one of the first members of Congress elected by that body-his wife and family eventually found their way into the Church.

Levins' intimate friend and fellowaborer in the movement, William R Smith of Alabama, who helped to shape the policy of the party and for years represented it in Congress, not only witnessed the reconciliation to the Church of his wife and family, but he himself, shortly before his death, also received the great grace of conversion.

Editor McClaugherty of Vincennes Indiana, was still another prominent member of the party to become Catholic.

Then there was Andrew Jackson Donelson, a nephew of President Jackson, and Know-Nothing candidate for the Vice Presidency of the United States with Millard Fillmore, who was destined to see his daughter that good Methodist woman in that and her children enter the Church to which he was so violently opposed. | latter to have a ranking position in It is interesting in this connection to recall that this daughter (Mary Emily Donelson Wilcox) was the first child born in the White House, of which she was later the gracious mistress during the administration of her grand-uncle.

There were the convert daughters of such leading Know-Nothings as Horace Maynard, Postmaster-General and Minister to Turkey, under Hayes; of Emerson Etheridge, member Congress from Tennessee; of Edwin Cowles, the vitriolic anti-Catholic editor of the Cleveland Leader; of Humphrey Marshall.

Finally, if one were to visit an aged convert of St. Paul, Minn., Mrs. Re pecca Newell Morrison, she would doubtless, tell him a harrowing tale of having witnessed, while an inmate of a New England convent, the attempted burning of that institution by a mob of howling Know-Nothings, who in their misplaced zeal sought to rescue" her from the control of the We hope, at some future time, uns. o continue this list of converts.—D. Scannell O'Neill, in The Fortnight

STATISTICS TELL Father Bernard Vaughan, S. J., has

way of saying things that stir up countrymen who are not of the Faith. The Daily Telegraph, London, recently reported the wrath of a Vicar of the Church of England who charged Father Vaughanwith saying that "the Rome Church seemed to be the only spiritual 'live wire' in the country, and that without it, the shrinkage of worshipers in England would be far worse than it is. Father Vaughan replied that he had merely cited city statistics; also that he lived in quite the smartest centre of London social life, and he asked: "Did one per cent. of that smart set go to any Anglican place of worship on Sunday?" Answering his own question he said "it was motors, not their allies, the Radical Socialists. churches, which Mayfair society filled on Sundays."-Sacred Heart Review.

CATHOLIC NOTES

Five brothers of the Powers family, Urbana, Ohio, are priests, the last to be ordained being Rev. David Powers, who celebrated his first Mass at Urbana on Sunday, June 22.

Rev. Alexander Thompson Grant of the Scottish Episcopal Church and ex-Chaplain to Wemyss Castle, Fife, Scotland, was received into the Church by Rev. Joseph L. Long, at Dunbar on June 16.

The Passion Play will be performed this year at five different places in the German speaking countries, Erg, Brixiegg, Stilldorf, Selzach and Radigund, and another in Slovak tongue in Tyrnau, Hungary.

Lord Merton, who succeeded to the earldom of Admiral Nelson and who died recently in England in his ninetieth year, was a convert to the Catholic Church. Hon. Edward Agar Horatio Nelson, who succeeds him, is also a Catholic.

The seminary at Seus, France was recently taken formal possession of by the civil authorities and turned into a lay school. Not content with making this transfer quietly, unostentiously, the municipality organized a festive inauguration ceremony.

On Wednesday evening, July 3rd. the parishioners of Immaculate Conception parish, Bridgeport, N. S.. welcome home their beloved pastor. Rev. C. W. McDonald, who was attending the Eucharistic Congress at Malta and visiting the principal parts of Italy, France, Spain and the British

Miss Petre's Life of the Late Father Tyrrell has been placed on the index of prohibited books. The book came out last fall and created a sensation among the friends of the leader of Modernism in England. The auto-biographical section showed that poor Father Tyrrell's life had been one of double-dealing almost from his early manhood.

Following the traditional custom observed on St. Peter's eve, the Pope escorted by the Swiss Noble Guard and proceded by lackeys carrying lighted torches, descended to the basilica last Saturday and prayed at the tomb of the Apostle. The public was not admitted to the basilica and police guarded the entrances, while gendarmes were stationed inside.

Rev. Joseph T. Shields, of St. Matthew's Church, St. Louis, Mo., was determined that his Silver Jubilee should not be celebrated. The parishioners were determined it should. The parishioners won out, and when the great day's doings were over the gentle pastor stood looking with half remorseful eyes at a purse of \$2,000 which his for once disobedient children in Christ had forced upon him as a memento of those wenty-five years in the special ser vice of heaven.

Rear-Admiral Potts, U. S. Navy, re ired, died recently at the United States Naval Hospital, Washington, The three daughters of the leceased admiral are all Carmelite nuns. The eldest is Mother Superior of a convent in the Philippine Islands, and the two youngest (Sisters Teresa and Magdalena) are now in Wheeling West Virginia, where they are establishing a convent, the former to be assistant Mother Superior and the the new convent.

When the Rev. Thomas Jenkins Wheeler said his first High Mass in St. Martin's Church, Baltimore, Sunday, June 22nd, he had as his assistants his three brothers, the Rev. John D. Wheeler, who had been ordained with him, and the Revs. Ferdinand Wheeler and Louis A. Wheeler all four are members of the Jesuit order. Cardinal Gibbons was in the sanctuary and congratulated the young priest and his brothers and father after the Mass. The Rev. John H. O'Rourke of Brooklyn, N. Y., preached the sermon.

The correspondent in Rome of the New York Sun gives some particulars as to why the engagement of Miss Kathleen O'Donnell, the daughter of a former Michigan Congressman (who is not a Catholic) to Walter L. Schneider of St. Louis was broken off on the eve of their marriage in Rome. He says Miss O'Donnell refused at the last moment to sign a promise that all their children should be brought up in the Catholic faith, hence the marriage, according to the rules of the Catholic Church, was impossible. Subsequently Miss O'Don nell changed her mind, but then Mr. Schneider refused to marry her. Another conversion, and this time

not a deathbed one, is reported from Isere, in France. The late deputy of this department, M. Zavaes, is an old enemy of the religious in general and the Carthusians in particular. He has now published a retraction of anti-religious opinions. In this he says: not regret joining the ranks of those who attack needlessly the humble dwellings of suffering poverty. The veil has fallen, and we see clearly that the Sisters of Charity have been thrust out that their revenues might be seized for the national budget. The true enemies of the people are the Freemasons of the Rue Cadet and This declaration has created a profound impression.

PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XV

A FAITHLESS FIANCEE "What mighty ills have not been done an?"-Otway.

I still sat silent, mechanically wind ing up the last ball of wool, and vainly endeavoring to adjust my ideas. "A pretty girl"—the intelligence was certainly most agreeable; but could it be true, or was it mere pleasant banter? It seemed incred-

Let me give you a little bit of advice, my dear," she continued;
"do not be so brusque and abrupt with gentlemen. at arm's length—they are afraid of you, really afraid of you. Mr. Spooner, who admires you immensely came up to me this afternoon, and Is my nose on my face? Miss Neville nearly snapped if off

I haté Mr. Spooner!" I observed

with energy.
"My dear, my dear!" reprovingly. "He is the judicial commissioner a Arconum, and draws five thousand rupees a month."

don't know what a commis sioner is, and I don't care if he has a million a month," I answered, reck-

All in good time," replied Mrs Roper, complacently, nodding her head up and down, like a mandarin. You will be more worldly-wise this time next year. This time next year you will value position and rupees just as much as any other girl in India."

evening before we touched a Galle I retired, as I always did, at 10 Mrs. Roper would remain pacing the deck till nearly midnight, one of her train; and latterly Miss Gibbon had been quite as late in descending to her berth. opened the door of our cabin I re marked that all Miss Gibbon's port manteaus were packed and strapped and drawn out into the middle of the floor. Before I had time to ask a question, their owner, who was mending her gloves by the light of a candle, raised her eyes, in a casual

I am going to land at Galle tomorrow morning."
"Galle!" I exclaimed in a high

key of astonishment. And to marry Mr. Harvey Price within the week.

I gasped. 'He has a cousin living at Colombo and I am to be married from his house. Harvey telegraphed to him at Aden. Harvey is seeing about a steward to take away this luggage as we land at daybreak. I'm only taking my 'present use' baggage, of course. All my trousseau and wedding presents, and the cake, may go on to Madras-I have no claim them now," she concluded, with the ntmost composure.

I seated myself on a camp-stoo and gazed at her in open mouthed

Yes, you may well stare. You s before you a very happy girl, I can tell you, although to-morrow I shall be given up to retribution by the whole ship—not even the stewards nor the stokers will spare me. Apres moi le deluge " (laughing). "And Mr. Hogg—what about him?"

I asked, when I had recovered the

power of speech. Oh, of course I'm treating him abominably" (shrugging her shoul-But after all, it is better for him in reality, if he only knew. is better without a wife who would and who, without doubt, would have made him a miserable man! I am treating him in reality with the truest kindness," she added, in a tone of pious conviction.

You can scarcely expect him to take that view of the subject all at once. Poor man! I think he is greatly to be pitied; and he will be the laughing stock of all his friends."
"Pooh! what harm if he is? He

will soon get over that, and easily find another wife. One of my own sisters would gladly console him, I dare say—Emily, for instance," she observed, reflectively. "All my things would fit her, and there need "All my be no bother or expense about another outfit or trousseau—not at all a bad idea!" with increased anima-

I should not think that he would select a wife from your family a second time," I observed, with withering sarcasm.

He might do worse! Emily is a very pretty girl, with beautiful blue eyes and fair hair. Talking of fair hair, be sure you make my affectionate adieux to Mrs. Roper. How furious she will be! Commend me to her, and our next merry meeting!"

'Who is to break it to everybody?" I asked, abruptly, pausing, comb in hand-we were now preparing for

Why, you of course," she answered promptly. "Here are two letters—instead of leaving them on the pin cushion, in the orthodox way the pincushion being wanting, I make them over to you.

have nothing to do with I exclaimed, energetically them," waving the proffered missives away with my hair brush.

I only ask you to give these letters to the captain to-morrow morning. I leave the delicate mission of breaking the matter to Mr. Hogg in He is a man of strong nerve, and won't mind."

I'll have nothing to say to them!' I reiterated, relentlessly.
"Very well, then, I shall give them to the steward. It will be all the

liked the *eclat* of announcing the news," returned Miss Gibbon, with the most perfect sang-froid. "You the most perfect sang-froid. "You will see Mr. Hogg; he is sure to come on board. You will recognize him a once by his extraordinary resemb-lance to a hippopotamus walking on

This flattering description was cut short by the entrance of the steward ess (evidently in the secret), who came in and dragged out the baggage and delivered it over to some one who was waiting outside in the saloon. When she left, Miss Gibbon came over to my berth, and took leave of me, and kissed me.

"Wish me joy," she whispered,
wish me joy, Nora. You must come
up and stay with us in Calcutta next old weather, and I'll marry you to another Bengal civilian.

"It's all very wrong, I know," I re-plied nervously; "but, all the same,

do wish you joy."
"It is not a quarter as bad as it looks. To marry a man I could not endure would have been very much -would it not ?"

It would," I assented, half doubt fully.
"To have sworn to like him, while

knew I hated him, would have been perjury—would it not?"
At this critical mome critical moment the en-

trance of Mrs. Roper put an end to her excuses and explanations, and, kissing me warmly, she retired to her own berth.

When I awoke the next morning she was gone. There was a great deal of excitement and talking, and shaking of heads in consequence; but as we neared Madras every one was too much taken up with their own affairs and plans to give more than a passing thought to the missing

As we lay in the roads, one of the first massulah boats to board us embarked a burly figure in a gigantic mushroom topee. It was Mr. Hogg! I saw him conducted into the captain's cabin, and I saw him no more. attention was entirely engrossed by the novel scene; the long, low shore, the dangerous looking surf, the flocks of catamarans and massulah boats. It was soon my turn to spend a bad quarter of an hour in one of the latter. Had I escaped from the Bay of Biscay to be drowned in the Madrae This was a question ever surf? present to me till we grated on the beach beside the pier, and I sprang out with very small assistance, de lighted to be on terra firma once

more. Colonel Keith and I drove to a hotel in the Mount Road, ordered rooms and dinner, and then took a gharry to the beach, and listened to he strains of the governor's band discoursing the newest dance-music to Madras society-Madras society drawn up in landaus or Stanhope phaetons, or strolling up and down Cupid's Bow, enjoying the music and the sea breeze. Pretty, well-dressed women, soldiery looking men, elderly, erect, fiercely-mustached veterans sauntered past our dusty gharry in couples or in lines of four; and I just admit that I was very considerably impressed by my first glimpse of the Anglo-Indian at home.

The following day we took our departure for Mulkapore. As we traveled along over the broad, flat clains, I discovered a sameness in the view that wearied my eyes and dis appointed my expectations. A mud village clustered round a tumblelown fort; then miles of brown barren plain, with here and there a herd of queer-looking sheep or goats then another mud village and an ex panse of paddy, with an occasional pool, in which hideous, slate-colored buffaloes were lying cooling them-

lves, with their heads above water My ideas of India were probably unique. I imagined that all Euro pean mankind wore large white straw hats and nankeen suits, according to old family sketches. I expected to see gorgeously caparisoned elephants the only means of transit; and I was prepared to behold tigers sporting about the plains. But I had already traveled many miles, and not seen one, not even a cub, nor any wild animal of any kind whatever; although I gazed anxiously into every scrap of jungle that we passed through. From the safe elevation of a railway carriage I did not care how man

tigers and chetahs were in view. I had a deluded notion that curry frightfully hot curry, provocative of tears, was the staple and only food of the country, besides the pine apples guavas, oranges, and mangoes that I was convinced grew in wild luxuri ance, and everywhere, and at all times and seasons. The only things that really came up to and surpass my expectations so far were the mosquitoes. Their activity, voracity, and pertinacity, knew no bounds. The night spent in Madras had been made miserable, thanks to them. These horrible insects had mysteriously in troduced themselves through some little flaw in the mosquito-nets, and had banqueted heartily on my face and hands, and rendered me a deplor able spectacle. Happily, mosquitoes do not travel by rail, so I was rid of my tormentors for three whole days, during our journey to Mulkapore. It was by no means an eventful performance. Three times a day we regularly descended for half an hour to wash and take our meals at various utterly unpronounceable stations We slept in the train, travelling stead ily all night, and awaking, covered with dust, about 6 o'clock in the morning. I much admired the Indian morning, so cool and fresh and crisp; who would think it could develop into such an intolerably hot, glaring day? It amused me to watch the flocks and herds; most peculiar nondescript-looking animals (and very

were sheep and which were goats), being conducted to their daily pastures, such as they were—acres of red, burnt-up plain; to see village women flocking to most primitive looking wells, with chatties gracefully posed on their heads; to see the most extraordinary attempts at plowing. I were without the second in the se ing I ever witnessed. Everything was new to me, of course, and I spent many hours gazing out of the riage-window, early and late, while that blasé old Anglo-Indian, Colonel

Keith, slept and snored. At the junction for Mulkapore we had a delay of nearly two hours, and here I had an opportunity of catching a glimpse of Indian domestic life. There was no getting into the first class waiting-room; it was occupied by a zenana. The door stood ajar, d as one or two very dirty-looking native women were constantly stepping in and out, I caught a view of several muffled white figures, with oles for their eyes and mouth only in their veils, and these covered with thin white net. Two or three gaudily-dressed children were likewise squatting on the floor. Presently there arose an argument, at first merely in a loud tone, then executed in a higher and higher key, finally yells and screams. The proprietor of this "happy family," a fat, pomp ous-looking, very bandy-legged native with a gold skull-cap, who was airing himself majestically up and down the platform, was called for by the station-master to quell the uproar; but he was utterly useless in the emergency. Both sides of the ques tion were simultaneously launched at his head, and he was evidently de nounced by all parties with unanim ous shrieks. He withdrew from the waiting-room with much greater alacrity than he had evinced in enthat apartment, evidently

powerless to quell the storm. 'It must be bad enough to be hen pecked by one wife," remarked Colo but fancy being the scape goat of half a dozen! think we manage these things better in Europe; what do you say, Nora?"

Before I had time to reply we heard the welcome tinkle of the bell, and the cry "Passengers for Mulkapore, and we lost not a moment in collect ing our small belongings and enscond ing ourselves in one of the saloon carriages of the Mulkapore State Railway. As we crept gently out of the station, the argument in the ladies' waiting-room could be heard high above every sound, evidently being still pursued with unabated fury.

TO BE CONTINUED

'DOMINUS EST!" — ["IT IS THE LORD"]

(A TRUE STORY) By Rev. Richard W. Alexander

The white-capped nurses of the great hospital in the city's suburbs and assembled in their auditorium for the evening lecture, which was always given by some noted specialist. Among them was a slender girl who had put on the neat uniform of the probationer that very day. was tall, with clear, fair complexion, abundant auburn hair, and earnes dark blue eyes. She had moved about all day like one in a dream, silently performed, with all her soul, the various tasks assigned her, and one could see that her heart

In the afternoon the good Nun who had charge of the Training School placed some text-books before her, gave her an allotment of study, and asked her how she liked her work. The answer was enthusiastic.

Why, Madame, I love it "I am very glad," said the Nun, but you must not call me 'Madame,'

you must say, 'Sister!'"
The girl flushed; "I beg your par-The girl flushed; "I beg your pardon," she said; "I never met religious ladies before, and I did not know how to address them. 'Sister' is a beautiful word, if it is not too familiar."

We are sisters to the whole world," returned the Nun, "and our work in the hospital brings us very close to the world; that is, the greater part of the world, for there is nore suffering in it than pleasure

"It was this part of the work that attracted me," said the girl; "I do want to become useful to suffering people, and I mean to leave nothing undone to qualify myself thoroughly for the noble profession of a trained nurse

That sounds well," said the Nun "keep to that ideal, follow instruc-tions, and you will attain your wish." I would like to ask a question, the girl faltered.

And I will be glad to answer it, said the Nun.

Well, you know I am not a Roman Catholic; will I be permitted to worship God as I have been taught at

We never discuss religion in the Training School," said the Nun.
"You are here to study medicine, the human body and its ills. Only, in case of a patient requesting a nurse to bring a minister of religion, she reports to the head of the department, and then leaves the matter in her hands. The head of your department is myself, and I always shall be glad and ready to assist you in any doubtful matter. You are free to practice your own idea of religion vithout remark or intrusion. And now, Miss Golden, here is the text of to night's lecture. You will find it

well to be prepared for Dr. G—."
Smiling, the Nun pointed out the pooks, and left the girl to her studies. Stella bent her head over her book, and applied herself assiduously to her task. At the time of the lecsame. But I thought you might have difficult to make out which ture that first evening we find her

eated with her class, listening with rapt attention to the learned physician, who was one of the most eminent specialists of the day.

Two busy years passed by. Miss Golden saw many things in that Catholic Hospital which opened new vistas of thought to her mind. Naturally reverent, she looked dmiration on the unselfish work of the Sisters who conducted the vast work of the institution, envied their skill, and modelled herself on their self-control, and calm readiness for emergencies. There was no change in her religious attitude, and rather prided herself on that fact. She sel dom attended any services in the hospital chapel. Her love of beauty, however, impelled her occasionally to come to Benediction. She loved the flower-decked altar, the singing of the Nuns, the reverent attitude o those who prayed, and she bowed with them when the little silver bell announced the Benediction. A sweet, restful peace stole over her soul at these moments, and she found herself saying: I wish I could believe

In the discharge of her duties nurse Golden saw how weak were human supports when pain or sick-ness racked the frame. How sad the deaths of those who had no hope be yond the grave. How terrifying the ast moments of those who had placed themselves beyond spiritual assist

No one ever hinted at anything be longing to religious subjects, but she observed everything. The girl had a heart that yearned for a living faith —for a peace of soul that should abide with her and help her, when her time came, to die like some of the poor Catholic patients she saw, who ooked with the all-seeing eyes of the spirit into the great Beyond, and saw there everlasting joy, and the beauty of God and His saints. She was aithful to her work-to the duties of her elected profession, and already began to look forward to the future that would open to her after her graduation. And according to her

light she prayed.

One day a Catholic patient who was under her care received the Nurse Golden had Holy Viaticum. arranged, as she was taught, the white pillows and counterpane, the little table with its Crucifix, candles holy water, etc., by the bedside She left the room while a priest attended by a nun, administered the holy Sacrament, and when he passed back again to the chapel, she returned to the bedside to extinguish the candles, and remove the table patient's eyes were closed, and the face was full of devotion. Golden looked at her, deeply im-pressed. In moving lightly around the bed she disarranged the counterpane, and from one of the heavy folds there fell Something, snow-white and round, that fluttered to polished floor beneath bed. A strange tremor seized the She gazed on the little Obnurse. ject. It drew her, and scarce know ing what she was doing, she fell on

her knees and gently picked up the Sacred Host with her fingers. Hardly had she laid It in the palm of her hand when a marvel ous thrill passed through her soul and with it — Faith. It was the Lord! She knew it. Nothing now could change that belief. She t. Then instantly came a fear: " should never have touched It Hastily she arose, opened a chest of drawers in the room, and laid the acred Host on a pile of clean snowwhite linen.

Hurriedly and with strange thrills of feeling, she glanced at the patient who had not moved, and then went wiftly to a Catholic nurse who stood at the medicine press out-

side touched the Lord!" she whispered, her face tense and her eyes glowing; "He is in there

The Catholic nurse stared at her. Was nurse Golden out of her mind What on earth was wrong? Some times the poor nurses were over excited and exhausted in their strenuous life, and became feverish. Was nurse Golden delirious?

Quickly nurse Golden explained the words rushing from her eage The Catholic girl drew back in lips.

"Why, Miss Golden!" she said in awed tones, "you should not have dared to touch the Blessed Sacrament! Let me go at once for Sis

Nurse Golden stood in the door way, her eyes fixed on the dresser, her heart throbbing wildly. In a very few moments the Chap-

lain came hurriedly down the cor ridor, and accosted her excitedly!
"What is this I hear, Miss Gol den? You lifted the Blessed Sacrament from the floor ?- and you You, who do a Protestant?

elieve in the Blessed Sacrament?"

I believe now Father! I know have touched the Lord!" said. She fell on her knees, and pointed to the dresser. The priest opened the drawer — there lay the Sacred Particle. His face flushed, he took the stole from his pocket, placed it round his neck, lifted the linen towel on which the Particle reposed, and silently and reverently carried It with downcast eyes to the

There was subdued excitement among the nurses and Sisters when Miss Golden explained her act, and what followed it in her soul. And there was more excitement when the Chaplain declared he had placed

Chapel.

it in spite of the ventured suggest tions of others, that there might have been two Particles adhering to

'Impossible," he said, "in this case !—I had only one communi-cent, and I brought only one Host I am positively certain of this fact Nothing could convince me to the "Where did the other Host com

No answer came to this oft-re peated question, except this — Miss Golden asked to be instructed in the Catholic faith, was baptized, and in time made her First Holy Communion. Her devotion to the Blessed Sacrament was intense. She could hardly speak of our Lord in the Holy Eucharist without tears. The miraculous answer to the question was her conversion—the only ber of her entire family a Catholic. She continued her course in the Training School, graduated with honor, saw that a successful future was waiting her, and with the good wishes of all, she left the Hospi-

Five years passed away. It was Easter Monday morning. Sunlight filtered through the stained glass windows of a well known Convenchapel, and lay in glory on the tall lilies that bent towards the Holy of Holies. Mass was going on, and the voices of the nun-choir sweet trembled on the fragrant air. How eantiful now are the words :

Regnum mundi et omnem oratum saeculi contumpsi! contemp 'The kingdom of the world and its pleasures, I have despised—, I have despised," for the sake of our Kord.)

A single voice was singing now-"Quem vidi, quem amavi—(Whom have seen, whom I have loved.) And from the centre of the marble nave a veiled figure rose from her knees, and advanced to the foot of

the altar. A group of vested clergy surrounded the crimson robed celebrant as he turned to her, and holding up the white Host that once thrilled her being, paused. In the breathless hush came the clear sweet voice:

In the name of Our Lord and Saviour, I, Sister Estelle of the Blessed Sacrament, vow and promise to God, Poverty, Chastity, Obedience, Perseverance.

Could one mistake the voice Could one mistake the slender figure? the pale spiritualized face? There was repture in the tone — a note of triumph in the sweet words of im molation.

Oh, happy Nurse Golden i What sweeter Lover could have en-thralled you? What more precious chains than the vows could have dettered you? What safer home fettered you? cleft of the rock, the hollow places of the wall" figuratively spoken in the Scriptures of the Cloister, where the white dove of the chosen soul may fold its wings, close to the Tabernacle forever?

Aye, forever! He shall fold you in His arms, until the day declines and the shadows fall, and then there will meet you the virgin band who follow the Lamb through all

MGR BENSON TELLS OF HIS CONVERSION

HIS NEW BOOK A LUCID STORY OF HIS TRYING JOURNEY TO PRIESTHOOD, A WORK OF UNUSUAL INTEREST AND CAN-DOR

Monsignor Benson, according to the wishes of his friends, has issued, autobiographical form, the story of the difficulties and perplexities of his spiritual journey from his position as a clergyman of the Church of England to his present priesthood in the Catholic Church. ("Confessions of a Convert.") It is a lucid and unaffected sketch of meeting and overcoming obstacles, many of them great and some of them puzzlingly

To all who understand the inner workings of the heart he makes clear the inevitable parting of the ways, in which, with conscience as his guide, he left the Anglican Church, to which many strong personal ties and rever-ent family tradition had bound him. Even yet, he speaks of her with love and gentleness, mindful of the calm joys she had bestowed upon him and of the decorous and sometimes splendid services with which she had charmed his heart.

THE FIRST YEARS

With the delicacy of a refined nature, Monsignor Benson kindly introduces us to the genial atmosphere of his truly Christian home. His masterful father, forceful yet considerate, occupied the first position of honor in the ecclesiastical court of England. The intimate companion ship between father and son, the frequent reading and mutual comment reveal the concern of a faithful parent in the religious training of his son, and the affection gladly given with lavish prodigality, displays a character in the son, where reverence will be no unimportant factor and loving contact with such a father will force energy to bring forth fruits worthy of the parent tree.

The poems of George Herbert,
critical situations in the history of

the Church, the edifying life of some saint whose heroic efforts for the cause of Christ arose like an aroma from the printed page with an occaonly one Host in the small Pyx, and sional hour tramping in imagination that he was positively sure of the matter. Again and again he reiterated this assertion, and held to

Stanley—these were the topics upon which the mind of Monsignor Benson was nourished, under the guidance of

PREPARING FOR THE MINISTRY

The years of school life, which occupied, all his youth, are marked with an irreproachable correctness but with little exaltation of religious thought. His first education, outside the uplifting influence of his home life, was at a private school in Cleve-don, followed by the usual terms at

The impressive dignity with which every service in chapel was conducted and the surpassing beauty of the music appealed most strongly to a plastic mind, though the sermons, always sincere and often impassioned, left but little mark upon his developing character. Unconsciously he had adopted the school practice of individ-The open discussion or the disin-

erested dismissal of both preacher and sermon from conversation blighted whatever prospects there might have been of a spiritual har It was a place of two standards Opinion reigned and doctrine retired discomfited from the field. While preacher, with great force and vivid ness, expressed himself on a moral problem, the student body, with true youthful omniscience, felt that there was another side to the question finally deciding that it was a personal affair, depending upon individual tastes.

FIRST POSITIVE AWAKENING

Between Eton and Cambridge the only message which reached his soul was the elevating music at St. Paul's. This was the only gate to his spirit, which received vague yet comforting intimations of the happiness found in religion rather than any striking principle of life.

At this time that remarkable work by Mr. Shorthouse, "John Inglesant," came to him and for it he developed an admiration which was almost a passion. It was the first positive awakening to the personal influence and corresponding responsibility of agerness which remained undiminhe read the singular call trum peted from its pages, and this insistent demand for action on a plane of religion did much to mould his ripening character.

DECIDES TO STUDY FOR CHURCH

For some reason, which he himself does not fully understand, he decided o study for the church, though he is positive, as is everybody who knows nim, that no touch of selfishness or hope of distinction entered this de With a godly and learned dean, a man of sensitive honor and vas erudition, he studied in preparation for what he considered was to be th work of his life, and the sincerity of his aims to be worthy of the position is amply manifested in his descrip-

tion of his retreat in preparation fo

being ordained deacon in the Angli can Church. 'My retreat was made near Lin coln, where years ago I have lived as a child. I engaged a couple of rooms in a lodge of an old park about four or five miles out of the city and arranged my day in what I thought a suitable manner, giving certain hours to prayer and meditation, to the reci-

tation of the Little Hours, in English and to exercise. "Of course it was an impossibly mad thing to do. I was in a state of tense excitement at the prospect of my ordination to the ministry; and I knew nothing whatever about my own soul and the dangers of introspection, and still less about the sci ence of prayer. The result was such

mental agony as I cannot even now remember without an ache of mind. It seemed to me, after a day or two, that there was not truth in religion, that Jesus Christ was not God, that the whole of life was an empty sham, and that I was, if not the chief of sinners, at any rate the most monumental of fools.'

FATHER MATURIN

Now enters an extraordinary man. Then, as now, he was distinguished by clearness of thought and a constructive, almost intuitively thetic quality of mind. He was a member of the Cowley "Fathers" and vas engaged in giving a retreat, to which Monsignor Benson had been invited, while still in the full fervor of Anglicanism.

The influence of Father Maturin cannot be evaded. Even those who fight against the appeal of his flaming thought, who are utterly oppose to his view of the subject, will find themselves, in their quiet hours, reconsidering the wonderful things which his genius has poured forth in a torrent of language, illumined by

ennobling imagery.

To him, order is the first and most anmistakable edict of heaven. Chance and accident are impossible to a providence, supreme both in wisdom and in power. In all religious revelation there must be an interdependent correlation of truths. From the first page of Holy Writ even to the last word, there is unity of thought with progress in expression. as all is intended as God's

IMPRESSIONS MADE BY HIS SERMONS Hour after hour, this gifted preach-

er took up apparently disjointed fragments of personal experience and wove them into a system, inspiring confidence in God's dealings with humanity. Those who have read last paragraphs of his work, "The Price of Unity," and noted the cadence and music of language blending thoughts which were strik ing in originality and warm with emotion can form some idea of the strength of the current in which the young Anglican was borne along.

Analyzing the impulses and furtive movements of the soul, bringing into the light for clear inspection what even to the agent was nebulous and confusing, searching the soul with an almost intuitive knowledge of its depths and shallows, fused in the rush of language gleaming with spiritual fire, the disturbed consciousness of the Anglican recog-nized in this man's utterances his own inarticulate difficulties

UNIVERSALITY OF THE CHURCH

Upon the advice of a physican. the young clergyman decided to spend a winter in Egypt in order to restore his shattered health. Though he had been to the continent before and was its cities, now, for the first time, he views it as an official of the Church of England. This view point offered little which was satisfying. A national church, buttressed and strengthened by national resources, with famous schools and universities supplying it with a cultivated and learned clergy, filled the eye and contented the heart; but once the white cliffs of England were left be hind, it sunk into an insignificance

which was appalling.

The spires of France, rising in village, ignored relationship Anglican communion with the Stately cathedrals where saints lay buried beneath the altars; waysid shrines where the awkward peasant said his simple prayers, vast monas teries which once were centers of light and are yet filled with subdued but effective activity, gave no sign of union with the Anglican Church.

IN EGYPT

In Egypt he found a chaplain of his faith, living at a hotel and supplying the spiritual needs of travellers; but he was a transplanted agency, not homageneous to the soil, while in an Arab village, with a mud roof and walls and ugly tiles, like the surrounding houses, he found, tran-quil, confident and unabashed, a Catholic chapel. It stood there, in harmony with its unlovely surround ings, something which was not an importation, but which evidently beonged there, with right which was indisputable.

In the Holy Land, the same conditions prevailed. Every heretical and schismatic sect took turns at the altar of the Holy Sepulchre, but if an Anglican wished to celebrate his service at any of shrines a table was wheeled in. To him was denied the altar, as he represented a recent Protestant sect, which had no claim to antiquity, or

universality,
The reality of the Church of England being the instrument by which God had intended salvation to mankind became an illusion, a mere mirage, in the face of the Catholic Church occupying all the ground and existing with unshakable certainty for so many centur-

At this time came the news that the wonderful preacher, whom he could not forget, had come into the fold of the Catholic Church. This was a blow which increased rather than shared the mental confusion gained by continental travel.

ANGLICAN MONASTICISM

The sincerity of the young Anglian to sound the depths of religion ed him to become a member of the Community of the Resurrection, a monastic order in the England. His years in that house of seclusion in Mirfield were rich in peace and happiness. Leisure for prayer and thought, the tender consideration of his companions, the hours of silence, made sweet by prayer, the memories of the Pre-Reformation monk and his sublime usefulness to the country, those years gave him a joy, the very mem

The rule of the assembled clergy men was a modification of the Bene dictine and Redemptorist rule, for while there were hours of prayer and physical labor, there were also periods when the monks gave missions to parishes at the request of

the acting pastor.

The hours of silence were not sterile. Thoughts and doubts, the stirling of the seeds sown by Father Maturin, pushing their way through the soil of personal conviction and family tradition, made thought imperative, the toil of cutting stone steps in the neighboring quarry and the intensity of giving missions in churches, soothed the disturbing thoughts, but were unable to lull them to lasting sleep.

BECOMES PROFESSED MONK

But finally, he became a professed monk of the community, in which he hoped to live and end his life. In a graphic paragraph he tells of the day of his profession, indicating, at the same time, the tender closeness of the ties between his good mother and himself. "In July, 1901, I took the step without alarm. It was an extraordinarily happy day. I obained a new cassock for the purpose which, strangely enough, I am wearing at this moment, adapted to the Roman cut. My mother came up and was present in the tiny antechapel. I was formally installed my hand was kissed by the breth ren; I pronounced my vows and received Communion as a seal and pledge of my stability. In the afternoon I drove out with my mother in a kind of ecstacy of contentment."

THEORY AND PRACTICE

It was not long before the young monk, preaching in various parishes. was impressed and puzzled by the variety of doctrines which were taught. Every local clergyman had taught his particular views. Ritualism and the broad views of the Evangelicals. gathered together under the fold of the Church of England. A change of clergy then, often involved a doctrin-

al change for that district. It dawned upon the seeker after truth that his church placed too much importance in the individual man. He swayed, modified or ex-pelled views as he would, yet had ample precedent in the Church, of which he was an official member. The difficulty for an Anglican to know what he believes became obvious, while the Roman system was clear, regardless of individual vagar-

Every Roman knew just what to believe and what he must do, even if his spiritual leader should be lax or negligent. While ponderou tomes had been written to support the claims of the Anglican Chu yet it did not work in practice, while the Romans, on the other hand, were practically freed from obscurity in doctrine. They had clear dir ections at every cross roads, while too much liberty to wander and be lost was offered to the puzzled Angli-

AN OLD PROVERB

It was the old problem so aptly expressed by another modern writer of charm and power. "A man of spir-itual insight begins to preach. He attracts clever young men, who come any distance to hear him. They make money, marry, settle down and their children swell the roll of membership. Probably they outgrow the church and build a new one. You have an immense congregation held together by one slender thread of personal power or charm. He dies perhaps, or worse, far worse he loses that little gift of feeling or of expressing himself as to draw the In the first case a new man has to be found. But in either case will the mature men of the world or the lads of a newer age, continue to dance to the piping? situation has its possibilities, has it

THE INSUFFICIENT INTELLECT

Turning from this babel of views, the earnest student wished to assure himself on the one true view. Who was right, Rome with her flawless system, or the Establishment with her ample endowments. For eight months, he read fervently all the controversies on the question. Glim mers of light would come merely to be obscured again by the darkness of vituperation. Arguments on both sides clamored so loudly that the voice of conscience was in danger of being lost in the din.

But one thing emerged from the chaos, one guiding sign was unfluct-uating in this labyrinth into which he had entered, that intellect alone was not a trustworthy guide. Hu mility shed more light upon the path than patristic knowledge. The purity of motive solved difficulties more quickly than long hours of pondering upon the opinions of men.

Two books stood out as offering helpful suggestions, the classic " De velopment" of Newman and the brilliant "Doctrine and Doctrinal Dis-ruption" of Mallock. He saw the growth of the Church, how the "swathed child of the Catacombs seem different from the reigning mother and mistress of

Gradually the mists cleared and the vision became more bright.

There must be a change in him if he were to be worthy of the Kingdom, and while he could foresee whither he would ultimately go, he had to clear away the remaining doubts, or

In such a distressed state of mind the author left the happy home, the house of contentment in Mirfield, for house of his mother. He took up again the work of another day, a historical novel, upon which he worked with a zest which surprised even his industrious self. "It was extraordinary how excited I became, I worked about eight or ten hours every day, either writing, or reading and annot ating every historical work I could

This plunge into the cold waters of history could not be without the discovery of valuable truth. The continuity of the Church of England was disproved. He himself had been saying what he felt was Mass but before his astonished eyes there unrolled the historical fact that priests under Elizabeth were hunted to death for that same thing.

He had found that the wooden tables upon which he held service were introduced in the reigns of the Tudors, while the stones of the former altars were defiled by the agents of a cruel government. The vestments, the rosaries, the crucifixes, all dear from much use in Mirfield, were denounced as "trinkets" by the church under Elizabeth, in which church he still belonged.

LEAVES CHURCH OF ENGLAND

At the request of his mother, he consulted with three eminent members of the Church of England, a parish clergyman, an eminent dig nitary and a prominent layman All three were kind, but arguments had been weighed in the balance months before and found

Just at this crisis, when the soul was tired from ceaseless warfare, came an ultimatum, kindly but firm, that he must return to the monas tery or be cut off from its benefits and though acting with the intensity of the long struggle which he had undergone, he wrote to his former companion that he could not go

In a puzzled state, hardly knowing what to do, he went for a tour on a bicycle. He stopped at the Carthu-

sian monastery of St. Hugh, his heart heavy and his mind numb, rested at a Catholic church in a small village, talked with an unknown man, who was an admirer of the Catholic Church though apparently not a member, returned to his home, and, with the knowledge of nis mother, wrote to a priest, who recommended Father Reginal Buck-

The priest was contemplating joining the Dominicans at the time A few days later Mr. Benson re-ceived a note that he was expected at the priory. "And on Monday, September 7, in lay clothes, I set out on my journey. My mother said good-bye to me at the station." HOME

The few difficulties which re nained were so small as to disappear; in fact had gone. He was not baptized again, and in this place was received into the Church as her on. A storm of letters came to him, with angry protests against his treachery to the Church of England, and, with the courtesy to which he is heir, he answered them all. One telegram came from the priest, of whose conversion he had sorrowed so much years before in Dama

In this last work Monsignor Ben son, has produced a book of unusual interest and uncommon candor. It will be prized by those who know it, as the demonstration of a virile mind and fervent heart upon the true road to salvation. It will be in the libraries of those who are glad to turn from the literature of motives and sentiments to the story of a soul, and of those who wish to know the inner life of him who, for the past decade, has charmed us with his facile pen on a variety of appro

STERLING

CHRISTIANITY

Did you ever stop to think how many persons look upon the Catholic Church from a purely ethical standpoint? They admire the Scriptures as they do the works of Homer, the dramas of Shakespeare. They consider the work of the Church a noble undertaking worthy to rank with the greatest philanthropic enterprises of the ages. Their practical adherence tenets of that Church they profess to love, however, is but too often confined to a "Lord, Lord," of the man in the Gospel.

Christianity is nothing if not prac tical. What avails it to pile earned works on doctrines, theories, and philosophies, and esthetics, if the children of God are being deprived of the blessings of God? What boots it to scatter Bibles broad east, when the souls of men are hungering for spiritual pabulum For a nourishment that never can be drawn from a mere book, unless the grace of God accompany it?

Along with our systems of learning we have the practical works that bring us into close touch with the children of God.

There are certain traits about our dear Lord in His intercourse with men that speak as loudly as did the words of wisdom that flowed from His sacred lips. His ineffable tenderness towards the suffering and towards abandoned sinners seems to have been the distinctively practical mark in His relations with men. On the other hand, there is perhaps nothing that society shuns more sedulously and more scrupulously than contact with the fallen. The Magdalens of a great city constitute the social scum that often evokes a and sweeping skirts they scorn to breathe the same mephitic atmos phere as the unfortunate child of sin who has dared to cross their path. The sins of the fallen among the lower class are indeed great but can they equal the depravity that often exists and thrives higher up—a depravity all the more appalling in that it has no real grounds on which to build the fabric of excuse that ever are in evidence to extenu ate wickedness of any kind?

Some there are, nevertheless, who though examples of virtue of the rarest and noblest quality-nay, beause of that—do not disdain to enfold in a loving embrace those who have fallen by the wayside in climb ing the hills of God.

The House of the Good Shepherd is one of the noblest and most convincing proofs of the strength of sterling Christianity that we have in our midst to day. Platitudes have no place there : sterile maxims and trite flippancies cannot there exist. But the child of God, after having fallen perhaps to the very lewest depths, is there received with a truly divine benignity. Noble-minded women of the most exalted virtue and sound, common sense make the poor derelict feel that she has indeed returned to her Father's house. All is calm, charity, and encouragement. What cares the unfortunate if some whitened sepulcher, with scornful gaze, tilts the nose with supercilious air? What matters it if some social Jezabel casts upon her the withering glance of virtuous horror! Not all the hypocritical indignation possible to a selfish mind can alter for a single moment the sweetness or the strength of those words: "Go, my child, and

sin no more." ODuring your mad rush for pleas ure, preferment, or wealth, pause from time to time and give a thought to those works that truly deserve a word of sympathy or a material assistance. Do not be afraid to contribute now and then your mite

towards these grand works. Do not allow the opportunity to slip by of taking a hand in some way towards assisting in the good cause. After all, the only things that will prove of lasting benefit are the works of charity and of faith, not necessarily charity in the strictest sense of the term, but that wide, unbounded, allembracing charity that knows no distinction of race, creed, or moral condition. Above all things, do not scoff at the fallen and unfortunate, even the Magdalens. Pity them. It was the love and sympathy of Christ, not His mighty power that won over the first Magdalen to a life of virtue and penance. Pity the unfortunate, contribute to their welfare, and pray the good God to send them His grace. the grace of final penitence and true contrition.—Catholic Bulletin.

THE SEAL OF

CONFESSION

CENTURY AGO NEW YORK COURT SUSTAINED THE OB-LIGATION OF SECRECY LAID UPON THE CONFESSOR. A FAMOUS DECISION

June 14 was the one hundredth nniversary of the dedication of the dccision in the Kohlmann case judicially determined the secrecy of auricular confession in the State of New York. The case and its ending make one of the milestones on the pathway of religious liberty in America, writes J. G. Covle in the

The Rev. Anthony Kohlmann was a Jesuit priest. In 1813 he was rector of St. Peter's church and Vicar General of the young diocese of New York, then less than five years old. Through a commonplace theft the question of the secrecy of the con-fessional came before the Court of General Sessions and resulted in a memorable decision and a distinct advance in the position of Catholics before the law.

James Keating, a Catholic merchant, had been robbed. After one Phillips and his wife had been arrested for receiving stolen goods. Keating received his property and declined to inform the police as to the manner of the return. Under threats of commitment to jail and the exerjudicial power to enforce disclosure from him, Keating revealed that his goods had been restored to him by his pastor, the Rev. Father Kohlmann. The priest was summoned to the police bureau, but declined politely but resolutely to give information as to the identity of the person or persons from whom he had received the stolen property. When the grand nsidered the evidence of theft against certain accused persons. Father Kohlmann, summoned to appear before that body, again refused respectfully to give information. On testimony from other witnesses Charles Bradley and Benjamin Brin kerhoff, both negroes, were indicted for theft and Phillips and his wife for receiving stolen goods.

The trial began on March 5, 1813. Mayor De Witt Clinton, who ordinarily would have presided was absent at Albany. He was Lieutenant Gov-ernor of the State as well as mayor of the city, a fact which seems strikingly strange to us to day. The Hon. Pierre Vanwyck, with Alderman Morse and Vanderbilt, constituted the court Father Kohlmann summoned as a witness, again declined to testify anything as to identity, description or material facts that would give any clue to the person or persons who had made restitution, through him, perfect tirade from the fair ones of the exclusive set. Picture certain social leaders as with averted eye power to compel Father Kohlmann ower to compel Father Kohlmann to testify. The attorney for the defendants objected to any attempt to force disclosure by Father Kohlmann. William Sampson, a famous Irish Protestant lawyer and former United Irishman, spoke as a "friend of the court" and declared that not even in Ireland, where the Catholic religion had been prescribed, had he ever man had been called upon to reveal the secrets of the confessional. the consent of District Attorney Riker, a juror was withdrawn and the trial adjourned that argument

might be offered.

In the interval between March and June District Attorney Riker, convinced of the justice of Father Kohlmann's position, had allowed the matter to slumber. The new Dis-trict Attorney, Mr. Gardenier, was willing to enter a plea of nolle prosequi against the accused persons, which would have permitted the issue as to the compulsion of Father Kohlmann to testify to disappear with the abandonment of the prosecution of the accused. But the trus tees of St. Peter's church deemed the question of too much importance to be left unsettled. They, therefore, petitioned the district attorney to bring the case of Phillips and his to trial "to the end that a judicial determination may be had which shall insure to all Catholics, in common with the rest of mankind, and according to the words of the Constitution, the free exercise and enjoyment of their religious profession and worship." This petition was signed by Dennis McCarthy, secretary of the trustees, on April 19, 1813. The request was complied with.

It was June 7 before the case came on. The court was composed of De Witt Clinton, mayor; Josiah Ogden, recorder; Isaac S. Douglass and Richard Cunningham, sitting Alder-men. The former district attorney,

and was among the counsel prepared to argue the case. The new district attorney, M. Gardenier, examined Father Kohlmann. The priest requested permission to state his quested permission to state his reasons for declining to answer the questions which would disclose a secret of the confessional.

Receiving such permission he stated in brief: Were he summoned as a private individual to testify from ordinary sources of information he would not hesitate and deem it his duty to declare whatever ly been a witness in his ordinary capacity in another case. The Catho lic religion taught and commanded powers in such matters. But in his capacity as a minister of a sacrament, in which God had enjoined upon him perpetual and inviolable secrecy, he declared he could not and must not answer any question that had any bearing upon the restitution; and that it was his duty to prefer instantaneous death or any temporal mis-fortune rather than disclose the name of the penitent. Were he to act otherwise he would become a traitor to his Church, to his sacred ministry and to God.

On June 14, 1813, De Witt Clinton ronounced the decision of the court. From it these sentences are taken not in consecutive order, but illustra

ting the gist of the decision:
"It is a general rule that a witness when legally called upon to testify as a witness must relate all he knows. But to this rule there are

several exceptions. . . Whether a witness is bound to answer a question which may disgrace or degrade him is a question about which there is a variety of doctrine and a collision of adjudication. We are of the opinion that such a witness ought not to be compelled to answer at all. There can be no doubt but that the witness (Father Kohlmann does consider that his answering on this occasion would be such a high-handed offense against religion that it would expose him to punishment in a future state, and it must be con ceded by all that it would subject him to privations and disgrace in this world. The only course is for this court to declare that he shall not testify or act at all. And as court prescribing a different court must be governed by feelings and views very different from those which enter into the composition of a just

and enlightened tribunal. 'Religion is an affair between God and man, and not between man and man. The laws which regulate it must emanate from the Being, not from haman institutions. The declaration of religious freedom in the State Constitution) is a wonderful monument to the wisdom, liberality and philanthropy of its authors. It is essential to the free exercise of a religion that its ordin nces should be administered—that its ceremonies as well as its essen tials should be protected. Secrecy is the essence of penance. To decide that the minister shall promulgate what he receives in confession is to leclare that there shall be no penance; and this important branch of the Roman Catholic religion would thus be annihilated.

"Until men under pretense of rereligion act counter to the fundamen tal principles of morality and en danger the well being of the state they are apt to be protected in the

free exercise of their religion Although we differ from the witness and his brethren, in our religious creed, yet we have no reason to question the purity of their motives or to impeach their good conduct as citizens. They are protected by the laws and constitution of this country religion, and this court can never countenance or authorize the application of insult to their faith or torture to their conscience."

Thus Father Kohlmann was exempted from the obligation to testify and the secrecy of the confessional was sirous of making it known in every legally established in New York by a court composed of Protestants.

spirit of tolerance, justice and broad Americanism had dominated the State during the two years of his uncompleted term. In December, 1828, the legislature passed the act, a model upon the subject of the secrecy of the confessional, which expressly declares that "No minister of the Gospel or priest of any denomination whatsoever shall be allowed to disclose any confession made to him in his professional character or in the course of discipline enjoyed by the rules or practises of such denomination.'

NAPOLEON ON EDUCATION We Americans are continually and properly quoting Washington's utterances about the necessity of religion and morality in any nation that hopes to be permanent. Napoleon Bonaparte was very much unlike Washington, but he knew a great deal about the essential elements of political stability, and we find similar pronouncements of his on that always interesting topic. These pronouncements were made to his Ministers in the "Counsell d'Etat." Fortunately, some one stenographed them at the time, and they are being published in the Autorite. Among other things he said:

So far I have seen good teaching only in ecclesiastical establishments, and I prefer to put a country boy in the catechism, the principles of which I am acquainted with, than in the hands of a half-baked savant Mr. Riker, was convinced of the just-ness of Father Kohlmann's position, of morality. Religion is the vaccine old Record.

of the imagination. It renders it

to free thought or rationalism, but to superstition. "Take away religion from the people," he used to say, "and you will have your highways infested with footpads." He did not foresee the most recent development of modern training, the auto-bandit. -America.

IF IT WERE NOW LOST

Were the Bible lost (says the Rev. Dr. Barry in his Tradition of Scrip-ture) it has been declared with not more energy than truth, we might recover its texts from the writings of our Catholic Fathers and mediaeval Schoolmen. Their works, which fill great libraries, are made up to a large extent of commentaries on Scripture, and are everywhere steeped in its language and ideas. Beginning with St. Clement of Rome, St. Justin, St. Iraeneus, Tertullian, and Clement of Alexandria — from about 95 A. O. to the first decade of the third century-we find the Old Testament quoted in all parts of the Church, and the New gradually acknowledged. The African Church if it did not produce, yet received from an early date (heters 200 A D) the Old Letis were (before 200 A. D.) the Old Latin version celebrated by Tertullian, used by Saint Cyprian and St. Augustine In the Eastern Church, the Septua gint was familiar to all divisions from the days of the apostles.

For the Middle Ages, St. Gregory the Great, St. Bernard, St. Thomas Aguinas, and St. Bonaventure are representative men, says Dr. Barry. But the undying merit of those thou sand years consists in the fact that by devout monks and nuns the very words of Scripture were preserved to us in beautiful manuscripts, such as, towards their close and on the eve of the Renaissance, Thomas Kempis left for our use and admira tion. Catholic doctrine stayed itself on the Bible; preachers went back to it; Missal and Breviary, Pontifical Rites, Papal documents and Canon Law were efforts on a grand scale to digest its teachings and apply them Catholic art drew its favorite sub jects from Holy Writ, the literature proverbs and daily conversation of all classes, during this long period show that Christians were familiar with its narratives in a striking

PHOTOGRAPHY REVOLUTIONIZED

BY NEW INVENTION

Films, Plates and Dark Room Made Unnecessary

New Camera Takes Finished Pictures in Two Minutes

Mr. Edmond F. Stratton, of New York City, has invented a camera that takes and completes pictures away with the expense of buying films or plates and the trouble, exin the full and free exercise of their pense and delay of having them developed and pictures printed by photographer.

This camera, which is called the Gordon Camera, is being manufac-tured by the Gordon Camera Corporalocality, they are making a special offer to our readers. For a limited In 1828 De Witt Clinton was governor. He died on Feb. 11, but his and Model B at \$7.00. The regular price of Model H, which takes pictures 3x41 inches, is \$8.00 and the regular price of Model B, which takes pic tures $3\frac{1}{4}x5\frac{1}{2}$ inches, is \$10.00. Whichever one you order, enclose 90 cents additional to cover express charges, sensitized cards and developing powders.

The sensitized cards are wrappe for daylight loading, and the powders make the developing solution to be put into the developing tank, which s inside the camera. Model H is 51x91x10 inches in size and weighs pounds 7 ounces. Model $6\frac{1}{2}$ x9x10 $\frac{3}{4}$ inches, and weighs 4 pounds.

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

The operation of this new camera is so simple that any person of ordin ary intelligence can easily take pic-tures with it after reading the directions sent with each one. There is no customs duty to be paid as the Gordon Corporation will ship to you from their Canadian branch which is near Toronto. All orders and letters however, must be sent to their office which is at 692A Stuyvesant Building. New York, N. Y. When order ing, New York, N. Y. When order ing a camera under this special offer be sure to mention that you are a reader of the London Weekly CATH-

From the paintings which are still extant in Roman Catacombs, to the mosaic of St. Mark's, Venice, or the Cappella Palatina in Palermo, from the primitive religious schools of Siena, Florence, Cologne, Holland, as well as from every phase of ecclesias. tical architecture down to the Bible of Amiens" and the frescoes of the Sistine, it is evident that eyes, mind

and heart could take their fill of that inspired story. Learning and sanct ity wielded pen, pencil, chisel, brush, every instrument that conveys thought or evokes beauty in order that God's written word should be known and loved. The Middle Ages had their Bible in stone, on illuminated parchment, in stained glass. It was delivered from the lips of popular preachers, reflected in the poetry of the Heliand, of Dante, of Fra Jacopo, expounded on the walls, gates and pavements of innumerable churches. It was recited in monasteries by day and night, quoted in

parliaments, rhymed and sung by

minstrels, so that never, perhaps, was it more universally known.

Dr. Barry takes us through the earliest periods when the Bible flourished in particular version (e. g. 311) to those which were produced in 1520. All this vast literature, he was founded on the Latin Vulgate, though in the second half of the thirteen century an attempt was made by some English scholars to translate from the original Hebrew. Between 1456 and 1500, ninety-eight complete versions were printed under

Catholic authorization. The Refor mation, says the doctor, which traced its pedigree from Waldensians, Wycliffe and the Hussites, brought in fresh dangers to the unlearned and made use of scripture that it might overthrow the Church. A new discipline, as regarded the study of the Bible, was set up by the Council of Trent (session 4 and 5), which did not, however, forbid the reading of translation of scripture in the vulgar tongue. Several Popes restricted the freedom of teachers, certainly, such as Paul IV, but subsequent Popes repealed their predecessors' rescripts when they proved extreme in their ruling.

These historical observations will suffice to prove that Holy Church has always kept the written Word in her hands while meditating on its divine sense.-Intermountain Catholic.

A PROTESTANT AND THE CROSS

WHY DO PROTESTANTS SHRINK

FROM THE USE OF THE CROSS? A Protestant writer in the Trenton

Sunday Advertiser puts on record a thought which has often found lodgment in the Catholic heart: do so many Protestants shrink almost in abhorrence from the use of the cross?" What can it suggest to the Christian but the mystery of

Calvary?

"A Protestant" says:
"I am one of the innumerable throng of Protestants who fail to do their full religious duties during the Lenten season. A visitor to many of our Protestant churches to-day find empty pews during, the Lenten season. A little storm or a feeling of lassitude, perhaps, keeps the people away. Not so with the Catholics of Trenton at least. In early morning hours, mid hail, rain, or snow, one will see men, women and children wending their way to church there to commune with God and by their presence commemorate the suffering and trials of the Blessed Saviour Truly I say as a Protestant, is not their example well worthy of emula tion? Who can say nay?

"Just one word more. All Christians will agree that the shedding of Jesus' blood upon Calvary's cross made possible the redemption of mankind. We ask absolution from our sins at the Cross of Calvary. Why, then, should we be ashamed of the Cross? Every Catholic and Episcopal church is known by a Special attention given to students pre-cross. A number of Protestant paring for Matriculation Examinations. churches, too, I am happy to say, have a cross to adorn their edifice. The Catholic clergy and Episcopal

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son in full view. The sweet Sisters of Charity to my mind look more angelic when the cross that adorns their sombre garb appears in view. The sight of the cross makes a man have better thoughts. When worn on the person it reverence and awe for the Saviour of mankind. The cross on the church spire makes it appear more holy, nore divine in its character.

"How comforting it must be to a person stricken on the public street to have a priest or other servant of God kneel by his prostrate form and press to his lips the cross and offer a petition to the Omnipotent on High for forgiveness of sins. Nothing in my mind can better beautify our homes, our business places, our workshops than the cross and pictures of the Blessed Jesus. It brings us to a realization that it is not all of life to live nor all of life to die, that our stay on earth is only transient, that our lives are but as a breath, a dream. It makes a man stop and realize that he has a soul to save and of a never-ending eternity. To day in this era of white slavery, vice and crime the only salvation of our girls and boys is the church of the everliving God. Within the folds of Christ and the Church our loved ones will be safely sheltered and ultimately saved."

A bad reputation is a hard thing

Flippancy is the enemy of the future

Snow once soiled makes the blackest mud. Those who belittle love have firs

befouled it. Money builds the churches, but

faith makes them the temples of God. To think kindly of each other is

well, to speak kindly of each other is better, but to act kindly towards each other is best of all.

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LETTERS OF RECOMMENDATION

Apostolic Delegation

Mr. Thomas Coffey Ottawa, june 13th, 1905.

My Dear Sir—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and above all, that it is imbued with a
strong Catholic spirit. It streamously defends Catholic spirit. It streamously defends Catholic spirit. It streamously defends Catholic spirit, and stands farmly by the
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scaling principles and the comment of the country.
Following these lines it has done a great deal of
good for the wellare of religion and country, and
will do more actholic homes. I therefore, each
sulf recommend it to Catholic families. With my
blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read you attinable paper the Catholic Record, and congravatate you upon the manner in which it is published its matter and form are both good; and a truly catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless and the property of you and wishing you success, believe me to not and wishing you success, believe me to not yours faithfully in Jesus Christ.
† D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 19, 1913

PROFESSOR ALBERT VON RUVILLE

A book by Dr. Albert von Ruville of Halle University, has just been translated. The title is Humility the True Talisman,' and the author undertakes to show that Rome's surpassing virtue is humility. Here is sample of that humility: Church unveils herself more and more radiantly to the careful investigator as the true and holy work of the Son of God leading up to a happiness of ever increasing purity. There is an element in all the utterances of Protestantism that is repulsive to a believing Catholic. It is the element of presumption and pride which cannot harmonize with that distinguishing mark of the Catholic Church, to she owes her power, her unity, her organization-in short, her whole being and existence; and this fundamental virtue is humility This may be a good theory, but if history reveals it we confess we have to read it aright. Rome humble? Well, well, it may be so, but this generation is not aware of it."-The Christian Guardian.

The book by Dr. Albert von Ruville, of which the foregoing is the Guardian's scholarly and appreciative review, is not the first by the same author to attract widespread attention. Something about the distinguished author will be of interest to our readers, and will enable them to appreciate the Guardian's confident appreciation.

Albert von Ruville was born Protestant parents July 7th, 1855. He was educated first at the Moravian School of Niesky, then at Halle, and finally at Dresden. After thirteen years as an officer in the Royal Artillery of the Guards in Berlin, during which period he travelled extensively, he left the army studied history in Berlin University for four years under such professors as Treitschke, Koser, Lenz, Marcks and Bresslau. In 1896 he was appointed Lecturer at the University of Halle. At this famous?centre of German thought he is now by government appointment Professor of History and a member of the faculty of Philosophy. It is interesting to note that this University has succeeded and is combined with the old University of Wittenburg, where Luther studied and taught.

Professor von Ruville was received into the Church only four years ago at the mature age of fifty-four. Already a well known author, his first Catholic work "Back to Holy Church" published in German in 1910 aroused extraordinary and wide spread interest, and twenty thousand copies were sold in four months. The copy from which the English translation was made was of the 18th edition; but ten more editions were issued in German before the English translation was ready for the publishers. In this work he tells us:

"I was brought up in the strictly orthodox Protestant Faith, but in spite of this subsequently passed through all the phases of thought usual for an independent youthful mind. I began by doubting the teachings inculcated during childhood: then I was assailed by a succession of materialistic, pantheistic, modernistic thoughts; but beneath them all I retained an undercurrent of real positive faith and participated, habitually and not insincerely, in devotional practices."

Reading the German theologians of the Liberal school, strangely enough he was deeply impressed by Harnack's "Nature of Christianity"

which he read in 1901. From this Rowell, the leader of the Opposition time the conviction grew on him that in the province of Ontario, a promin-Christ was something more than man, that He was the Eternal Son of God. And, as he says himself, "from this one fixed standpoint all other deductions of Professor Harnack's ook, so far as they contradicted the old Faith, were overthrown." He first accepted the fundamental teachngs of Christianity common to positive Protestant Christianity and Catholic Christianity. "From that mo-ment," he writes, "I felt the blessings arising therefrom in a manner hitherto ineither imagined nor expected. I was filled with a joy and happiness such as worldly successes had never given me. . . These precious experiences, which I would rather not enlarge upon, convinced not only my reason, but my innermost soul, that in order to acquire peace of mind, true happiness, and a sure judgment in all difficulties of life, it is necessary to accept dogmatic Truths: that furthermore such faith includes striving after moral perfection and that true morality cannot be obtained without it."

He was not yet a Catholic but continued to read liberal theological literature, but he avers that he never doubted again.

" I did not shrink from putting the newly acquired truths to every possible test. . . But when I attempted to satisfy my longing for a warm and continual worship of God I suffered many a disappointment. That my frequent going to the Protestant Church was criticized and even strongly censured, did not surprise me so much. Any one who s not himself a believer would naturally think it strange especially in a man of science. But what puzzled me was that even pious rotestants thought I was doing it."

At this time he tells us "I often envied the Catholics their richly appointed form of worship, especially the daily early Mass, which I sometimes attended when I travelled abroad. But to adopt the Catholic faith seemed an impossibility, because from my early youth I had been taught to look upon it with the utmost disfavor.

After tracing his lonely, unguided progress towards Catholic truth he says: " For years I remained in this unsatisfying half-way condition, never even by chance getting hold of a Catholic book or publication that might have set the stone rolling. I was a Cathalic so far as it is possible to be without personal contact with the Catholic Church."

How he finally came into the fulness of the peace and unity of the Church of Christ with all her vivifying and consoling spiritual influences is best told by himself in the remark able book from which we have quoted. In "Back to Holy Church we have also this distinguished historian's treatment of the religious disintegration that followed the Reformation.

As another famous convert, Mgr. Robert H. Benson, who wrote the preface to the English translation, remarks: "History, perhaps of all the sciences, tends most to make its students broad-minded and impartial; and to give a view of religion, as a whole, on wide lines, very different from the mere individualist or

Such is the equipment of Dr. Albert von Ruville to treat matters religious and historical. And yet the Guardian has the assurance to dismiss the conclusions of Professor Ruville with this comment :

"This may be good theory, but if history reveals it we confess we have failed to read it aright."

A little humility would make this confession good for the Guardian's

EDUCATION IN QUEBEC AND ONTARIO

For a couple of generations many of the clergymen of the sects and many of the newspapers in the province of Ontario have been bewailing the backwardness of the educational system in the sister province of Quebec. It might have been that in some places in that province the standard of education was not quite as high as it ought to be. As a general rule, however, the people there, who are blessed with large families, who live close to nature and close to nature's God, did the best they could with the small allotment of this world's goods placed at their disposal. All the while the taunts of certain people in Ontario might justly have been placed in the hypocrisy column. There is a large class who are in the habit of looking for spotless linen on their neighbor's

ent Methodist, in a recent speech in Glengarry, speaking of education in the province of Ontario said : " One cannot but? view with apprehension the decline in our rural schools and the large number of children in our province who, according to the statistics of the Department of Education, are not obtaining even common school education." there are who might make the claim that as Mr. Rowell is a politician, his pronouncement should not be taken seriously, as it aims a blow at the government. We have other evi dence, however, which goes to prove that in certain sections of the province there is a lamentable backward ness in educational equipment. We were wont to hear in many quarters the assertion that the Catholic Church was to blame for conditions in Quebec. Would it be fair to assume that in this province the Protestant church must be held responsible? The Separate School system of the province of Ontario is carried on under the guidance of the Bishops and priests of the Catholic Church, and we have abundant proof that in many quarters Separate school work is superior to that of the Public schools. We need but cite one example. At the last Entrance examination in this city a young girl twelve years of age, Elsie Jenssen, a pupil of St. Mary's school, taught by the Sisters of St. Joseph, obtained the highest number of marks in the city, and not only this, but the highest number ever obtained at any examination in London. She made the record of 600 out of a possible 650. We do not wish to decry Public school work As a general rule the teachers are hard-working and conscientious and do the very best they can under the circumstances. There is something, however, in the system which is

A CLASH

faulty. It is for educationists to

find the remedy.

The Toronto Globe and the Chris ian Guardian are at dagger's drawn The immediate cause of the battle is the election in North Grey. The Globe, as might be expected, favors the policy of Mr. Rowell, leader of the Opposition, whose programme is to abolish the bar. This being its creed the Guardian contends that it should not publish advertisements of liquor dealers. We offer no opinion as to whether the charge of the Christian Guardian has any weight.

In justification the Globe editor says: "Of the daily papers published in the important centres of population in Canada, only one—The Montreal refused to publish liquor advertisements. Notwithtanding a most urgent appeal from the publisher for the support of ds of moral reform The was left to die in the ditch while the priest and levite passed by on the

This is undoubtedly a vigorous and telling blow at the clientele of the Christian Guardian, as showing that there are many good people who will not put their principles into practice. The tone of the Guardian article would lead one to suppose that it is going into politics. We are sorry for this. We would like to see it take the same course as the CATHOLIC RECORD and leave politics and politicians severely alone. A religious paper should be far removed from the mire of party strife. One thing is very notable in the discussion of the liquor question, and that is the utter insincerity of many of those who are found on the side of prohibition. They would abolish the barthey would prevent the manufacture and sale of intoxicants—they would make it a high crime and misdemeanor not only to sell but to consume that beverage-like Artemus Ward. they would sacrifice all their wife's to the test on polling day they will is far removed from that in use quietly drop their ballot for their in the Catholic Church. It will be party candidate even if he is friendly to the liquor interest. We do not claim that all temperance people would act in this manner but enough of them do so to make the temperance cause a weak and sickly thing.

The Globe of the 11th makes this vicious stab at the Christian Guardian :

"The Methodist Bookroom does the Whitney Government printing. The Methodist Guardian is silent on the North Grey election, and criticisms of the Whitney Government are as rare in its columns as snowstorms in July.'

We are sorry to see our esteemed contemporaries of Toronto engaged audience, which consisted of Sunday persons whilst they are very care in this unseemly strife. It is unless about their own. Mr. Newton becoming. Meantime good subjects

for discussion in debating clubs would be : "Is a newspaper publisher who does job work for a government justified in assuming a friendly attitude towards that government in the discussion of public questions?" and is a newspaper which advocates temperance justified in publishing business announcements for liquor

"According to a correspondent of The New York Nation, the recent municipal election in Portland, Oregon, has resulted in the choice of

TORONTO'S CIVIC GOVERNMENT

men of high standing to administer the municipal affairs of that city, and in the defeat of men who have been rendering service unsatisfactory to the electors. . . . It is not going too far to assert that in Toronto the verage of the municipal electorate stands just as high as it does in or in any other American city, and therefore there is no reason to suppose a preferential system would not produce a like result in

this city.-Globe." We fear our contemporary is going too far when it expects that Toronto will follow the example of Portland In the last named city they have not the Orange and Sons of England problem to solve. Toronto is a beautiful city and growing apace. A pity it is that there is to be found within its limits such a goodly percentage of the narrowest kind of puritanism as well as a stalwart hatred of everything Catholic. The political schemers have taken ad vantage of this condition to organize oath-bound secret politico-religious associations and now the city is practically at their mercy. We are sincerely sorry that this condition obtains in Toronte. Our great pro vincial metropolis is a city we ought to be proud of, but narrowness and intolerance on the part of some of its inhabitants has made it a byword throughout the American continent. We hope the great bulk of its citizens will some day arise in its might and throw off this incubus. It will be a huge job, however, as evidenced by the proceedings on Saturday last. Bigotry nursed the wind and now it is reaping the whirlwind.

A NEW MOVE

A very strange despatch was sent from London, England, under date of July 9. It would seem that the Marquis of Lansdowne, leader of the Unionist Party in the House of Lords. has stepped down from his high estate and adopted the tactics of the low political tricksters. We are told that when the Home Rule Bill reaches the Lords he intends to move "that this House declines to proceed with the consideration of the Bill until it has been submitted to the judgment of the country." The contention of my Lord Lansdowne and his fellow Unionists is that if they simply do his followers a weapon which they the home circle, he will seek it elsemay use in such an emergency? where, in the bar-room or the club. the House of Lords as at present constituted? These people are making a brave fight for the retention of their vested wrongs.

A NEW DEPARTURE A despatch from Los Angeles, published in the Detroit Tribune of July 11th, tells us that at the meeting of the Christian Endeavor Society, at which were present ten thousand delegates, representing nearly every part of the Christian world, Rev. Charles M. Sheldon, Congregationalist Minister, made a pronouncement which will, we think, be received by our non-Catholic fellow-citizens with consternation—the introduction into Protestant churches of a confessional. The proposed confessional, howrelations in the cause-but when put ever, it would be well to remember, merely an advisory institution. We give the despatch as it appeared in the Tribune :

Speaking on "What has Christian-Accomplished?" at the First Congregational church, Rev. Charles M. Sheldon, the noted Congregational pastor, lecturer and author of Topeka, Kas, advocated the confessional for all Protestant churches. He ascribed the power of the Catho-lic Church to the confessional and the fact that the Catholic Church is under one head. He recommended the wiping out of all Protestant de nominational lines, and the assemb ling of all churches under one

head Dr. Sheldon told his congregation in answer to questions from his school teachers and Christian work ers, that he had used the confes

Kas., and had found it a means to great good. All sorts of conditions of applicants had come to him with confessions ranging from marital woes to college troubles. Because they had confided in him, better results had been obtained than th confessors had expected.

After the meeting Dr. Sheldon was sked to explain what he meant by Protestant confessional. He wrote the following statement:

"By the Protestant confessional mean the opportunity given by the pastor to his congregation of counseling with him on any subject where they need help or advice.

"The time for this confessional

may be Sunday afternoon when the people generally would be at liberty In general this confession al would give opportunity for much helpfulness between pastor and the people.

This is a step Romeward; very slow and hesitating and timid, to be sure, but yet Romeward. We pray other steps may follow.

THE GIFT OF SYMPATHY

Man's inhumanity it is that makes this world so largely a vale of tears. Life would not be such a continual grind, so many hearts would not be heavy with grief, so many feet would not be travel-weary, if men were only kinder to one another, for it is a tired hand that will not respond to the touch of friendship, and the clouds are heavy, indeed, that will not melt before the smile of sympathy.

Sympathy is one of the things that costs no money, but yet it is one of the dearest things a man can possess. Our hearts crave for it. We hunger for a kind word, an encouraging smile, and if we are denied this gift of gifts, all else is but fairy gold, turning to leaves and counters at the touch. Want of sympathy is responsible for most of the heart-breaks of life. We too often forget that "a heart nigh broken sighs for affection and not for gold "-that a word that is kindly spoken, even a little word, is better than wealth untold Never morning wore to evening but some heart did break" for sympathy denied.

It is only the strong nature that can dispense with sympathy, and strong natures are rare as soaring mountain peaks. For most of us who are fashioned of ordinary clay, sympathy is as necessary as the breath of life. It is the talisman that can change the face of the world. All our hills are plains when we are in step with a friend.

If there is one place more than another where we expect to find sympathy it is in the home. It matters little whether it be cottage or palace, if it is rich in sympathy it will always be to us an oasis to which we turn for rest and refreshment. It will be a sanctuary into which the cares (of the work-a-day world nothing whatever with the Bill it this golden bond of sympathy that first principles of religion, natural cannot therefore become law. But makes of so many homes a hell. If or revealed, give place to so audachave they not reckoned without their the husband, when he returns from host? Have not Mr. Asquith and his daily toil, finds no sympathy in as the following: Can they not create enough peers to If the wife cannot win a smile from heart in silent anguish. And if there is no one to whom the child can open its heart it will become warped and twisted in the cross currents of the street.

If we do not cultivate this gift of sympathy we not only make it harder for others, but we make it harder for ourselves. We miss half the joy of life, for the world belongs in its fulness only to the sympathetic. Who will not say that Scrooge was not happier after he had shed the husk of selfishness?

COLUMBA.

NOTES AND COMMENTS

ONE HAS but to glance at any over seas newspaper these days to realize how large Canada has loomed in the estimation of the people of Britain tion, gives his promised explanation in recent years. In a late issue of an English Catholic exchange for example, out of nineteen paragraphs summarizing the world's news, ten have to do with Canada. This is the more remarkable since less than a generation ago the location of this country on the map of the world was unknown to a large proportion of the English people. This assertion may seem an exaggeration, but it appears to be substantiated by a collection of envelopes and newspaper wrappers recently shown to us, all from mercantile houses in England, addressed 'Canada, U. S. A."

MR. T. P. O'CONNOR, "Tay Pay," the well-known journalist and Irish Member of Parliament, is responsible for the following amusing illustrasional in his own church in Topeka, tion of the current Belfast concep-

tion of "religion" and "toleration." Hughie M'Gerraghty is the son of a signer of the "League and Covenant." He recently emigrated, and when Mrs. M'Gerraghty was asked why he had done so she replied:

" Poor Hughie worked on the Islan', and when he was goan till his wan day he met work Papishes, an' Hughie, that wuz always a good religious boy, knocked him down and then he kicked him. After that a polisman cum along an' poor Hughie wuz tuk up, an' wud ye believe it ?—he got a month! So when he cum out, 'Mother' says he me, 'Am goan away,' says he, 'out this place altogether,' says he. Am blowed,' says he, 'if A cud stop any longer in a country where A hev till suffer for my religion."

We are not aware that the story has heretofore been told in this country, but, if so, it is none the worse of repetition. Who that has any acquaintance with the gentry in question can doubt its substantial accuracy in spirit at least.

EVEN CANADIAN Presbyterianism, with all its unctuous spirit of boastfulness, as exemplified by the late Congress in Toronto, stands some what aghast at the increasing shrinkage of the 'ism' in Scotland. "The situation," says the Presbyterian. 'calls for serious thought." "Church reports," it continues, "disclose the fact that in Scotland the Roman Catholics and the Anglicans are gaining ground and all the Presby terian Churches losing. The Church of Scotland, Established, reports a decrease in membership of one thousand and thirty six, and the births and baptisms have fallen off. This is true also of the United Free Church." In the light of the history of the past four centuries and of the dogmatism of the Westminster Confession the lament takes on some thing of the pitiful. It certainly ill accords with the vain assertion of that document as to the whereabouts of the Elect and the "undoubted truth and verity" of Calvinistic teaching. And who can say that there is not a nemesis in it all?

THE CANADIAN Churchman (Anglican) gives considerable space in its columns to a sermon by the Rev. Prebendary Webster, on "The Gift in the Lord's Supper" in which the proverbial vagaries of Anglican doctrine are strikingly illustrated. We are not concerned to controvert the preacher's peculiar notions as to Catholic teaching on the subject of the Real Presence. That is neither here nor there, and is, of course, not affected by any misconception on the part of these theological weathercocks. What does occasion us some surprise, however, is that so ordin arily reverent a periodical as the Churchman should without any sus dare not intrude. It is the want of picion of its incompatibility with the ious and blasphemous an utterance "It is not possible that that which

Roman Catholics declare could be true. You say, All things are posfor God, if He think fit, to change a piece of bread into the glorified Body of Christ, but it is not possible for God to change it into the Body of Christ and leave it exactly the same in shape, and taste, and color, and mell as it was before.'

We are much mistaken if in this the Churchman, through the Prebendary, voices the sentiments of any considerable body of its readers. But it unmistakably points to the gulf that vawns open before every form of heresy and schism.

IN THE current number of the Benedictine periodical "Pax," now for the first time appearing under Catholic auspices, with Dom Bede Camm as editor, the Rev. Brother Ælred Carlyle, who was Abbot of the community as an Anglican organiza of all the circumstances which led up to the secession of himself and brethren from the Church of England and their reception into the Catholic Church. He also fully elucidates their position in regard to the property on Caldey Island, their title to which, it will be remembered, was disputed by the authorities of the Anglican Church. It was claimed that it was given to them for the use and benefit of the Church of England. and since the monks had ceased to be members of that church their title lapsed with their secession

A VERY SPECIOUS plea, it must be said, and one which authentic documents were necessary to substantiate. But if the contention was so self-evident as its upholders Lord Halifax that all documents and claimed, one could not forbear asking accounts should be submitted to a

why the Church of England clings so tenaciously to the loot of the Reformation? In that event there was no question as to whose was the rightful title to the temporalities so ruth lessly appropriated or destroyed. Fifteen hundred years of possession and the unmistakable bequests of innumerable generations of faithful Catholics put that beyond doubt. Yet, as Lloyd George said in Parliament on an occasion fresh in memory, their present occupants hold them as a heritage from those "whose hands were steeped deep in sacrilege." The Caldey monks, as their attitude now makes abundantly clear, have no such restricted view of their position in regard to the property on Caldev Island.

THE EX-ABBOT in his statement in 'Pax" is mainly concerned to vindicate the good faith of the monks in regard to their conversion, and especially his own as their recognized superior. It was charged that he had had the step in view for a long time past and had consciously worked towards it-the same charge, it will be noted, that was laid to the door of John Henry Newman in his day, and which the "Apologia" so effectually refuted. It was further charged against Abbott Carlyle that he had designed to lead as many as possible of the monks along the same path and had brought undue pressure to bear upon them to effect this, both of which imputations fall to the ground in the light of the published statement. Whatever chagrin, therefore, may be felt by Anglicans over the outcome of the experiment, the charge of insidiousness or bad faith sought to be fastened upon those concerned will not hold.

TO MAKE THIS PLAIN We cannot do better than make an excerpt or two from Bro. Carlyle's article. Referring to Bishop Gore's final communication, he says:

"On the next day our Brethren vere to meet to discuss the Bishop's letters-of which each Brother had a copy given him on the previous Sunday (February 16th), with a request to write thereon any remarks ne might have to make, giving his own personal opinion of what he thought should be done. On the 19th, when we all met together, I nad already made my own decision and was prepared to act upon it. I had said nothing to anyone previous-ly, and when I met the Brethren I hought it best to tell them at once the conclusion I had arrived at. was not in the least prepared for the fact that so many of the Community had themselves come to the Chapter with their own minds quite made up; and when I saw their written notes afterwards I found that individually they had reached the same conclu sion. There was only one thing to be done, to write at once to Bishop Gore and tell him that we could not meet his requirements, and must act upon what we believed to be God's will for us."

And on the question of pressure or undue influence he further writes :

"It has been said that I have had this step in view for a long time past and had consciously worked towards designed to lead as many as possible with me, and to this end had brought undue pressure to bear upon those who were gathered about reply that there is not a grain of truth in this and such like state ments, and that all through the community the decision that made was a matter of individguidance and choice. very fact that so unanimous and so definite a decision could be made was to us all a strong assurance that we had received true and right guidance. Controversy has always been discouraged among us, for we knew it to be a danger to the spiritual life and to prayer; and it was out of prayer alone, and in the light of actual facts, that the decision was made.

This of itself, apart altogether from the observations of independent witnesses, should forever set such illnatured reflections at rest.

THEN, AS to the property, it is the expressed opinion of competent counsel that the monks would have been quite within their right to retain all the property without question or discussion. The Abbot, however, did not take that view, and to place the matter beyond cavil, offered to return certain donations if it were so desired. This, it may be added, he has actually done to the extent of 2,000 pounds. But, as to the main fact, he says "there can be no question that the Island of Caldey and by far the greater part of the buildings legally and morally remain the possession of the community."

AS A FINAL adjustment of every point in dispute the Abbot has readily acquiesced in the suggestion of

committee for examination, this Committee to consist of the Duke of Norfolk as representing the Catholic side and Sir Walter Phillimore the Anglican, with Lord Balfour of Burleigh (a Presbyterian) as chairman. In so doing he has surely set at rest the interested criticism which would nullify in the world's eyes so remarkable a movement towards Catholic unity as was consummated at Caldey in the month of February last.

MOST BIGOTED OF PLACES

The speech which Mr. A. Newman delivered lately in Belfast is a lesson for Orange Ulster which Orange Ulster would do well to take to heart. It is a very regrettable thing to have to say, but it is true, that Orange Ulster is singularly ignorant of Ireland and Ireland's history, of the real meaning of Ireland's cause, and of its own position and neces sities. The crass stupidity and ignorance of Orange Ulster were summed up by the late Duke of Abercorn when he made the absurd "We will not have Home

EQUALITY UNKNOWN

There have been silly and ridicul ous political shibboleths invented time out of mind, but so much misapprehension of a politicial issue and situation was never before con centrated in a single phrase of six words—to that extent the Duke's phrase was, and is, a real master-piece. For one thing, it is, or should be, obvious to the most dense that no government of any kind at all would be possible if such a principle
—if principle it can be called—were colerated in any community where there exists divergent views and dis similiar interests. But that is what Orange ignorance cannot appreciate and for the very best of good reasons. Bad habit has completely paralysed the Orange mind. The Orange fac-tion have held on to an ascendancy which has become to them a second nature. The word equality brings they do not understand the word or its bearing: it is not in their lexicon. To say that Catholics and Nationalists should be equal to them, should enjoy similar rights and privileges, take an equal share in the government of the country, should have equal influence with the administraon, is to them the most obnoxious thing that can be uttered. "the loyalists," they are the petted children of England, they are civil and religious liberty, and for these and sundry other puerile reasons "We will not have Home Rule," because it may bring Catholics and Nationalists into full equality with "rebelly Irish" as full a share in the government of Ireland as has been held by the ascendancy faction.

THE REASON

And after all what has the main tenance of this wretched ascendancy brought even to Orange Ulster The temper which underlies the Duke's shibboleth is accountable for the policy of exclusion which has prevailed up North, and herein comes one part of Mr. Newman's admirable lesson. The exclusion of Catholics from employment in Belfast is an accepted and undeniable fact, and is that exclusion grounded Hear Mr. Newman this: 'By excluding Catholics from employment there will be more for But there wasn't more employment; and Protestants have found it based on a social fallacy. "If you broke the heart of the nation, you also broke its pocket. Exclusion spelt emigration.

CUTTING OFF THEIR NOSES

Was there an Orange family in North-East Ulster that had not suf-fered from that awful blight? Trade Union officials could tell a tale of Trade Union failure through the absurd intrusion of King William into every subject, and the refusal of the deluded Orange workers to unite with Catholics in a Trade Now, there is a fact as plain Union." as a pikestaff, and yet Orange Bel-fast cannot see it. If it could not have been borne in on the mind of the Orangemen of Belfast in any other way, surely it ought to have been suggested to them by the way they are patronized by "the nobility and gentry," and fashionable law-yers from Dublin and London. Do the Orangemen of Belfast ever pause of course they don't-how many of the nobility and gentry and fashionable lawyers would be on their platforms if they were engaged in a cause likely to bring benefit to

genuine democrats? Again hear Mr. Newman: "Why could these Orange workers not understand the truth? Why could they not see in their leaders the enemies of democracy, who had taught them to keep aloof or despise and attack their fellow-countrymen, so that by keeping them at war with their own class, those same leaders might continue for a little longer to exploit the poor.'

THE ARISTOCRAT'S DUPE

No these aristocrats will subscribe funds to buy firearms for the misguided Orange rank and file, and to confine our remarks to the principal built Orange halls in which inflam- characteristics of his life and there matory bigots can hold forth the grossest creed of intolerance ever preached, but they will not lift a finger to get for the Orange workmen

leisure, comfortable, the ordinary be nefits of mod

ern civilization. Now, when all this is borne in mind, it is easy to realize the amaze-ment with which the Orangemen of Ulster witness what they are pleased to call "English indifference" to their recent manifestations. The very self-same thought which underthe late Duke of Abercorn's

political talisman is at the bottom of this amazement. They said they would go into rebellion if Home Rule was even attempted, they formed Unionist clubs drill classes, marching parties, signalling corps; they got up a ridiculous covenant, signed a "legally"-draw declaration of resistance, held semi-religious cere-monials that went perilously near blasphemy; mouthed the Old Hun-dredth on the supposition of some phantom peril, paraded before Bonar Law and Carson and Craig and Moore; shouldered wooden guns, and drew along imitation cannon-and done all these highly melodramatic all on the understanding that England would be "moved" thereby. It never struck them for a single moment that England, the great democracy of England, would see an other side to the question at issue. They imagined fondly that when they had things just ennumerated the question was settled, that England would become as idiotic as themselves and begin to shout, "We The will not have Home Rule." same old dense, crass ignorance is at the bottom of the wonder at England's equanimity in face of what is ridiculously called The fact is the Ulster Orangeman has never grown up, and the English

exactly what pleases their taste. HE TOO WILL GROW

democrat has, and he cannot be barged and bullied by noisy boys

But the Orangeman will grow up too. When he gets into the clear bracing air of true liberty, and inhales a little wholesome Nationality into his lungs, he will develop into real man, and into an Irishman, and come a credit and useful to his coun But when that time comes h may be prepared for less pats on the back from the nobility and gentry and fashionable lawyers who have been playing on his hitherto invin ignorance.-Weekly Freeman

SERAPHIC FRANCIS

GOD'S OMNIPOTENCE MANIFEST ED IN HIS WORKS-THE SUN IMITATES THE AUTHOR OF ITS PEERLESS BEAUTY

Written for the Intermountain Catholic God is wonderful in His Saints." Psalm lxii

Although God is great and wonderful in all His works, there are never theless those upon which He seems especially to have concentrated His power. And although God be mighty and glorified in all His Saints, some there are whom He particularly chose, that they might show forth more resplendently in their life the refulgent splendor of His omnipo-

Striking indeed, is the similarity existing between God's actions in the spiritual order and those in the workings of nature. Thus in the sublime act of creation, the Almighty appears to have exhausted the rich treasury of His bounty when He called man into being, and decreed: Let us make man to our own image

and likeness." rays, yet, it partially overlooks many a pretty flower that scents the ver-dent lawn, while it sheds its most animating and invigorating rays on the hidden snow while lily or the timid blushing rose. Equally so it is in the order of grace. "God is won-derful in all His saints;" all are but the golden-tongued orators of His greatness and grandeur; all but the offspring of His vivifying grace.

But even as star differs from star n brightness, so does saint outshine and eclipse saint in the characteris-

tic glories of his mission. Have not you a more profound veneration, a livelier devotion to certain saints than others? Has not their memory more closely and fondly entwined itself around the tender est affections of your heart? Has not, perchance, your frequent re-course to them begotten a certain familiarity, which inspires and en courages the cherished hope that you, too, may reflect in your life a few of the many virtues which shone forth so resplendently in theirs, and which were for them the passport to an eternal jubilee of rejoicing in

heaven? Now such preeminently is the seraphic, Francis of Assisi the popular saint of to-day, who attracts universal admiration and whose charming life forms the cherished theme of orators' tongue, poet's pen and artists' brush Francis, who was endowed with a poet's mind, possessed a beggar's body and whose intellect reflected a scintillating ray of supernal

So many, so varied, are the thoughts that crowd the mind at the mere mention of St. Francis, that for brevity and order's sake, we shall fore cull some salutary and practical

Francis was born at Assisi, Italy, in the year 1181 and in his youth he of the North better condition of life, followed the mercantile career of his

he was the central figure of a gay band of jolly companions, who capti-vated by the fascinating charms of poetry and romance of France, from which Francis borrowed his name, devoted their days to pleasure and their nights to song.

His dreams were so many phanto of military fame, and his every as piration for earthly renown until heaven finally favored him with a vision, wherein he beheld a large supply of arms and weapons "for whom are these?" eagerly exclaimed Francis. And a voice answered "For thee and thy soldiers."

Thereupon he hastened to enlist beneath the standard of Gauthier. who was then engaged in war with the Germans in the south of Italy Here Divine Providence intervened and by a miraculous manifestation God revealed to him the future field of his spiritual warfare.

The finger of the Omnipotent pointed to the crimsoned cross of which Francis, in his own flesh was to be the standard bearer. He beheld, too in beautous vision Our Blessed Lady under whose guidance and patronage ne would battle valiantly, and thus merit the imperishable laurels of a triumphant and everlasting victory.

O! Christ, when Thou shalt call me hence, Be Thou Mother my defence;

Be Thy Cross my Victory, While my body here decays, May my soul Thy goodness praise, Safe in Paradise with Thee."

Francis now became the victim of a death-threatening illness, and although he had always been a generous bestower of alms, after his re covery, he redoubled his energy in the performance of charitable works. So ardent was his desire to attain

who won't have anything except just the very summit of evangelical poverty that he generously distributed all his possessions among the poor. This apparent extravagance on the part of Francis' so exasper-ated Francis' Father that he cited his son before the Bishop of Assisi in order in his presence to deprive him of his patrimony.

With light and joyous heart Fran-

cis abandoned all divesting himself even of his garments, that he might with greater truth invoke "Our Father Who art in Heaven." And even this total abandonment would increase when he heard the gospel precept: "Do not possess silver or gold; nor money in your purse, nor scrip for your journey:

nor two coats nor shoes."

From that moment, poverty, the most abject because the guiding and ruling star of his life and of the Franciscan Order. Sanctity my dear reader consists in the detachment of the heart from creatures and its attachment to the Creator. The Christian's salvation is hinged upon the observance of the command-"If thou wilt enter life everlasting, keep the commandments.'

The perfection of a religious consists in the fidelity. Wherewith he conforms his life to the Divine Model and fashions his conduct after the pattern, bequeathed him by the God Man Who declared: "If thou God-Man Who declared: "If thou wilt be perfect go sell all and give to

the poor. Now Christ, the Eternal Wisdom, espoused poverty as His bride and apon her finger He placed the ring of His nuptials. How sacredly Fran is revered this union, how faith fully his mortified life reflected the poverty of Christ, may best be learned from the following be soul inspiring prayer, which he so fervently breathed to the Al-mighty: "O, Lord Jesus, show mighty: "O, Lord Jesus, show me the paths of Thy well-be-The Sun, imitating the Divine loved poverty. She is Thy Spouse, necessary to emigrate. And why? Author of its peerless beauty, illumbecause the system of exclusion was lines the entire earth with its mellow Mother's womb to the crib in the stable, and on the waysides of the world, she took care that Thou shouldst not have whereon to lay Thy head. In the combat that con cluded the warfare of our redemp tion. Poverty mounted with Thee or the Cross, which not even Mary could ascend, poverty followed Thee to Thy barrowed tomb, and even in the over shadowing refulgence of Thy ious resurrection, she did not desert Thee, O Poorest Jesus, increase my for this, Thy Queen, without whom I enjoy no peace, I find no re-

Although Francis was the poorest of the poor, no man of wealth ever possessed the earth as extensively as he, who depended solely on Provi-dence, through whom he transformed the world into a veritable primeval paradise. Hence the fishes followed his boat, the feathered songsters, whose dulcet strains thrilled the air, flocked about him, responsive to his every beck. The sublime heights of sanctity to which his love of poverty elevated him, proclaimed him the lord and master of the irrational crea-

Francis had now established the order of the brown-robed, sandled, Friars Minor; and twelve disciples were already enrolled beneath the banner of the Crucified. In the year 1209 he wended his way to Rome, there to obtain from Pope Innocent the apostolic sanction of the Holy See. At first the Holy Father refused to see him; but in sleep heaven favored him with a vision wherein he peheld the saintly man whom he had repulsed, supporting on his shoulder

he Latern Basilica. Pope Innocent III. then sought Francis, welcomed him most affectionely and cordially confirmed the foundation of his order. Francis bade his brethren disperse, traverse every known region, and preach by word and example, the gospel of Christ Crucified.

For himself he reserved Syria as

actuated by the hope, that the blood-thirsty infidels would reward his efforts with the crown of martyrdom But the Sultan, fascinated with his endearing amiability and captivated with his charming personality, lavished such tokens of reverence and esteem upon him that the disappointed Francis gladly returned to Italy.

According to Christ's prediction, sufferings and persecutions are the portion of His followers. Now this is especially true of the period when Francis appeared on the field of his spiritual warfare. Heresy was undermining the church's very foundation the battering rams of the civil powers were directed against her; within her pale the faith of many was faint, flickering and wavering. And, thus circumstanced, it seemed as if she were about to succumb to the united attack of her combined enemies.

Avarice was the crying vice of the age; the hearts of men worshipped at the shrine of Mammon; and their minds were dazed with the tinselled glitter of worldly fame and renown Then it was that the ever memorable appeal resounded in the ear and aroused the soul of Francis. "O, Francis, seest thou not that My house is falling into decay; go thou and repair it for Me."

No sooner were these words spoken than Francis was foremost in the fray; his only weapon, the blood-stained cross; his only shield, holy poverty, the patroness of true liberty which disarms hell, mocks at tyrants. and which now rendered Francis more attractive in his spirit of renunciation, than when his fellow-citizens proclaimed him "The flower of his age.'

Scarcely had ten years elapsed after Francis espoused poverty than five thousand friars, minor, whom he designated his favorite knights rallied beneath his standard. In the court of his vast assemblage poverty, his queen, reigned with universal sway. While the second branch of his order, composed of consecrated virgins, was governed by St. Claire. hose spiritual daughters formed a bodyguard, of which no empress could ever boost.

So great was the outburst of heavenly enthusiasm, which St. Francis inspired and so ardent and wide spread was the desire to embrace the religious life which he awakened, he in order not to depopulate church and state, established the Third Order of Franciscans.

And in that long procession of de vout souls, living in a world, might be seen a King Louis of France, a Queen Elizabeth of Hungary, fol-lowed by countless multitudes of every nation, tongue and tribe. Throughout every land the Cross, smiling in the golden sunshine, crowned a monastery or convent filled to overflowing with chaste youths and pure maidens, the virginal owers of Christ's terrestial garden. Wheresoever the sons and daughters of St. Francis labor in the vineyard of the Divine Husbandman, they garner a rich and mighty harvest, each sheaf of which testifies that the first fruit produced by their Great Seraphic Founder will remain for-

When Providence threw open to mankind the portals of a new world, the sons of the living martyr, who bore in his emaciated body the wounds of the Crucified, were the first to sanctify its virgin soil with their tears, toils, prayers and labors; while not a few watered it by the generous effusions of their blood and thus inserted many a ruby gem in the jeweled crown which adorns the queenly brow of Mother Church. T. F. KELLY.

COLLEGE EDUCATION

Education is one of the main necessities of the present age and education for our Catholic youths if it is the proper kind will strengthen their faith and make them see the necessity of being not alone men, but "honest men."

Is the Government University the proper place to send our Catholic young men? No. The place to send them is to a Catholic college where they are taught by Catholic priests and where their general surroundings are Catholic.

The reasons for not sending them to a Government University are, in the first place they have not the discipline other than the class room, and secondly, the temptations too great for the average youth to overcome, he being away from his home and in a large city. May we say that from our point of view that the parents who send their children to any Government University when it is possible for them to send them to a Catholic college affiliated with some university are turning their backs upon our Catholic faith and the spiritual welfare of their children.

Will the education in our holy religion, and the good training in discipline which he obtains in a Catholic college, leave a man when he goes out into the world? No, neither will. He may fall, as great men have fallen, but he will again climb the ladder which he was high upon, before leaving college. My dear parents do not have the idea that by sending your son or sons to a University that it is they who will be doing good and leading others with him or them. No, they will not lead but will be lead, "For who so firm dreams and surmises about the number of the surmises are not sufficient to the surmises and surmises about the number of the surmises are not sufficient to the surmises are not sufficient to the surmises are not supported by the surmises are not s that cannot be seduced."

Can you find a happier lot of young men than those of a Catholic college? No, you cannot. Why is a living wage, reasonable hours of father. At the age of twenty four the scene of his missionary labors, it then that these young men are so FATHER FRASER AND HIS CHINESE MISSION AT TAICHOWFU



LETTER FROM FATHER and zealous priest of God's Church not a little towards extending God's FRASER

We are glad to be able to publish in this issue the following letter from Father Fraser, acknowledging our remittance to him of \$780 sent about two months ago. On Saturday last we sent him another cheque for \$736.70 being the balance due him as shown in our issue of that date. As soon as it is received we will publish his acknowledgment of this remittance also. Subscribers to this fund may feel assured that they have the heartfelt gratitude of this missionary and that they will be remembered by him when he is offering up the Holy Sacrifice of the Mass. This holy

happy? Because they are succeeding in their studies. Perhaps. Well

why do they succeed so well in them? They attend daily Mass, and do they

not receive more graces than non-attendants? They are happy again

to have learned not to enjoy roaming

the streets and going to degenerated

theatres when they should be mak-

ng good use of their time for which

their parents in many cases are

under great sacrifices. Any recrea-

tion they have is of a different type

Athletic fame is soon forgotten, yet

man to be a man than on the Rugby campus of a Catholic college? Here

athletics are carried on for recrea-

tion and also for the development of

the human body. A priest is generally president of this association and

enforces strict penalties for the breaking of any rule that would re-

flect upon the principles of the col-

lege boys. Some few seasons ago a

Catholic college Rugby team won a championship. How did they win it? Honorably. Yes, and they were not

allowed to return anything illegiti-

men where athletics are not carried

on excessively. We may recall that

before every game the boys received

Now we have considered this Rug-

by team for an example of college

the boys make any progress in their

ters of them are either in various

seminaries or perhaps are ordained to the priesthood and the remaining

very often and thank the kind priests

over them at the time of competi-

of a college education may we ask

are kept away from this grand train

why it is that so many Catholic boys

ing? One reason may be that the fathers of those unfortunate sons

have not had early education within the walls of a Catholic college. Do

we ever find a college educated man

lic college. No, not if it be in his

power, for often during the busiest

hours of his daily life he finds time

to recall his early learning and thanks

ents for sending him to a Catholic

"PRIEST RIDDEN"

Every country that is sincerely

Strange, though, that these "priest-

Catholic is, of course, "priest-rid-

ridden" countries exist only in the

imagination of perfervid sectarians, who paint the "awful" conditions on

the pages of bigoted papers and

magazines for the wonderment and

Perhaps, no country in the whole

world has been so "priest-ridden" for ages as holy Ireland. All the

lack of progress in Ireland has been due, according to some "well in

formed" writers, often quoted to the

constant interference of the priests.

Priests swarm there. A veritable island of priests—leeching the life-

blood out of the helpless popula-

But the Irish census returns give

a startling contradiction to all these

ber of priests in Ireland. The cen-

sus inclines us to the supposition that Ireland is "parson-ridden!"

Who would have thought this of be-

bewilderment of gullible readers!

college.

den."

tion.

nighted Ireland?

from the bottom of his heart his par-

who does not send his son to a Catho-

After considering only a few points

the strict discipline they placed

Yes they did. Three quar-

mate to the opposing team.

Holy Communion in a body.

Is this

is there any better place to teach

is doing a noble work amongst the Chinese and it behooves us to remittance will follow. Catholic Mission, Taichowfu, China, June 7, 1913.

Dear Mr. Coffey,-It is with the greatest pleasure and a heart brimming over with gratitude that I reply to your kind letter of April 25th containing the generous offerings of CATHOLIC RECORD readers towards my soul-saving work here in China. Surely the Catholic editors are in very truth the standard bearers of my poor mission and will contribute

Kingdom in my vast parish. The little ones it will save from starvation will grow up under the sunshine strengthen his hands. We hope the of their spiritual father and the contributions will be of such a gen-good sisters, and become mothers of pious families, the very seed of Christians fit to be transplanted into the Heavenly Garden. We have priests and nuns whose mothers were rescued in infancy like the little ones under my care! May I ask the good benefactors of my mission to perfect their donation by praying for the success of all the works I am undertaking for the glory of God. May no blight from the evil one blow over my little garden; may persecution and passion be kept back by the mighty hand of Catholic laity and a power for God, and may I be given strength to good that no man can measure. The amount contained in your letter midst of wolves and seething idol-(\$780) is really a substantial aid to atry to the very throne of the Lamb.

According to the Irish census returns there is in Ireland only 1 Protestant Episcopalian Church to every 340 members, 1 to every 600 Presbyterians and 1 to every 290 Methodists!

Poor "priest-ridden" Ireland! -Monitor, Newark, N. J.

FOLLOWING CARSON

Mr. Redmond has been following in the tracks of Sir Edward Carson through England and Scotland, and has had larger and more harmonious meetings in the cities where the Orange leader had spoken. He was accompanied by a procession of 40, 000 men in Glascow, Sir E. Carson offered to come to an arrangement with him on any measure t would keep Ireland responsible the British Executive. mond would agree with on almost any terms that would allow of an Irish Parliament with an Irish Executive responsible not one grand training for young to it. He showed that the Carson party had no right to appeal to the Democracy as they had opposed every measure of relief for the people both of Ireland and Great Britain. The recent advance in Irish prosperity was owing to the measures the Irish Party had secured training for self - control. But did in spite of them.-America.

AN ANTIQUARIAN ROMANCE

training of self-control they return | S. A. I., recently wrote an account of an interesting tour he had made in company with Mr. Francis Bigger, M. R. I. A., of Ardrig, Belfast. extract the following from the account:

"Our first stop was made at the little Roman Catholic Church of Dunsfort, or Dunestort, which has a remarkable history. In the year 1194 one of the English adventurers named Rogerus de Dunesfort en-dowed the priory of Mahee Island, in Strangford Lough, with the profits of all the churches on his estates except the church of Dunesfort. In 1622 the church is reported as being a According to tradition it was dedicated under the invocation of the Blessed Virgin. A statue of the Blessed Virgin and the Holy Child Jesus formerly stood at the western gable of Dunesfort Church, whence it was removed by Rev. William Mc-Garry to his residence in Ballyedock, and long after his death it was carried to Ardglass Castle, where now there are golf links. Here it long lay, as a doorstep, broken, damaged, un cared for, and unknown. The head was found in some part of the grave yard of Dunesfort, and was inserted by Rev. Edward Mulholland in the gable of the church. These fragments: these "disjecta membra" were traced and discovered by Mr Francis Joseph Bigger, M. R. I. A It is like a romance. After about three centuries of destruction and dispersion this was accomplished by the acumen and energy of Mr. Bigger He had the broken pieces of statue taken to Belfast, refitted by a competent artist, and replaced, or Feast of the Annunciation, 25th March, 1908, over the west doorway of the little church of Dunesfort, Co Down. The statue itself is about five feet in height; it is noble, dignified, and impressive; and there stands after having been "trodden under foot of man" for about three centuries. It is of late 12th or early

13th century workmanship, and is

extremely artistic. It is the only example in Ulster, perhaps in Ireland, priest to every 1,000 Catholics, of such a pre Reformation statue in whilst there is a clergyman of the existence." St. Catharines, July 11, 1913.

For the CATHOLIC RECORD

MY PRAYER I am weak and weary to night dear Saviour, So tired of striving and sick of sin, Were I worthy of a place in Thy fair

dwelling I'd ask that I now might enter in. Here let me kneel in sorrowful con

trition, lean my head against Thy And wounded side, And kiss Thy hands and feet all torn

and bleeding
And whisper to myself "For me He

And I have grieved Him since, - O shame to say it, Such base ingratitude it seemeth to me now; How could I pierce again the Heart that loved me, And bind the crue! Thorns upon that

brow. did not mean it, Lord, some sudden gust of passion, snare the tempter laid with

wily art, Entrapped my thoughtless feet and ere I knew it,
My path and Thine were lying wide

apart.

and as I turned, my wayward steps retracing, I met Thine eyes so full of grief and

love, It touched my heart-O careless soul how could'st thou So wrong His kindness and so faith

Now falling at Thy feet I plead for pardon Amid such bitter tears of grief and

less prove?

shame ; While Thou hast only words of comfort for me, Not one reproach, not one just sord

Thou knowest I love Thee, Lord tho' in my weakness Tempted and tried, Thy love I often

grieve : Thou knowest I love Thee, stay Thou ever near me, That from Thy heart, my heart may strength receive.

Strength to o'ercome, to conquer every failing

That mars my life or makes it incomplete : Strength that shall keep me safe from sin and wandering, Faithful and true forever at Thy feet.

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TENTH SUNDAY AFTER PENTE. COST

THE PHARISEE

"The Phansee standing prayed thus with him self: O God, I give The e thanks that I am not a the rest of men. extortioners, unjust, adulterers; a also is this publican; I fast twice a week: I give tithes of all that I possess.

"And the publican, standing afar off would no much as lift his eyes toward heaven; but struck is breast saying: O God, be merciful to me a nner." (St. Luke xviii, 11, 12, 73.)

In the Gospel of to-day, we have a most interesting parable recorded for our instruction. Two men, a Pharie and a publican, went to the temple to pray. The former was to all human appearances a good, pious man. He fasted, prayed and gave alms: But he did it all publicly in order to be seen and to gain the praise of the world. Puffed up with pride he referred all the good that was in him to himself and thanked God that he was better than others who in reality were more acceptable to God than he.

The publican, in his humility, acknowledged that he was a sinner, asked God to be merciful to him and, as our Lord assures us, "went down to his house justified rather than the other.'

Thus we see it is for our intention we have in doing the work rather than for the work itself that we will

be punished or rewarded.

The Pharisee did good works but
through pride he considered himself the author of all. Pride is the ruin of many. Pride is the source of all evil. as humility is the root of all

Pride is the immediate conse-Pride is the immediate course-quence of original sin and exists in man from the beginning. It in-creases during infancy, and, when the mind is able to comprehend its evil effects, has acquired such strength that it requires severe conto subdue it. Every day that resistance is put off, the difficulty increases. It is like a cancer that, if neglected, extends its fatal influence in every direction until it is beyond the possibility of cure.

Pride is opposed to God because it seeks to deprive Him of His glory by ascribing to man what belongs to God. It is besides the basest ingratitude, for man has absolutely nothing which he does not receive from God, still, through pride, he ascribes to himself the glory of God's favors. Hence God has visited pride with the most terrific punishments. Satan was the admiration of celestial princes, the fairest work of omnipotence. Surveying the heavens, he saw no other spirit of glory equal to his own, forgot his Creator and attributed his excellence to himself. In that instant the thunders of wrath shook the pillars of heaven, and the lightnings of vengeance scorched the archangel into a demon. If we have imitated satan, if we have been guilty of even a proud thought, it is only by repentance that we can cancel the condemnation registered against us.

Pride is opposed alike to the good of our neighbor and of ourselves. Filled with an opinion of his own good qualities, the proud man under-values the good actions of others and attributes them to unworthy motives. He imagines his own greatness is increased by degrading others, and he seeks to detect the weakness of his neighbors while concealing his own vices. Hence detraction, calumny, suspicions, contentions, duels, murders are the

natural offspring of pride.

Pride renders the child impatient of control, neutralizes the instruction of youth and induces manhood to reject all authority. Pride rejecting authority, rejects Christianity and embraces atheism.

The proud are detested by God and man; by God always, and by man always, too, unless when concealed by the pharisaical mask of

hypocrisy.

The hypocritical Pharisee con cealed his pride and others vices and was esteemed by men. God, who searcheth the heart, saw that he did nothing for God's sake, but that he even had the audacity to praise him-self and arrogate to himself the glory belonging to God. Hence He makes him no recompense; since he had reward from men for whom he worked, fasted and prayed; for "God resisteth the proud but giveth His grace to the humble."

Let us ask ourselves, my dear friends, if we do not more resemble the Pharisee than the publican. Do we, like the Pharisee, perform our actions in order to attract the esteem of men? Or do we fast and perform other good works purely to humble ourselves before God? Many people do good works in order to gain the praise and applause of the world. They give to the church, to the school, or to the poor, provided their good deeds are advertised. Like the Pharisee, they fast, pray and give alms, but they boast about it. Let us endeavor to imitate the humble publican rather than the proud Pharisee. Let us humble ourselves

before the mighty power of God.

Let us acknowledge that we are sinners, do good works to please God and not to please men; then, like the humble publican, we will go to our home justified rather than the proud Pharisee who thinks he is

Extreme caution is no less harm-

ful than its opposite. No one with whom we come in contact escapes without some impression from us for good or evil.

Perhaps no man ever practiced all he preached, but this is not a final argument against preaching.

CONVERTS

BEAD ROLL OF MEN AND WOMEN WHO HAVE LATELY BECOME CATHOLICS - MANY DISTIN-GUISHED IN CHURCH AND

His Beatitude Abdul Hassin, Patriarch of the Syrian Jacobites. Rev. Aelred Carlyle, Abbot of the Anglican Benedictines, Caldey Island, South Wales, and his entire commun-

ity of twenty-two monks. Dame Mary Scholastica Ewart, Abpess of the Anglican Benedictines, Milford Haven, and thirty-five mem-

bers of her community.

Mr. Ralph C. R. Pomeroy, Estate
Agent, Caldey Island, South Wales,

Rev. Richard Johnson Walker, of Little Holland House, Kensington, London; alderman and late mayor of Hammersmith; formerly an Anglican clergyman; graduate of Balliol College, Oxford; editor of The Oxford and Cambridge Review; author of "The Mystic Pair," etc.

Mrs. Hemelryk, Southwark, London, wife of Colonel Francis Hemelryk. Herbert B. Miller, Grenada, Miss The late Isaac Roth, San Buens

entura, Cal., received on his death-Fred J. Storts, Memphis; received

on his deathbed. Mrs. C. A. White, benefactor of the Episcopal Cathedral parish, Fond du

Miss Ruth Harris, Fond du Lac, Wis. Stanton Fowler, well-known hotel roprietor, Southwark, London. Roland Hatfield, Alamosa, Colo.

George W. Harper, Fort Smith, Ark., of the firm of Harper & Wilson; re eived on his deathbed. Henry B. Humphrey, real estate

gent, Portland, Ore. Miss Jeanne Dixon, Waukegan, Ill. Eric Gill, the English sculptor, Brighton, London, and Mrs. Gill. Mrs. Augustus G. Paine, Jr., a prominent member of the P.E. Church f St. Mary the Virgin, New York.

John H. Caldwell, Buffalo, N. Y. eceived on his deathbed. Walter W. Golson, Salt Lake founder of the Salt Lake Motor Club

received on his deathbed. The late Hon. Thomas A. Blackstock, Sheboygan, Wis.: President Phoenix Chair Co., ex-member of Wisconsin Legislature and State Senator; Mayor of Sheboygan, 1892; Republican nominee for Congress in 1892; mentioned for governor in 1894; of Irish Presbyterian parentage. Lieutenant Brinkman, son of Gen-

eral Brinkman, of the German Army Now studying for the priesthood. Miss Fanny M. Salmon, Presbyterian missionary to China. Miss Salmon is the daughter and niece of

Presbyterian clergymen. Mr. Paul Patton, son of Dr. Francis L. Patton, President of Princeton Theological Seminary; graduate of

Princeton. Mr. Henry C. Watts, late assistant ditor of Pax, Caldey, South Wales.
Miss Grace Campbell, daughter of
Judge Campbell, Groveton, Texas. Miss Neva D. Bower, Columbus,

Capt. Benjamin E. Benton, Pine Bluff, Ark., a veteran of the Confeder ate Army; relative of the late Thomas H. Benton, Governor of and U. S. Senator from Missouri, and of Gen erals Ben and Henry McCullagh.

Miss Spearman, daughter of Sir Joseph Spearman, Baronet, of Eng-Miss Caroline Aherns, St. Louis.

Oliver Henry Wheeler, U. S. N., The late Dr. Arthur Edward Spohn, San Antonio, Texas.

The late Edward H. Murray, a

Mrs. Elizabeth Retlinger and her four children, Walla Walla, Wash.

TEMPERANCE

THE NATION'S DRINK BILL At a time when minds are so active engaged in considering the causes which explain the high cost of living, says a writer in the Philadelphia Standard and Times, these few thoughts suggested by Prof. O'Hara's carefully written article in the March number of the Catholic World may prove both interesting and helpful From the statistics furnished by Prof. O'Hara we may learn that our public revenue derived from alcohol during the year 1911 was \$300,000,000; that then the debt of the United States was \$1,146,848,636; that the value of the cattle then in our United States was estimated at \$1,494,888,647; that the flour and grist produced during the time was valued at \$883,584,000; that, finally, the price of the alcohol used in these United States during the same one year, 1911, was \$1,833,643,-

These statistics referring to bread and meat, and in consequence affecting every man, woman and child, should be contrasted with the cost of alcoholic drinks consumed during the

year 1911. Many have judged as extraordinary the cost of our Panama Canal, which when completed will have re quired the expense of \$375,000,000. Equal to almost five times this cost was the 1911 bill for alcohol.

Mr. Franklin H. Wentworth, secretary of the National Fire Protection Association, in an address recently delivered on "The Economic Waste of Fire," informs us that the annual fire loss in the United States exceeds \$250,000,000.

Count 200 every minute, night and day, and at the end of ten months, 100,000,000 will not have been reached.

then it is but a just equilibrium. He does all things well, and in turn appreciates any co-operation with His divine will. If childless couples adopt as their own children whom His hand has deprived of parents, He will reward them in the comfort shall be to their foster-parents. Nor need the bugbear of uncertainty as to the final result interfere; fre-quently the adopted child is more of a success than the natural product.

PRESBYTERIAN

FLY PAD.

POISON

Use them outside, in or near the garbage barrel, as

well as in the house or store.

All Druggists, Grecers and General Storekeepers sell Wilson's Fly Pads.

Imagine a train moving at the aver-

However, this annual fire loss of

\$250,000,000 may be multiplied by seven without exceeding the price

paid for alcohol during the one year

If, then, the fire loss in the United

States is \$500 per minute, every minute during the year in question (by no means exceptional) \$3,500 were spent in alcohol.

If this represents an expenditure

viewed from the economical aspect, who will dare record how health, crime and eternal salvation were

affected by this masked agency, ever

DANGER TO HEALTHY MIND

Alcohol and danger to healthy

minds are synonymous, says Sir Thomas Clouston, M. D. Its pleasant

emotional and social effects need con

stant watching. It hinders work of

any kind. It is not needed for

health. It is the most frequent cause of mental disease. The

nervous, the young, and those with a

family tendency to nervousness and

insanity should avoid its use. Those

who do brain work should be especi-

pounds sterling spent on it yearly in

England is our worst spent money. It is attended by dangers to the race

BANISH THE BAR-ROOM

them not to be. You will give the

boys a better chance if you will do

all in your power to banish the bar-

TEMPERANCE FOR BOYS

Talking to a group of boys recently

in Washington, Secretary of State Bryan, whose total abstinence is well-

'If, since I was grown, I had ever

felt tempted to begin the drinking of liquor, I would have been restrained

by the feeling that it might injurious-

one becomes better known his ex-

ample has a more far-reaching influ-

The possibilities of a boy are be-

yond the powers of language to des

possibilities of an American boy, for

individual a greater opportunity to

ence his fellow-men, and in no former

"I learned when I was a boy to be

and I only hope that you will be abl

while you are growing, and will se

no reason after you are grown for changing your habits of life on this

SELFISH CHILDLESS SUICIDES

There was a story told in the pub-

over, young in years and enjoying good health, found life a failure be-

cause they were childless. And this with the orphan asylums teeming

with children deprived of their par-

preached on every side — charity to

And in nine cases out of ten the

childless couple who adopt a son or

daughter reap a reward here as well as in eternity. They get love, atten-

tion, duty from the foster child which would never have been theirs,

the result of intimate companion-

ship akin to the blood relationship of

parent and child. Homes are bright.

ened with the sound of childish

voices that before were cold, selfish,

If the Giver of all good sends suc-

cess to some parents and denies them children to enjoy these world-

ly blessings, and to others many mouths with little to feed them,

ents, and the Master's

he orphan.

stilted.

greater than it is now.

subject.

affect some who looked to me for an example. And I have felt that more especially in public life, for as

as well as to the individual.

tion — character — usefulness. bar-room tends to take from

room, says The Pioneer.

known, said :

hard at work?

age speed of forty miles an hour; at the close of 363 years 100,000,000

miles will not have been covered.

VAGARIES

The recent conversion to the Catholic faith of Paul Patton, son of the Rev. Dr. Francis L. Patton, formerly president of Princeton University and latterly at the head of Princeton Theological Seminary, has caused, as was to be expected, a flurry of excite-ment among the Presbyterians of the United States. Many of the leading churches have looked up their records and discovered ever so many conversions to the Presbyterian doctrine from the ranks of the Catholic Church. The point was one of retaliation—that one conversion to Rome did not count for much, when so many Catholics had joined the Presbyterian Church. It was published that the University Place Presbyterian Church had 130 former Catholics on its roll of membership; the First Presbyterian Church of Newark, 150-and other Presbyterian churches quite a large number. As these churches were selected at random, and the figures are official, it was reasoned out that " if the same proportion obtains throughout the Presbyterian church, former Roman Catholics now in its membership number 70,000," according to an editorial in the Boston Transcript.

This manner of reasoning is not safe, but misleading. Because a few of the more prominent Presbyterian Churches, with all the machinery and money and influence at their command, succeeded in enticing a goodly number of Catholics into the ways of heresy, it does not follow that an average of conversions, so called, is made thereby for all the Presbyterian Churches. If the matter could be properly investigated, it would probably be discovered that the majority of Presbyterian Churches throughout the land have no Catholic perversions to their credit at all.

It ought also to be borne in mind ally careful of it. The 150,000,000 that particularly the Presbyterian Church has been unscrupulous and dishonest in its claims, and it is a the Anglican Church. well known fact that it has not refrained from duplicity and deception to accomplish its object.

You want the best that can be got for your boys. Health—honor—pository of the state America, in its last issue, presents the following record anent this feature of so-called Presbyterian conversions:
"The statement that 'the First everything you want them to have and make them everything you want

Presbyterian Church of Newark, the Rev. Dr. W. J. Dawson, pastor, has 150 Roman Catholics in its membership' will serve to recall the recent ntion into the Presbyterian fold of a Ruthenian congregation in that city, whose defection grew out of a split in the local Greek Catholic Church concerning a question of property, in which the seceders were worsted in the civil courts. In Hope Chapel, New York, another Ruthen ian congregation was organized under the auspices of the Presbyterian Home Mission Board and again was made up of a disaffected element among Greek Catholics, the disaffection being not at all on gians as well as lisping children. account of doctrine or matters of faith. In both of these churches ence. If I have been the means of helping just one boy, I do not know Mass according to the Greek rite was duly and regularly celebrated how much service I have rendered to but the deluded Greeks considered the world through him, for we can never tell what a boy can do. themselves and were counted as good 'Presbyterians.' Writing in the Presbyterian, the Philadelphia weekly organ of the Presbyterian cribe or measure, and especially the Church, a member of that body arraigns the church for allow nowhere else in the world has the ing such services. 'It has come to pass, in these last days, in the minds come into touch with and to influof many,' he says, that no matter what a Presbyterian minister beage was this possibility of service lieves or teaches, he has a perfect right to remain in the Presbyterian hurch, and now, shall it also come a total abstainer. I have now been to pass that, no matter in what of age thirty-two years and I have form, or with what mummery, a found that there is no necessity for congregation conducts, its worship, alcohol after one ceases to be a boy, it should be considered - all the same—a good Presbyterian Church." to maintain and to keep the pledge

Really, if the Presbyterian Church can approve of a Mass being cele-brated by a priest of the Greek rite for simple Ruthenians, for the one purpose of keeping them nominally at least in the Presbyterian communion — they have reached the limit of religious deceit and dupliclic press of the suicide of a couple who, though millionaires ten times

The Catholic Church, however need not worry, nor be alarmed. There are defections - they must But statistics prove that the ccessions are far greater in number. The time is near for the disintegration of the Protestantesects. Then there will be but two sides-Christianity, represented by the

Na-Dru-Co Laxatives accomplish their purpose with maximum efficiency and minimum discomfort. Increasing doses are not needed.

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Catholic Church-and infidelity, represented by Socialism.—Internation Catholic.

THE CONVERSION OF FATHER FABER

Frederick William Faber, better nown as Father Faber, was one of the best loved and most eminent of that illustrious band of English conwerts whom what is called the Oxford movement helped to lead into the Catholic Church. He was born June 29, 1814, at Yorkshire. His family was of Huguenot origin. When still a youth he entered Oxford, where he distinguished himself, and it was at this university, which was founded by Catholics, that Father Faber met the late Cardinal Newman, at that time vicar of St. Mary's and a strong Anglican.

In 1833 began the Oxford movenent in the English Church, and Faber, young as he was, took an energetic part in it. He had a strong touch of Calvinism, inherited from his parents, and fastened on him by his early education. Whatever his bent and the turn of the time, religion was always uppermost in his thoughts. His letters, written in the honesty of his heart, show him to have been an sarnest, searching and conscientious young man, who was always seeking for the right and always anxious to do right.

It is strange now to find the Faber

of that time writing of the Newman of that time (1836): "Newman is delivering lectures against the Church of Rome. I have just come from a magnificent one on Peter's preroga-He admits the text in its full literal completeness, and shows that it makes not one iota for the jurisdiction of the Bishop of Rome. 1839 Faber was made a minister of the Anglican Church, and he entered upon the duties of his ministry with much zeal and devotion.

In May 1843, he visited Rome The scenes and sights of Rome, at that time the city of the Pontiff. King, touched his heart and helped to open his mind. He grew more restive and his conscience ill at ease restive and ins conscience." to "It comes to this," he writes, "to stay is misery at present, and I dare not go away." He was speaking of the Anglican Church. "I seem to grow more Roman daily," he writes to Newman, whom he had taken for a counselor and guide. This was in the summer of 1844. In the autumn of that year many of his friends were received into the Catholic Church, and among them Newman, Faber soon followed.

On Sunday, November 16, 1845, he preached his last sermon as rector of Elton, and on the evening of the following day he was received into the Church by Bishop Wareing, at North-amption. A few of his late parish ioners shared this grace with him. In 1847 he was ordained priest, and the following year joined the oratory of St. Philip Neri, of which Dr. Newman was the superior. His death occurred on September 26, 1863.

Father Faber's hymns are known and sung wherever the English ton gue is spoken: and the name of Faber is on the lips of millions of all -profound theolo-

BAPTISM BY LAY PERSONS

Well informed Catholics understand now absolutely necessary is Baptism in order to obtain entrance

It may be conceded as morally certain that unbaptized infants suffer no sensible pain, such as is inflicted upon those condemned for actual sin. It may also be held as probable that infants dying without having passed through the saving waters exist during eternity, blessed with a certain share of natural felicity. the other hand, they surely are de-prived forever of that ecstatic bliss which belongs to the regenerate, who alone shall eternally see God face to face in all His majesty, grandeur and beauty.

No amount of mere natural happi ness can repair an injury so very great as the loss of the Beatific Vision Therefore it is that infants should be shielded from so grievous a calamity and to allow through negligence child to pass away without receiving this saving sacrament is a grievous

offense. The priest, under normal condition, is the proper minister for the administration of baptism. But, in cases where there is danger of death be-fore a priest can be had, it is a matter of duty for some bystander, even a child if necessary, to perform, on behalf of an unbaptized infant or of an unbaptized adult desirous of receiving it, the sacred ceremon Every Catholic, young as well as old should learn how to baptize. There is no telling at what moment occa sion may arise demanding the em ployment of such knowledge.

Water, of course, must be used and where at hand it should be consecrated or blessed. But, in case of emergency, water that is pure suffices, and there should be no dangerous delay in order merely to send for holy water.

We reproduce from the columns of the Little Crusader the following explicit3 statement of the requirements for certain administration of this saving sacrament.

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A man aged 30, beneficiary same age, for an annual premium of \$78.25, may secure his beneficiary an annual income for life of \$250, after his decease.

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"That a person may be really on the head of the person to be paptized, and baptism may be validly administered, it is absolutely necessary that the words constituting the form of baptism should be accurately

repeated, whilst the water is poured USE ABSORBINE JR, FOR IT Swollen, Varicose Veins, Bad Lega, Gottre, Wen, Goutand Rheumatic Deposits, Sprains and Bruiser respond quickly to the action of ABSORBINE, JR. As fe, healing, soot bing, antiseptic liniment that penetrates to the seat of trouble assisting nature to make permanent recovery. Allays pain and inflammation, Mild and penetrates to the seat of trouble assisting nature to make permanent recovery. Allays pain and inflammation, Mild and penetrates are all the season of the season of

baptized. If one important word of the form be omitted, no baptism is given.-Catholic Bulletin.

A mad's wisdom, is his best friend; folly his worst enemy.



There's no fuss or bother about getting a meal, with Kellogg's Toasted Corn Flakes in the house.

Always ready to serve, fresh, tasty and nutritious.

Sold by all Grocers at 10c the package. Look for this signature.

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The Right Place for a Water Pan in a furnace is just



Write for the Sunshine booklet, or get our local agent to ex-plain the many advantages of this furnace over any other.

Its position and capacity of the pan make certain of a healthy humid heat.

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front and is

the right

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Poisonous Matches are passing away

Dangerous chemicals are not used in tipping EDDY'S Ses-qui Safe Light Matches. See that you get EDDY'S and no other "just as good." Safety---in its complete sense---is absolutely guaranteed, but you must ask for EDDY'S new

Your Dealer Has Them "Ses-qui" Matches

CHATS WITH YOUNG

STAYING OUT LATE AT NIGHT The young man who stays out until late endangers his good name. What sort of persons do you generally find out late at night? Thieves, libertines, evildoers. "Every one that doeth evil hateth the light that his works may not be represed." Is it works may not be reproved." Is it very creditable to young men to haunt the streets at a time when such persons are astir? Certainly not; it is on the contrary, a disgrace to be found in such company. Be-sides, being out late at night brings young men into all sorts of danger

ous temptations to sin.

Health is endangered. Exposure to the night air and a consequent loss of necessary sleep are by all medical men considered injurious to health. men and often get into quarrels; they are sometimes roughly handled and even seriously injured. But the principal danger is to the virtue of the young man who makes a practice of being out late at night. His ciates are generally people of disso lute habits who know nothing of the fear of God, and to whom upright ness of character, is a term without meaning. Their lips overflow with boasting, their conversation is vul gar and low, their jokes are coarse and improper. "They have sharp-ened their tongues like a serpent, the venom of asps is under their lips." (Ps. cxxxix. 4). "The mouth lips." (Ps. cxxix. 4). "The mouth of the fool bubbleth out folly." (Prov. xv. 2). What can be learned from such companions. Their example is bad and unfortunately, influences many a Christian young man for

It is further an immoral habit. because it is against the order which God has established. God appointed the night for rest, no sooner has the sun set than a delightful quiet comes nests, the flowers close the calyces and droop, man who has labored all day, feels the need of rest. The person who prepares to go out at this time separates himself from the during the day is entitled to rest during the night. But the principal objection to wandering about at night from a moral standpoint is that it gives occasions to sins which young people would be ashamed to commit in the daytime. Young men go about from place to place drinking and carousing; they frequent places of doubtful character, are found in company in which they should be ashamed to be seen. Much that is profane and infamous goes under the mantle of darkness Language is heard that should bring the blush of shame to the cheeks of stop at words, they proceed to deeds, "rioting, chambering and impurities," of which the apostle speaks.-Exchange.

MAN IS A FAILURE

When he values succees more than character and self-respect.

When he does not try to make his work a little better each day. When he becomes so absorbed in swork that he cannot see that life A girl of truly Catholic spirit ought his work that he cannot see that life

is greater than work.

wealth than he has.

When he does not care what hap-pens to his neighbors or to his

time for smiles and cheering words. -Paulist Calendar.

HAVE AN AIM IN LIFE

conscious of it or not, every one has a ruling tendency; but every one should have a controlling and persistent purpose in life. Not one has a right to live aimlessly, for no one has a right to abandon reason and self-control, and consent to be a mere waif, drifting hither and thither like some plaything of the winds. We are endowed with powers that make us capable of good and often great achievement. We are gifted with reason, and conscience, and will, in order that we may both become and do that which is noble and beneficent.

COURAGE AND HOPE

Do not wear a scowl on your face. The skies are not only blue above you, but all the way down to earth. God rules, and will be Master of every life condition, if you will suffer it. Talk hope, and wear a smile, and see how ready the crowd who pass will respond to the radiant joys of a hope-ful and trustful presence. Plant the seeds of courage in human life each day. You can do it, if you try; the work will grow into a habit, if you persist in it. Cut the dirge out of the days, and strike the note of faith and hope. It will be better for you and everybody else. Talk hope. Heart, courage and hope—let these be the dominant notes of daily life This is what the man of Galilee planted within the hearts of the ages. Go thou, and do likewise. "Be of good courage," was his message. This is the word. He is asking you to carry to some of His children each

GO ON, SIR; GO ON!

cover of his book when greatly discouraged. They were: "Go on, couraged. They were: "Go on, sir; go on! The difficulties you meet will resolve themselves as you advance. Proceed and light will dawn, and shine with increased clearness on your path," written by D'Alembert.

That maxim," says Arago, " was my greatest master in mathematics."
Following out these simple words, "Go on, sir; go on!" made him the first astronomical mathematician of

What Christians it would make of us," comments the narrator. "What heroes of faith, what sages in holy wisdom, should we become by acting out that maxim, 'Go on, sir; go on!"

SPARKS

Success takes all the credit to itself; failure blames others.

There is often more true Christian-

ity in silence than in a sermon.
Listeners seldom hear any good of themselves or anybody else.

The man who attends strictly to

his own business has little competi-

It doesn't take a derrick to raise the average man in his own estima-A pessimist is a man who is always looking for trouble and isn't satisfied

when he finds it. The fellow who boasts that he has never made an enemy must be a sort of human jelly-fish.

OUR BOYS AND GIRLS

DUTIES AND IDEALS

Writing in The Magnificat, on "The Duties and Ideals of Catholic Girlhood," the Rev. William P. H. Kitchin, Ph.D., gives this excellent advice to the girl home from school: Now let us glance at some of the practical ways in which a Catholic girl who has just left school, without

realize this ideal. A Catholic girl living in the world ought to be first and always a Catholic; not a Catholic merely in the seclusion of the church or the privacy of the home, but a Catholic on the street, in society, everywhere.

ever setting aside the modesty of

budding womanhood, may strive to

A girl of education and refinement has a certain position awaiting her in every parish. It depends entirely on herself whether or not she will complish the good work awaiting her. The first step in this direction the negative part of the program consists in attending all the religious girls think that if they hear Mass on Sundays and say their prayers three times a week they are exemplary out convent training should have better results. In the positive part of the program, our girl can teach catechism, or sew for the poor, or assist about the altar, sacristy, or parish library, or lend her talents to train an embryo choir, or teach the little altar boys to serve Mass and to pronounce the Latin properly, or take a prominent part in picnics, and outings, and all the innocent ways by which societies and sodalitie show their present prosperity and

consider it a wonderful privilege When he lets a day go by without to be allowed to contribute, in howmaking someone happier and more ever small a degree, to the adornment of God's House. To repair When he tries to rule others by altar linen and vestments, to make a bullying instead of example.

When he loves his own plans and

Surplice, alb, or tabernacle veil, to give lights or flowers for the altar on interests more than humanity.

When his friends like him for what he has more than for what he distinction from the eminence of the person to whom it is rendered. At When he envies others because royal courts comparatively menial long as the cold wave lasted, which duties are proudly discharged by the highest in the land and if noblemen and high born ladies consider themselves honored by a service to their friends so long as he is prosperous.

When he is so busy that he has no humblest duty to the King of kings! Of the girl's duty to the home, Dr.

The amusements of youth are to be enjoyed but they should not be Every one ought consciously to have an aim in life. Whether he is life. A girl who longs to be away from home, who has no sconer re-turned from one friend's house than she is planning to be off to another's a girl who is on the street constantly and refuses to do her share of house hold duties, whose home is in short merely a convenient boarding-house for her-that girl decidedly is not what a Catholic girl should be. Let no girl imagine that because

she happens to be dainty and clever obscure duties are beneath her; let none foolishly fancy that there is something lowering in commonplace toil. It is idleness, not work, that dishonors. Readiness to perform the most menial tasks at need is one of the best proofs of moral beauty. Lacordaire, at the height of his fame. often helped the laybrother in the kitchen of the Dominican convenin which he happened to be staying—a single instance where innumerable might be cited. The ages of faith illustrated this truth by legends of the angels. Gabriel, one story runs, was once sent by God to serve in place of a poor shoemaker lad. 9

"Then Gabriel, like a rainbow's birth Spread his wings and sank to earth; Entered in flesh the empty cell Lived there, and played the craft-

And ever o'er the trade he bent, And ever lived on earth content. He did God's will, to him all one If on the earth or in the sun." BROWNING, "The Boy and the Angel."

But if it is reprehensible to neglect It is told that Arago ascribed his success to words found on the paper cational advantages to appear advantages : to

superior to the parents whose gift they are. The child who is not grateful, for the trouble, worry and self-denial—perhaps even for the patient penury and dull years of un-remitting labor,—which her advan-tages cost her parents, has reason to fear well-merited retribution.

Nor should a girl, once she has left school, allow her talents to lie fallow. The music, drawing, painting, languages, acquired with so much toil, were intended to be a source of pleasure and profit in maturer years, when some one of these carefully cultivated accomplishments may be of incalculable value. A facility in literary expression, a pretty knack in verse, an artist's dainty pencil, an aptitude for languages or mathematics—these or any other exceptional endowments are too good to be allowed to perish for want of exercise. Knowledge is no burden; God has given us our glorious faculties for use. Many a weary hour of pain isolation or despondency may be wiled away usefully with such resources. Those who have no mental resources must seek for outside tinual strain after empty pleasures. Such purposeless lives, devoid of ennobling ambition, are deplorable, even from a natural point of view. But to the Christian they are criminal waste of infinite possibilities and

abounding heavenly graces. "Finally, whatsoever things are true, whatsoever just, whatsoever lovely, whatsoever of good report think of these things, and strive to realize them. We are all soldiers of Christ, to whom some post has been confided; we have all ome destined task which we alone can accomplish to perform for our Master. It will be our happiness here and our salvation hereafter to discharge that duty well, to toil faith fully at our post until our General

DOGS TOLD THEIR FRIENDS The fact that dogs have a way of communicating news to one another was demonstrated in a very singular and amusing fashion in a certain district in Georgia, where, as yet, little provision is made for the comfort of

omestic animals.
One bitter night, such as "cold waves" frequently bring to that locality, a Georgian heard at his front oor the unmistakable sounds of scratching and whining. He found neighboring friends, a pug and a little

errier, asking admission. In the face of the cruel cold it was granted them, and they were made welcome to share the comfortable quarters of the two household dogs. In the morning they took their leave; but great was the astonishment of the Georgian to see them return the following cold evening, this time accompanied by a large Irish setter, who likewise wagged admission to the warm quarters of which he seemed to have knowledge.

If there were any doubts as to whether these hospitable night lodg-ings were discussed among the shelterless dogs of the neighborhood the doubts were removed on the third night, when the three tramps mented by another pug and an old pointer. The mute but eloquent language of their wagging tails, the humble appeal in their eyes, were at once amusing and pathetic.

With his own two pets and these five tramps the Georgian had now seven dogs stretched out comfortably before his dining room grate; but their irreproachable behavior and many ingratiating ways had insured for them a welcome at his house as was a week. After the cold subsided they returned no more.-Harper's

ASKING GOD'S HELP

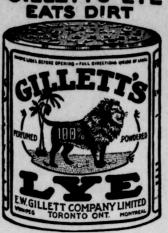
Every morning when we rise we have a load of some kind to carry. There are errands we must undertake, lessons we must learn, duties that mother and father expect us to fulfill, and tasks we must accomplish. If we rush out of our rooms, hurry to breakfast and then to school with first kneeling down at the bedside and asking God to help us through the day, we may be sure that some part of our load will not be carried as it should. Never forget to pray in the morning; never say, as boys and girls sometimes do, "In the daytime I can take care of myself." In the daytime, most of all, we need God's constant presence. At night, too, when we sleep, we must pray to be kept in safety and to have refresh-ment for another day.

KEEPING YOUR TEMPER Let me give you a bit of my personal experience, girls. I used to pride myself on being "good natured." seldom lost my temper. I could

CRUBBING

is well begun and half done when you start it with -**Old Dutch**

GILLETT'S LYE EATS DIRT



argue with my sisters for hours, and never show the least vexation. I was very self-satisfied about it. My sisters would get very angry, and I would talk away as calmly and pleasantly as ever. But one day, when I was congratulating myself on so selworse to make other people so furi-ously angry as you do!"

I was terribly offended, but it set me thinking. It was true, and I knew it. I could argue, and keep pleasant, but the mocking tones of my voice, the derisive curl of my lip, the saucy twinkle in my eye, were a hundred times more aggravating than anything I could say. And I knew it! had much more powerful weapons to use, and I, used them!

It means nothing for us to say, " never speak words that I will regret," as long as we are causing others to feel more bitterly than if we said It is easier to forgive unkind words than scornful looks and taunting tones! It is not simply a matter of keeping one's temper—it is helping others to keep theirs!

THE BIBLE EXPLAINED AWAY

CATHOLICS URGED TO READ BIBLE

Archbishop Glennon, in a recent sermon explaining the Catholic attitude towards the Bible, and reaffirming her fidelity to the Holy Scriptures, advised every communicant to possess a copy of the Bible and to read it "reverently, devotionally, piously, interpreting the words not according to the will, but according to Him who directed their interpretation in the Church He has founded."

'The Catholic attitude towards the Holy Scriptures is very clear and definite," he said.

"We believe that the Holy Scriptures are verily the Word of God: that is to say, not every word of the sacred Scriptures was spoken by Almighty God, but those who wrote them were divinely inspired to write. Inspiration does not necessarily mean revelation. Inspiration is the guidance of those who wrote the truth. It did not take away the free will of their writings. They were free to exercise that free will to a considerable extent, as is shown by

their individual style in writing.
"We believe that everybody who is competent to read ought to read the Holy Scriptures, and those not able to read ought to obtain adequate instruction in regard to Scripture history and Scripture truth. Hence, in all our Catholic schools we expect that in the curriculum there shall be a study of the sacred Scriptures.

we don't teach that the Scriptures are the sole rule of faith : because in the beginning and for more than a hundred years of the Church's life the same would be impossibleas the Scriptures to a certain extent were unwritten-and those books of the New Testament were uncollected.

"In the apostolic age the greater part of the New Testament was not written. It would have been impossible in the first, second and third centuries to make the Bible the rule of faith, because there was no Bible as we understand it now.

"Christ's message was to be spoken. 'Go forth,' He says, 'teach.'

"So that the rule of faith in the first ages was the teaching of Christ's messengers or apostles those mainly who formed and governed the Christian church.

ages the Catholic holds to still, and he is the more convinced thereof since Christ has said to that 'teaching' church which He established: 'Behold, I am with you all days.'

"It was the early members of the Christian church who wrote under divine inspiration the books of the New Testament. They were written for various purposes, and directed at first to different communities. Not one of them, nor all of them, claimed to contain the entire and complete teachings of the Blessed Master.

"In the third century those books were collected together, the spurious ones rejected, and those proven gen-uine set together, an a 'canon' of scripture established. This was done by the church in council.

"Then for more than a thousand years—indeed, until the art of printing was established—the sole deposi-tory and guardian of the Holy Scriptures was the Catholic Church.

"She gave to these sacred books unremitting care and constant study. The monks spent their lives in reproducing the manuscript copies, her artists in illuminating them. Her painters went to them for inspiration.

In spite of this, there are those who think we are very much opposed to the Holy Scriptures. That we are afraid of them, or at least afraid to let them be known by the common

This must be largely founded where the charge is honest) on the fact that we do not believe in the right of an infallible private interpretation of the Scriptures; in other words, we do not believe that each ndividual has a right to go to the Holy Scriptures and makes for him self a religion of what he finds there.

The Archbishop alas said that in-dividual interpretation of the Scriptures is widely variant. He compared

Sometimes we are said to be gov erned by the constitution of the United States," he went on. "Well, we are not. We are governed by the ones who interpret the constitution of the United States. You begin to read this constitution and you find. All men are created free.' You try. to interpret that freedom according dom getting angry, my mother said to your own notion and you find that quietly, "Well, I think it's really you run against the government you run against the government. The constitution may serve as a written order, but it must have an interpretation. A book can never govern a people.'

The speaker said those who oppose the teaching that the Pope is lible concerning Bible interpretations everybody infallible in their interpre tation of what the truth is." He added: "Everybody finds just what is written in his own mind. find one sacrament in the Holy Scrip tures; some find two; some find three: some find none at all.

Some think infant baptism is the only thing; some think only adult baptism; some baptize by immersion; some baptize by sprinkling; some think Christ rose from the dead some not; some find in the Holy Scriptures, a Trinity, some only a

Unity.
"Look at what strange things Mrs.
Of course, her Eddy found there. Of course, her enemies claim she should not make any such assertion, but if you admit the right of private interpretation and make the individual mind the court of last resort, then you must admit Mrs. Eddy and all the others are within their right.

Private interpretation leads to this confusion, misery and disorder we find everywhere outside the Catholic Church

'The Protestant commentators for the last hundred years have been most earnest, most studious, ener getic body of writers. Their study of place and of language, and of fact, and of miracle, and mystery, has been thorough and profound. But we find now that the most learned have explained the Holy Scriptures by exlaining it all away. They find out there is nothing sacred about it. A great deal of it is simply 'folk lore,' much like the books which exist in

The Archbishop, in the course of his sermon, directed a little jesting at Protestantism evangelization of

"It is rather funny," he said, "to hear to day of the people that are sending Bibles over to Italy. I believe they have several hundred thousand dollars subscribed every year to send the Word of God to these benighted Italians. Well, about a month ago I was giving confirmation up in the of St. Ambrose, and I found that Italian congregation was able to tus,' several of verse for verse, without any book at all. I doubt very much whether those that are sending the Bible over to Italy to instruct those Italians in the Holy Scriptures could chant as many Psalms as they do without the Bible very near and having some one very near to tell them the number."

In concluding, Archbishop Glennon urged his hearers to cling the more closely to the Bible, declaring this devotion would simply be a revival of the zeal felt in the beginning for sacred writings.—Catholic Bulletin.

MASS AND DEATH

No creed is so reasonable with its followers as the Catholic one; no creed is more stringent in its rules. Sunday observance is not restricted o prayers and pious reading: neither is it arranged on the sliding-scale plan. Sunday and summer do not mean a re-adjustment of the laws which governor the observance of the Lord's Day. To hear Mass Sun-days while on vacation is obligatory as when on duty. Nowadays, unless one seeks the north or south pole for an outing place, he is certain to find a Catholic Church within reach. And even be it somewhat difficult or fatiguing to make the trip when he had counted upon unbroken indo-lence, surely Catholicity is worth that bit of physical strain.

How often has the grief over a

sudden death been assuaged by the thought, "He was at Mass that morning?" And how many dangers beset the man on a summer vacation, boating, swimming, mountain climbing, automobiling, and if an accident occur to the Catholic man on a Sunday on which he has not attended Mass, what sorrow it occa-sions to those left behind. And what

Missal, breviary and psalter are all founded on them. She taught the people to pray and to sing the songs and the prayers that the Scriptures was an holy day of obligation." If we fulfill our duty to God as prescribed by His holy Church, then, come what may, when earthly friends are far or impotent, we can plead our right for divine interposition. And if He should so will that this untoward accident has come for our death, rest assured He will forgive and forget our transgressions, and give us the final absolution that opens heaven, the absolution that we had hoped to have a priest some day pronounce as we passed away in the presence of loved one.—Union and Times.

A Good Used Piano The Bell Piano and Music Wareroom

Grief has a harsher touch than

CURE that BUNION Dr. Scholl's BUNION RIGHT

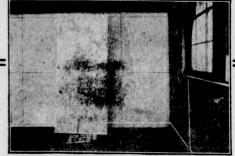
IT MUST BE WOODWARD'S!

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

WOODWARD'S GRIPE WATER

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

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



LINABESTOS **Building Board**

Is the only absolutely Fireproof moderate priced Building Board which can be used as a finished surface with battens for paneled effect, or covered with a thin skim coat of plaster for a perfectly smooth wall or ceiling for papering or

Linabestos is a combination of Asbestos Fibre and Portland Cement, pinkish-grey in color, made in sheets 3/16 of an inch thick, 42 inches wide and either 48 or 96 inches long. It can be worked with ordinary carpenters' tools, and nailed direct to the studding.

Linabestos saves much time in building, and makes walls and ceilings that are absolutely fireproof, warm in winter, cool in summer, easily decorated, and that will never crack

Write for Leaflet "26," giving full particulars about this new and better Building Board.

Asbestos Manufacturing Co., Limited Address E. T. Bank Bidg. 263 St. James St., Montreal. Factory at Lachine, P. Q. (near Montreal).

The Sovereign Construction Company, Limited

Manufacturers of Bungalows, Summer Cottages, Suburban Homes—dwellings warm in winter, cool in summer and comfortable all the year round

PROM our mills in different sections of the country homes are shipped to all parts of the Dominion ready for erection homes for the miners in Cobalt; cosy bungalows for Muskoka



and the Thousand Islands: the farmer's home on the prairie; the suburban dwellings for the factory owner and the factory

We manufacture homes in over one hundred different designs at prices to suit all

READY-CUT HOMES

Warm and Substantial-Not Portable

Every man who can handle a ham-mer and drive a nail can erect his own Ready-Cut Home and save all the costs that add nothing to the value of the finished dwelling—all middlemen's profits and the cost of skilled labor, always expensive items.

The instructions and blue prints are so clear and simple that—as one de-lighted customer writes us—a boy could follow them without a mistake.

Every prospective home builder should have our new book of plans-100 different homes, illustrations, floor plans, specifications, and prices. for Book No. 70

The Sovereign Construction Co., Limited 1370 C.P.R. Building, Toronto, Ont.

GREAT CARDINAL'S GIFTS AND FAILINGS

Newman's birthday occurred on February 21st; and this year, on the eve of that day, a special celebration was held at the Newman School, Hackensack, N. J. This school, a private college preparatory school for Catholic boys, was founded thirteen years ago by the present Headmas-ter, Dr. Jesse Albert Locke. He had been a clergyman of the Anglican Church, and when it came to selecting a name for the school, he gave it that of the great Cardinal whose writings had helped much to bring about his own conversion. The school was particularly fortunate this year in having an address on Newman by Rev. B. W. Maturin, the famous preacher and writer of London Father Maturin, Rev. Henry R. Sar-gent, the chaplain of the school, and Dr. Locke are all converts from the Anglican ministry and have been

friends for many years. The celebration of the birthday egan by the singing of Newman's Lead Kindly Light," after which Father Maturin spoke, giving an address of characteristic eloquence and

fervor. He said in part : My dear boys, you have the privilege of belonging to a school which enjoys a unique distinction. It is the only school in the world, as far as I know, that bears the name of the great cardinal, a name that is an There are inspiration in itself. many things to inspire and to help you in the life and character of John Henry Newman. He achieved great-ness. The whole world now acclaims his intellectual power, his literary skill, his nobility and greatness of character. But he did not achieve greatness by striving for it. His was a life lived for God, and he did great things by using and developing the gifts—very great ones, indeed—which God had given him,

"Some day you may read the re-markable life of Newman written by Mr. Wilfrid Ward, and you will find it of absorbing interest. I have not the time to give you now a sketch, even a brief one, of Newman's life, but I should like to bring one or two points to your attention. First, he not only lived for God, and not worldly success, but his life was apparently, for a time, one of obscurity and even of failure. He lived un noticed in the sordid town of Birm ingham—" Brummagen "—occupied in the simple duties of his priestly life and in study. The world said that the brilliant Oxford man had suffered an eclipse. The booksellers said that, as a result of his conversion, his works would no longer sell they were a drug in the market.

Again, some of his active plans to do good failed. He went to Dublin in the endeavor to found a University, but the effort of years only resulted in failure, and he Birmingham to live the life almost of consciously or controversially a recluse. But he was living for God, and God had His plans for him. Newman was conscious of his great powers. It is not always vain conceit to conscious of possessing great gifts. think that it is a mistake to try to hide from a boy the fact that he possesses in a high degree some special talent. Tell him that he has it; let him thank God for it; urge him to develop it and use it. Show him what he can do well, and tell him plainly the things that he cannot do

of one of the series of sermons which he had published, and said: I wonder that they are not more appreciated—they are very able.'
And this was no small vanity; it was power to write and teach to take the instrument of the English language and wield it well, to make it express his keenness of mental vision, to make it deal blows that could be felt.

"And so, when at last he was attacked, and when the personal attack was made to carry also the gen-eral charges that all Catholic priests were incapable of telling the truth, the recluse of Birmingham spoke, and his voice echoed and re echoed throughout England. Kingsley had roused the lion. In his famous 'Apology,' now and forever a classic, Newman gave the story of his life and his soul's history with startling sincerity, simplicity, directness— with convincing truth. He spared nothing, he disemboweled himself, spiritually, revealing his inmost soul. Men said: 'Here indeed, is sincerity, and truth. Here is a true man, here is greatness of soul.' And he did not simply win a personal victory. Though he is dead, he still speaks to the world through his works, for the sale of his books not only has not stopped, but has vastly increased since his death. They are recognized as classics, and he is still giving his message to the world through them.

But there is another side of New man's character which it would be a mistake to ignore, his defects. We lose & nothing by recognizing the faults or the failures as well as the virtues and successes of a great or a good man. On the contrary, it is most helpful to see what they were. Certain lives of saints are not in the least helpful to me; I mean that when I read of a saint who is pictured as really having very little that is human about him, as perform. ing great marvels and miracles, sustaining extraordinary fasts, having ectasies and visions and altogether



had to fight and conquer, or some other human weakness which it took him years to overcome, then I say to myself; Here is help, here is in spiration: If he had to fight faults and failings, just as I do, and if he won the fight and attained the higher ground of saintliness, then here is encouragement for me to fight, too.'

Now, one great defect in Newman was that he was unable easily to get along with other men; that is a great disadvantage, one of the great-We must live in the world; and if we do not learn how to accommodate ourselves to others, how put up with their idiosyncrasies or pecuiarities, how to meet them half-way we are handicapped in doing the work we have to do in the world, not to speak of the unhappiness or mental suffering we may bring upon ourselves. Newman was extremely ourselves. Newman was extremely and unduly sensitive. He made difficulties for himself by his sensi-tiveness. When overcome by it, he would sometimes spend days in what must be called, I suppose, of the sulks. Great as he was, this was a great handicap.

Now, the chief cause of this defect was that Newman never went to school. There is where you have a great advantage. A boy at school who makes the best of his opportunities, learns to get on with others. learns to give and take, learns to allow charitably for others' defects or peculiarities just as others do for his. He doesn't indulge in childish fits of the sulks when things or persons displease him, but he adjusts himself to his surroundings; he makes up quarrels quickly instead of cherishing resentment or dislike. I do not know that advancement in studies is, after all, the chief end of school life. It is possible to acquire that in other

But you will find your school life of inestimable value if you get out of it the one great advantage which it is capable of giving, the ability to get on with others. For he who learns to get on well with others in school is the one who will get on well with others afterwards in the larger life of the world; and he who can do that has one of the greatest elements which make for success in the work which God may give him to do in the

"You want your work to tell in the world. You want to succeed not only in money making, or professional advancement, or even in philanthropic efforts, but in doing some thing for God and for the Catholic Faith. You do not need to be trying make converts to your faith all the time. Indeed, God alone can make converts, can bring that absolute conviction of truth which we call the

gift of faith. But what you can do and what you must do is to make such Catholics of yourselves, to so develop all the powers which God has given you that the world will recognize in you, as it did in Newman the strength and sincerity, the clear and accurate knowledge of your re-ligion—knowing how to 'give a rea-Newman once spoke to a friend son for the faith that is in you, which distinguishes a real man and a genuine Catholic. Live your religion, practise it so as to show the world the genuineness of your belief

in it.
"Finally, let the happily chosen name which has been given to your school inspire you to read the works of Newman, to become familiar with his life, to imitate his devotion to God and the principles which brought such success to his life, and to learn even from his defects and failings how to overcome any weakness that may hinder you in the race which God has set before you. God bless you all!-N. Y. Freeman's Journal.

THE EFFICACIOUS AID FOR REFORMATION

ARDINAL FERRATA IN OPEN. ING ADDRESS OF THE EUCH-ARISTIC CONGRESS SAYS MIL-LENNIUM WILL COME WHEN WORLD LEARNS TO KNOW THE EUCHARISTIC CHRIST

Cardinal Ferrata's inaugural address at the opening of the recent Eucharistic Congress, held at Malta, furnishes food for much thought. It deals with subjects that have an intimate bearing upon modern life. Society to day is not in a healthy condition. It is in a feverish state In our land, as in all European countries, there is not wanting signs of deep seated discontent and of unrest. Not only are nations spending millions upon armaments to be in readiness for an anticipated death struggle but the different social elements in all countries are arrayed against one another. It is the House of Want versus the House of Have. The struggle between them is shaping politics is dividing men into warring camps and is creating conditions that bear a close resemblance to a

state of civil war. When wage workers are shot down being so supernaturally perfect as to possess apparently no human defects or failings whatever, all that seems too far removed, too unattainable to far removed by me."
"But when I read that such a greatsaint had a temper which he greatsaint had a temper which he larger in the sole employer larger in t

is the only panacea. The anarchist will inform you that only by the abolition of all government will things be righted. Those who are neither socialists nor anarchists will insist that more stringent enforcement of existing laws will place so ciety on a more secure basis. It will be noted that these suggestions have not the remotest reference to the absolute need of cleansing the individual heart of the passions that are the source and fountain head of all the moral disease that is afflicting ociety—disease which can be traced back to the causes that have been productive of the evils under which the world is now groaning.
"Renew all things in Christ."
How efficacious is the remedy sug-

gested by Pius X. ten years ago when as successor of St. Peter, he assumed the government of the Universal Church. Such a renewal would dis sipate the passions of men, as the rising sun dispels the darkness of night. The Eucharistic Congresses, of which the one just held at Malta was the twenty-fourth, are most efficacious aids for bringing about this all embracing reformation. By concentrating attention upon the Blessed Sacrament, as the source of spiritual strength, these congresses increase devotion to the Holy Eucharist. Cardinal Ferrata in speaking of how this devotion helps in developing the noblest traits in men and women, pointed out how it makes heroes and heroines of those who are inspired by it. quote: "Ask as the historian Taine did ask the missionary who, while still young, gives up his country, his family, all his hopes to go and preach the gospel to the heathen with the prospect, it may be, of meeting death their hands; ask the Sisters of Charity, keeping constant watch by

the beds of the sick or dying in the wards of our hospitals, or exposed to moral danger on the field of battle; ask all those heavenly beings who spend their lives in the service of the aged, the leprous and the plague stricken; ask them, I say, they derive the courage to overcome their natural repugnance: and they will all spontaneously point to the Tabernacle and the Eucharistic Banquet; they all tell you that when Jesus came down into their hearts and gave Himself to them they felt the imperative call to give themselves wholly to their brethren, the poor, the sick, the unfortunate of very class."

Such are the effects of Holy Communion upon the elite of the Church Militant. Catholics who have not devoted themselves by solemn vows to the higher life, are suffused with similar love for their fellows by re-ceiving at the altar rail Him Who is love itself. There is no room for hatred in hearts where Christ has aken up His abode. Is not this the beginning of a species of social mill ennium? Is it not a preparation for the restoration of all things in

If the world is ever to be redeemed men must get rid of the selfishness that was the dominant note of paganism. Unfortunately, the note sur vives to day to a marked degree as the legitimate product, as Cardinal Ferrata points out, of the naturalism condemned by the Vatican Council. Here is how the Cardinal traces the relationship between naturalism and the present disorganized state of so-ciety; "The error which dominates nodern society, and tends to drive toward decadence and barbarism, is naturalism which as described by the Vatican Council, concentrates all its efforts to the effacement of Jesus Christ, our only Saviour, from the intellects of men, from our customs our laws, our institutions, in a word, from our whole social life, and pu ting in His place pure reason and pure nature.

After this substitution is made there will flow from it inevitable consequences which are thus enu-merated by Cardinal Ferrata: "From this come free thought and immoral-ity; from this come selfish indiffer ence, a constant desire for pleasure, and the exclusion of every noble and lofty ideal; from this comes the de-gradation of the immortal soul to the asest materialism." For confirmation of these statements we need but look around us. You cannot take up a daily newspaper without finding in it ample evidence of the truth of every word of Cardinal Ferrata's description. Let us quote his remedy for this state of things: "The Holy Eucharist is the defense against this error and its fatal consequences; it elevates and ennobles our minds purifies our hearts, and gives us strength for generous and heroic

THREE NUNS TO DEVOTE LIFE TO LEPER WORK

Montreal, July 9.-The three nuns, Sister St. Francis of Assisi, nee Miss Clara Hebert, of Montreal; Sister St. Raphael, nee Melvina Biron, of Montreal, and Sister Mary Berna-dette, nee Miss Alma Leger, of Alexandria, Ont., who have volunteered for work in the leper settlement on Sheek Lung Island, near Canton, China, will leave for their new field of endeavor next Monday morning. There will be no special function marking the departure of the young ladies on the journey whence they will never return. They will assist at Mass in the Outrement parish church and, accompanied by their superioress and a few friends and relatives, will proceed to the Windsor station, where they will embark on

Strengthen Your Kidneys

If you are a sufferer from any kind of Kidney or Bladder Trouble, you know, too well, the pain, the loss of sleep, the distress and disagreeable experience which are a part of these complaints, but you may not know that many complaints of the urinary tract will lead to serious complications if not checked in time. The earlier the trouble is attended to the The earlier the trouble is attended to the better. SANOL, the great scientific remedy for Kidney Trouble, Gall Stones, Bladder Stones and similar complaints will act quickly at any stage of the disease, and will be found a most agreeable tonic and strength renewer for all who have weak kidneys, or are troubled in any way in that portion of the anatomy. The strength of the kidneys is quickly renewed, the pains which frequently mean something serious, if allowed to go on, disappear at once. It is equally valuable in older and more serious cases, and we have testimonials from patients who have been spared the danger and cost of an operation through using SANOL.

Free literature supplied by THE The earlier the trouble is attended to the

Free literature supplied by THE SANOL MANUFACTURING COM-PANY, LTD., Main St., Winnipeg,

Man. Price \$1.50 per bottle. For sale at all leading druggists.

MARRIAGE

FLOOD-MACDONALD - At Forget, Sask., on June 18, 1913, by Rev. Father Sorrell, Mr. P. J. Flood to Miss Catharine V. MacDonald.

DALY-MAHONEY - In Moose Jaw. Sask, on June 17, 1913, in St. Joseph's church, by Rev. Father Woodcutter, Mr. Eugene Daly, formerly of Norwood, Ont., to Miss Helena Mahoney of Montreal, formerly of London, Ont., daughter of the late Timothy J. Mahoney.

NEW FOUNDATION

The first foundation outside the Diocese of Toronto by St. Joseph's Community of Nuns, has just gone forth to Comax, B. C., Diocese Victoria, with the prayers and God-speeds not only of the Community out of the whole public. There are four founder Sisters-Rev. Mother Majella, Superior, and Rev. Sisters Claudia, formerly head nurse of the Community, St. Edmund, also a trained nurse, and Braxedis. will do good work in the Pacific Province. God be with them. Bishop McDonald will be a father to

KINGSTON PILGRIMAGE The 23rd Annual Kingston Pilgrimage leaves on Tuesday, July 22nd. Full information appears in the advertising columns of this issue.

IRELAND'S PARLIAMENT

DUKE OF CONNAUGHT MAY BE THE FIRST LIEUTENANT GOVERNOR

London, July 9.—The hope is expressed by the Daily News, a sup-porter of the Liberal administration that the Duke of Connaught may be lord lieutenant of Ireland when the Home Rule bill, passed for a second time by the House of Commons on Monday, becomes law. alad? In a forecast of the procedure as regards the institution of Home

Rule, the Daily News also says : "On the act becoming operative, it is understood the King will be advised to send for John Redmond, who will be asked form a Government. the final passage of the bill Irish privy councillorships will be conferred on Messrs. Redmond and Dillonand their leading colleagues. o.In, due course. Mr. Redmond will retire from the active leadership of the Nationalists in the House of Commons and will doubtless be succeeded by T. P.

The Daily News adds that Redmond's policy will be conservative and "will respect the susceptibilities and pay due honor to the high char-acter of the Protestant counties." After scouting the idea that Ulster opposition will be serious, The Daily News concludes:

"It is anticipated that the royal

ssent to the Home Rule bill will be signified about the month of June next year. The act comes into operation on the first Tuesday in the eighth month from this month

PILGRIMAGE STE ANNE DE BEAUPRE

TUESDAY, JULY 22, 1913

or Whitby Jct. on the G. T. R.
Tickets good for eight days.
Meals on C. P. R. diner 35 cents. On
G. T. R. at railway restaurants. One

REV. J. J. O'REILLY, Director, Enterprise, Ont.

which would be the first Tuesday in February, 1915, but by order in council the Imperial Government can antedate the operation by seven months or post date it seven months, and it may be assumed that the operation of the act will not take effect until after the general elec-tion of 1915 for the United King-

DIED

Lynch - In Beechwood, Ont. July 1st, 1913, Miss Catherine Lynch, aged seventy eight. May her soul rest in peace!

SANFORD - At Trafalgar, Ont., or June 30, 1913, Mrs. Wm. Sanford, daughter of the late Charles O'Connor, aged twenty three years. May her soul rest in peace!

ELLIOTT-In New York, on June 24, 1913, James Elliott, late of Simcoe, Ont., aged fifty nine years. May his soul rest in peace!

Cluny, Alta., July 2, 1913. Please kindly excuse a poor missionary who take the liberty to call on your generosity in favor of his beloved flock, the Blackfeet Indians. Our boading school for Indian children had become obsoiret and unfit to live in lesid's being too small for the num school for Indian children had become obsoirte and unfit to live in besid s being loo small for the number of inmates, and after long negotiations with the Department of Indian Affairs in Ottawa we have succeeded at last, and a new school targer and more up to date will be erected this summer. Unfortunately, this building must be located two m less and a half from the present site, and it will be a matter, of necessity to move at our own expense the church press's house and other buildings near to the next school and nearer to the Indian settlement: this will be an occasion of heavy expenditure for as and to face it. I could rely only on the generosity of the sood souls devoted to the glory of God.

If am welf aware that you are solinited on every side to help good causes yet I come to you with a great confidence that my request will not pass unheeded. It is a case well worthy of the attention of the good Catholic, as it is to provide for the splittual needs of the souls of poor pagans for whose soke the missionary has left everything dear to him country and home, family and friends.

If you think it proper to listen to this appeal sent to you with the approbation of His Grace, the kight Rev, Dr. E. Legal, Archbishop of Edmonton, and of Right Rev. Father Grandin, O. M. I., Prov. be kind berta.

May our Beloved Saviour's promise for a glass of

berta.

May our Beloved Saviour's promise for a glass of water given in His name be fu' fi led in you, and may His choicest blessings, spiritual and temporal, be bestowed upon you and your tamily.

I remain, your most humble servant in our Lord and May Immacu ate.

TEACHERS WANTED

QUALIFIED TEACHER, WANTED, SECOND class certificate, fo Catholic Separate school section No 22, town of Goucester Salary \$4.25 pe annum. Duties to begin 3.40 Sept. Apply to P. J Snatth. Orleans P. O., Ont.

MALE TIACHER WANTED, HOLDING MALE TrACHER WANTED, HOLDING F

First or second class professional certificate to the Catholic Separate school district No. 6, Prince Albert, Saskatchewan. Duties to commence the ist of Sept. Salary \$1,000 per annum with raise if satis factory. Apply, with references, to Arthur Model Prince Albert, Sask.

1813 3

TEACHER WANTED FOR FORT WILLIAM (mission) Cathoric school. State salary. Dutie to begin Sept. 1st. 1913. Address Rev. J. A. Drole S. J., Fort William (mission) Out. 1813-2 TEACHER WANTED FOR SECOND CLASS

es o Cathouc S parate school, Espanola, quari fied teacher, one who can speak French and English Salary \$400 to \$450. Apply giving reference, to John J. Fox, Sec. Treas., Espanola, Oat. Qualified teacher wanted for primary from Cath-olic Separate school, Espanola Must speak French and English, Salary \$350 to \$400 App'y, giv-ing reference, to John J. Fox, Sec. Treas, Espanola, Ont.

WANTED FOR ST HILARION S. S. OF

Under the patronage of the Most Reverend M. J. Spratt, D. D., Archbishop of Kingston. Return fare \$8 from Myrtle on the C. P. R.

night on the train. Berths, two persons, lower, \$3; upper, \$2.40. Apply agents at above reservation to stations.

WANTED A FIRST OR SECOND CLASS

A CATHOLIC TEACHER, QUALIFIED, FOR school No. 2, Himsworth, State salary and qualification to Casper Verslegers, Sec., Trout Creek, Ont.

EXPERIENCED CATHOLIC TEACHER second class professional certificae, for school section No. I. Rutherford Salary \$500. Duties to begin after holidays. Apply P. R. de Lamorandiere Sec, Kullarney, Ont. W ANTED A QUALIFIED TEACHER FOR S. S. No. 6, Bromley. Beautiful school near church, in village of Osceola. Duties to begin after vacation. Apply, stating salary to Rev. R. J. Mc Eachen, Osceola, Ont. 1813-2

TEACHER WANTED FOR STANLEY. ville Separate school. One holding a qualified certificate. Salary \$450. Apply, E. I. Byrne, Sec. Stanleyville, Ont. 843

WANTED NORMAL TRAINED TEACHER for C. S. No. 2, Osgoode Salar of to C. S. S. No. 2, Osgoode Salary according to qualifications and experience. Duties to commence 3rd. Sept 1913. Apply to William Harvey, Sec., Manotick Station, Ont.

WANTED EXPERIENCED PROFESSIONAL teacher for S. S. No. 2, Medonte, Simone Co.

TWO TEACHERS WANTED FOR S S. NO. qualified certificate School starts Sept. 1st, T Apply. stating salary and experience, to John Fran Kennicott, P. O., Ont. 1813 6

QUALIFIED TEACHER WANTED FOR \$5.00 pt. anate school Sec. No. 15, Augus: a. \$alary \$3.50 per annum. Dutes to commence and Sept Apply, stating experience and qualifications to John Evans, North Auguste, Ont. 1813-2 TEACHER WANTED FOR C. S. S. SECTION No. 2. Carrick and Culross, Ambleside, Male o

TEACHER WANTED FOR Combleside. Male of female. Salary \$550. Holding second class professional certificate. Duties to commence Sept. 1st 1913. Applications received until Aug. 1st Apply to Joseph D. Meyer, Sec. Treas, Ambleside Ont.

WANTED FOR WEBBWOOD CONTINUA

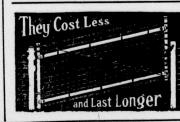
tion school, one Catholic teacher for secon room, second and third book work. Initial sala \$125 per annum. Duties to commence Sept. 20 Apply with testimonials and qualifications to S. Hawkins, Sec. Treas, Webbwood. 1812-2 ACATHOLIC LEACHER WANTED FOR S-parate school Sec. No. 1, Morley Convent

CATHOLIC TEACHER
S-paries exhool See. No. 1, Morley Conventraining preferred and qualified to teach in Ontializing \$450 per annum. Duties to begin Aug. 18th 913. Apply stating qualification and experience to atrick A mstrong, Sec., Stratton Station, Ont. 1812-2 WAN ED TEA HERS FOR CATHOLIC Separate school, Fort William, Ont. Must be holders of first or second class professional certifi-cates. Apply, statingsalaryland experience, also refer-erces to W. K. O Donnell, Sec. Treas., 17 § South My St. Fort William, Ont.

WANTED FOR THE CATHOLIC SEPARATE school Oakville, teacher holding second class school Oakville, teacher honding ssicnal certificate. Duties to commence Sept Salary \$450. L. V. Cote, Sec. Treas. Oakville 1812-tf

TEACHER WANTED FOR THE CATHOLIC

TEACHER WANTED FOR SEPARATE school No. 7, Glenely, first or s cond class Normal trained. Duties to commence on responsion of school after summer vacation. Salary \$525. Address stating experience and qualifications to J. S. Black, Sec. Treas. Pomona, Ont.



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STRONGEST and best farm gate
made. 30,000 sold in 1912. Can't
sag, bend or break. Can be raised as shown.
Good for Winter and Summer. Send for
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purposes; for instance—a householder may be saving up to make payment against a mortgage on his house; or to pay a premium on his life insurance. It is a regular practice with many Home Bank depositors to open special accounts for such purposes and to withdraw the money at the end of the six months, or year, when they have sufficient to make the necessary payment.

A5.

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BRANCHES AND CONNECTIONS THROUGHOUT CANADA OFFICES IN MIDDLESEX COUNTY LONDON: 394 RICHMOND STREET

> CATHOLIC TEACHER WANTED
> Separate school section No. 6, Arthur. H
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