The Catholic Record LONDON, SATURDAY, MARCH 29, 1913

IN A HIGHER GRADE

We are not now in the kindergarten stage. Time was when a politician, simply because he claimed to be a Catholic, could obtain a hearing and have the satisfication of seeing many of his auditors drinking in his eulogies of the Church. How he did extol us, at the imminent risk of bursting a blood vessel. He was our advocate and he would be our defender, and so on through a maze of rhetoric. But we have emerged from the gullible stage. We are weary of these platform utterances and we judge the public man not so much by what he says but what he does. We are no longer the victims of verbal traps laid by individuals who profess great love for the faith when the shadow of an election is athwart their path. In a word, we are no longer whetstones on which politicians of a certain type can sharpen their little knives. The Church meddles not with the things that are Cæsar's; she teaches us to vote with an unclouded judgment, with an undrugged conscience and with our country's good as our motive. Far better to support a man of in tegrity that one who persistently disregards the dictates of honor and conscience and is bent on furthering his own interests.

THE PESSIMIST

It is strange that some men like to live in cemeteries. They avoid the sunshine. They like the darkness, and become abnormal. To their strained and twisted vision nothing is right. Things and persons are valueless to a great extent. They go through the world croaking and chuckling over the perversity of things mundane. Obsessed by the spirit of pessimism they wander up and down crying out Unclean! ual organization, founded that men Unclean! As object lessons of what human nature can descend to, they may serve a purpose, but in this imperfect world that needs encouragement and cheer, sunshine and love, they are as dead that cumber the ground. Life is good and opportunities of doing good are always with The wise man knows that whateer diminishes his good will to men. his sympathy with them, even in their blindness and waywardness, makes him poorer. Life is, we are quoting Archbishop Spalding, full of beauty; it is full of hideousness; to each one is left the choice whether he shall take the good or the evil. They who prefer darkness to light, lies to truth, hatred to love, strife to peace, do not lack occasions.

be corrected or abolished; but give thvself wholly to learning, loving and diffusing what is good and fair

the root evils.

Let us draw closer together that we may feel the pulsings of divine sympathy and love in one another's helpfulness; death is disintegration and impotence. Nothing touches the soul but leaves its impress, and thus little by little we are fashioned into the image of all we have seen and heard, known and meditated: and if we learn to live with all that is fairest and purest and best, the love of it all will in the end become our very life.

AN OLD POLICY

It is strange that many parents are wont to give their girls every educational advantage and to be satisfied to see their boys leaving school at an early age unequipped for the battle of life. The girls are taught music. painting. Even as witness the pictures in their homes, they are initiated into all the mysteries of bowing correctly and the graces of fashionable deportment. They are graduated and the piano that erstwhile resound ed with classical music, is silent and the brush that held such possibilities is laid away. Perhaps they are tired. And while the girl is using money for tuition and these extras that are the bane of the wage-earner, the boy, immature, undisciplined, is learning the business of a teamster or messenger or lift operator. The mother

succeed or fail without disturbing her tranquil spirit. The parents inal negligence has defrauded the boy do not believe that flinging their own flesh and blood into the vortex of the world is inhuman and worthy of a slave-driver. And they do this, less individual. despite entreaty and remonstrance, year after year to their disgrace and to our loss. For many of these victims of parental cruelty would be, under happier auspices, a credit both to State and Church. And then we murmur and whine about our progress, forgetting that immaturity and ignorance, fostered by parents, are poor aids to achievement.

THE LIBERAL CATHOLIC

When the secular paper refers to man as a "liberal-minded Catholic" it means to congratulate him upon his qualities of heart and mind. But it is a left-handed compliment. A man marked out for such eulogy represents, for many without the fold, clearer vision than that of his brethren, a willingness to accept all modern methods and to acquiesce in the ideals which the age holds up. The world is indignant that the Church should look askance at some of its policies though decked out in the raiment of progress and science. The little theories of the day that make their exit fume and fret for a brief hour and disappear trouble her not. For centuries she has been twitted, abused and persecuted because she gave scant courtesy to many plans for the benefit of mankind. She has witnessed the action and interaction of human thought and she is still instinct with vitality, still faithful to her office of moulding, checking and correcting. She blesses all that can redound to the good of humanity. Her services are in letters of light on the pages of history. But the Church is a spiritmay live good lives here and attain to everlasting happiness hereafter. Her children love and revere her. Her doctrines are not to be whetted down to suit the so-called exigencies of the times. Liberalism, in so far as it means making religion a thing shadowy or in harmonizing it with the world's ideals, is not to be coun

tenaced. A Catholic should cooperate in all things lawful with the non-Catholic, and with pen and voice and good example should contribute his quota to the formation of a healthy public opinion, but he knows that his faith is not his but God's and that he has no right save to cherish and protect it-Where the Church is concerned he is a stranger to temporising. He is The darkened mind, the callous loyal to her in thought and deed. heart, the paralytic will—these are He knows that submission to its divine authority is the touchstone of Busy thyself not with what should Catholicity. And he says with the great Bossuet: "O Holy Roman Church, mother of churches and mother of all the faithful, the Church chosen by God to unite all His children in the same faith and the same charity, we shall ever adhere to thy hearts. Life is communion and unity with all the yearnings of our heart. If I forget thee, O Roman Church, may I forget myself; may my tongue be withered and cleave to my mouth if thou are not always the His Church, to give them His life. first in my remembrances: if I do not make thee the beginning of all my canticles of joy."

The distinguishing characteristic of the good Catholic is his firmness in all matters of principle. His faith | child has the power of reason, though is manifested in his life, and he is both thankful and proud to be a member of the Church Militant which, from the day that Peter and John confronted the Sanhedrim with the reply, "We must obey God rather than man," has never minced dogma and has never yielded one iota of the rights given her by Christ. The liberal Catholic is very modest retiring and inclined to be very apologetic when ecclesiastical authority sets its face like flint against some custom of the world. He is so humble that he can bear with equan imity any insult against the Church. He keeps a careful eye upon his worldly prospects and never allows his religion to interfere with them. He has a notion that culture, refinement and education are confined within Protestant circles. Hence he

men call cowardice. He appears, as it has been well said, to be too much never stop to think that their crim- afraid of man to confess his faith and too afraid of the devil to desert of his right to a decent future. They it. His heart's desire—to win the

approval of the non-Catholic-is generally denied him because most men have but contempt for a back-bone

THE HOME CLUB

The best kind of club is the "Home Club." We must indeed have socie ties for the support of our own in terests, for interchange of thought and aspiration, for the safeguarding of the young, but they should not en-

gross all our attention. When the married man, however frequents his particular club every evening, and for some reasonweighty business let us assume-he is troubled with an excess of zeal. He forgets that he is a charter member of the Home Club which assembles around the fireside, and to which, as head, he should devote more than ordinary care. A bread winner of course, but he should be counsellor and comrade of the family. Much time given to meetings and to amuse ments may blind him to his duty of moulding, by his personal worth and personal influence, the character of his children. He should try to realize the importance, the sacredness, the responsibility of his dignity. He can make his home a little heaven upon this earth or a mere place for food and sleep. The hard-working man must have amusement, but every rational pleasure can be his without walking miles around a billiard table or frittering away hours in cardplaying. Homes would be more peaceful, more God-fearing, children better instructed and disciplined if parents would give more time to their wives and families than to their

THE NEW CATECHISM

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

BAPTISM

How does one become member of amily? By being born into it.

Can one be born twice? Yes body, and spiritual birth, or birth of the soul.

How does one get the spiritual birth? By water and the Holy Ghost in baptism.

Into what family is one born by baptism? Into the great family of the children of God.

What does baptism do for us? It lifts us out of the state of original sin, and grafts us unto the Body of Christ, which is the Catholic Church. What do you mean by grafting? Cutting a branch off one tree and putting it into another so that it may

get the sap of a new life. Is the Christian religion like a fruit tree? Yes, our Lord says: "I am the vine, you are the branches ' (Jno. 15:5.)

What is the sap of this vine? Sanctifying grace.

How is it the sap? It flows from Christ, who is the trunk, into the branches, which are the members of

What are the first fruits of this life in the soul? Faith, hope, and char-

Can a little child have faith, hope and charity? Yes; just as a little not yet the use of it.

Can the life given in baptism be lost? Yes; faith is lost by heresy or infidelity, hope by despair, charity by any mortal sin.

Can all the effects of baptism be blotted out by sin? All but one. The mark or seal of membership in the Church remains in the soul forever.

Why is water used in baptism? Because our Lord will have it so. and because water puts us in mind of the chief effect of baptism, the cleansing of the soul from all sin.

Lesson Twenty-third

If Adam had proved faithful we should all have been born into a state of grace. Now to enter into the state of grace a child has to be born again of water and the Holy Ghost. When our Lord spoke of baptism as stands before them cap in hand and a new birth He meant really a new has never a qualm of conscience with bated breath, so dominated is he birth, the getting of a new spiritual Father.

about it. The boy may rise or fall, by what he calls prudence and other life. One who has come to the use of reason may get the new spiritual life by an act of charity, or perfect love of God, without baptism of water. This is known as the baptism of desire, because if we truly love God, we desire to keep His law, and so desire to receive baptism. Martyrdom, or death suffered for the faith, may also take the place of baptism of water. This is known as the baptism of blood. In baptism we promise to renounce the devil and all his works and pomps, which means to turn our back on sin and lead a holy life. The name of a saint is given to us that we may have a model to imitate and a patron in heaven to pray for us. When there is danger of death, and a priest cannot be had, any lay person may and ought to give baptism. This is done by pouring water on the head of the person to be baptized, and saying at the same time. "I baptise thee in the name of the Father and of the Son of the Holy Ghost."

XXIV PENANCE

If the life got in baptism be lost can one get it back again? Yes through the sacrament of penance. What is the sacrament of penance

commonly called ? Confession. Who is it that heals the soul The priest who hears confessions.

From whom has he power to heal the soul? From Our Lord, Who said: "Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained.'

Could a physician heal a sick man if he would not tell what was the matter with him? No: he would not know how to treat the one who was sick.

Must you tell all your sins to the priest? At least every mortal sin, and the number of times one has fallen into the sin.

What if you kept back one mortal sin? It would be telling a lie to the Holy Ghost, and none of the other sins would be forgiven.

How should you prepare for confession? First, by praying for God's help, and then calling to mind our sins of thought, desire, word, deed, or omission.

Is it enough to tell your sins to the priest? No, we must be sorry there is natural birth, or birth of the for them, and make up our minds never to commit them again.

> Why should you be sorry for sin ! Because sin offends God who is so good, and because sin made the Son of God die on the Cross.

Would it do to be sorry because sin shuts heaven and sends the soul to hell? Yes; it is not so good a sorrow, but it will do in confession. Is there need of anything else to get the pardon of your sins? Yes

we must be willing to do the penance the priest gives. be good, but there would be a sin of omission to be told in the next con-

Lesson Twenty-fourth

fession.

One is guilty of sin who refuses or neglects to do what God commands, or does what God forbids. When a sin kills the spiritual life of divine love in the soul, it is called a mortal sin, just as wounds are said to be mortal when they result in the death of the body. When the sin weakens, but does not kill that spiritual life, it is called a venial sin. It is not always easy to know when a sin is mortal; but whenever we offend God in any important matter we may well fear that the sin is mortal. After the sin is forgiven, there often remains some temporal punishment to be undergone, either in this world or in the next. The penance given in confession helps to wipe out this debt of temporal punishment. Prayer, fasting, and alm-deeds, even when not given as a penance, serve the same purpose, and also indulgences. A plenary indulgence of itself remits the whole of the temporal punishment due to our sins; a partial indulgence remits only a certain part of it. To gain an indulgence we must be in the state of grace, and fulfil the conditions laid down by the Church in each case. In the case of a plenary indulgence, we are usually required to go to confession and Holy Communion, and to

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

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

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly 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, 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..... \$356 00

Miss McDonaid, Medicine		
Hat, Alta	1	0
Another Mac, Guelph	10	0
Isabella and Joseph Mac-		
Mahon, Black River		
Bridge, Ont	5	0
A Friend, Ennismore	10	0
E. Tuffy, Cobden	5	0
M. Dooher, Lombardy	1	0
M. E. Tangney, Lindsay	10	0
Jno. C. Heenan, Steelton	5	0

A Priest...... Rev. D. McRae, Goderich.... Catharine Wallace, Toronto.. Mr. and Mrs. J. M. McMullen, Belleville..... Miss M. A. B., Peterboro

METHOD IN THEIR MADNESS

5 00

HOW "THE KHAN," (NON-CATHOLIC IN THE TORONTO STAR, MARCH 5. VIEWS "CALLS" TO PREACHERS

A couple of ministers of the Gos pel-I think it was in Toronto-reused to go to the States with a big increase in salary, and most of the papers that have come to my hand recently have been lauding them to the skies for their self-abnegation and unselfishness.

In this materialistic age, when the Almighty Dollar is the idol set up at every street corner and at every cross roads for the people to bow down and worship, it does seem at first glance that these two worthy men were mad.

But there may be method in their madness. Man cannot live by bread alone.

We have this on good authority. great salary is not all or every thing, but this particularly applies to the ministerial profession. The following tremendous fact should be taken into consideration in judging these events, and that is that the status of a minister of the Gospel is very different in the United States to what it is in Canada. Here in our beloved country all the fine tradition of the cloth are maintained What if you should neglect doing and every minister of the Gospel has it afterwards? The confession would an assured standing in the community. He has a thousand little privileges on the street, in our homes, in public places and in the press. Even in the most ribald newspaper he is practically3 immune, for the editor knows quite well that the people

wouldn't stand for any rough stuff. But the United States is an irrev erent nation in a sacrilegious age.
There are vast and thickly-populated areas without a church, and they don't want one. The local postmaster is a justice of the peace, and he marries anybody who comes Marriage is not a sacrament along. there, it is not even a rite; it's a business transaction if it is not a

farce. When you pop the question in the States the two of you don't conclude to see a minister. It's either a ques tion of old Si Hopkins, J. P. down at the corners, who horse doctors and traps minks for a living, or Old Squire Spulpin, who keeps a general store, including coffins in all sizes, and who will christen you, marry you or bury you, whichever you want done, and who will furnish you with the costumes proper for the occasion.

Besides, great preachers bave gone from Canada to the United States, tempted thither by big money and the prospect of fame, having the Beechers and the Talmages and the Abbotts in their mind's eyes; and they were never heard of again. Here in this country they were the biggest toads in the puddle; over there they disappeared among the wigglers. A preacher trained here in Canada is chilled to the bone by the religious atmosphere of the United States. What we call a church here is simply a big clubhouse there, and the preacher is a highly developed haranguefession and Holy Communion, and to pray for the intentions of the Holy In some places they will soon throw off the cloak and declare for the Sun-

day theatre. It looked to me when I was over the border that the archi-tects planned many of these churches so that they could be changed into opera houses at trifling expense. Either that, or they builded better than they knew!

Some day this land will thank God for Quebec. If she is the same yesterday, to day, and forever, she is an example in her reverence for sacred places and holy things.

And she leaveneth the whole heap! THE KHAN.

PROTESTANTISM IN ITALY

A friend sends us a copy of the Rochester Herald of Feb. 18th, which contains a glowing account of the progress of Protestantism in Italy. This particular story concerns prin cipally the Waldensians, who are said to be the representatives of Protestantism in that country, and who from all accounts, are doing won

As a matter of fact, the Walden sians are making no more progress in Italy than are the other sects. are an heretical body, and though they have attempted to spread their doctrines everywhere, there are at present but 30,000 of them in the whole world. While the enthusiasm of sectarian endeavor is really worthy of emulation, the results of the propaganda are pitiful. next to impossible to make a Methodist or an Episcopalian out of an Italian. These sects may drive an Italian to infidelity, but they never make of him a believer in their doctrines.

The history of the Methodist Church in Rome is too well known can be expected? The lodges rule, to require repeating. This sect has spent thousands of dollars in an effort at evangelization. Some time ago the Philadelphia Standard and Times quoted Rev. Charles W. Wendt, D. D., a Protestant minister,

as follows:
How is the failure of Protestantism in Italy to be accounted for Certainly it cannot be attributed to any lack of zeal on part of the evan gelical sects at work in this field. Hundreds of pastors, evangelists and teachers are enrolled, among them not a few of ability and character.

Their budget of expenses is estimated at between one and a half and two million dollars annually. By far the larger part of this sum is contri buted from foreign sources. Take away this American and British missionary money and two-thirds of the Protestant churches in Italy would be out of existence.

The Rochester paper also quotes from a report made by W. S. Monroe of the State Normal School of Montclair, N. J., in which it is recorded that the schools of the Waldensian society "are now the best one finds in Italy. The teachers are in Italy. . . . The teachers are the best trained that I have found in

Italy."
Mr. Monroe could not have carried his investigations over a very extend- Democratic caucus, he was not even ed territory. Had he done so he could have found hundreds of other schools equipped with just as good teachers and doing quite as good work, and all under Catholic aus-

writer of the article is commenting on the remarks of one Rev. W. Burgess. He says : Towards the end of his letter Mr. Burgess writes: "If the Papacy is the uplifting, healthful forceits upholders tell us it is, how do you account for the fact that the nations which have been most under its influence are uniting to cast it off and drive it

from their midst? . . . There must be something wrong in a man when all his friends unite in condemning him." Just here lies the fallacy, it is not his friends but his enemies that condemn him. It is not the Catholics of France, Portugal, or of Italy that are conspiring against the Papacy, but it is the freemasons, the Methodists, the Baptists, the Waldensians, and all sectarians of such ilk that are everywhere bellowing against the Papacy and the Catholic Church. The Catholics of these countries though they may be cold and indifferent, many of them, in the practice of their religion, one thing is certain that at the hour of death it is to the Catholic Church and its minister that they turn for the last religious rites.
Catholics may be led astray, often-

times they are, but when death beckons, then comes thought of fatal error in the past and almost invariably the soul about to take its flight yearns for the ministrations of the Church.—Buffalo Union and Times.

CHURCH BURNED

We send our sincere sympathy to Rev. Father Brennan, of La Salette diocese of London, because of the destruction by fire of his beautiful church on Good Friday night. It was valued at \$40,000. Unfortunately the insurance represents only a small portion of the loss. In this emergency we have no doubt that Father Brennan's faithful people will come promptly and generously to his aid.

CATHOLIC NOTES

In the Catholic schools of Madrid, Spain, there is an attendance of 40,-000 children. The Parish Weekly, the chief Catholic paper of Madrid, has a circulation of 30,000 copies.

The great national Borromeo Verein, of Germany, whose work is the ublication and circulation of Catholic literature and whose membership is 223,403, is on the increase at the rate of 20,000 new members yearly.

The editor of the Catholic Advance vouches for the truth of the story that the late Joaquin Miller, the so called "poet of the Sierras" turned his daughter out of doors because she became a Catholic.

The English "Catholic Directory for 1913" is authority for the state-ment that the conversions registered in the three ecclesiastical provinces of England for 1911, for all dioceses except Portsmouth, totalled

The Catholic Sobriety League in Germany is growing and extending rapidly. It is a national temperance organization. One branch of it is he Guardian Angel League, which alone now numbers 100,000 mem

Cardinal O'Connell has sent a con tribution of \$100 to England for the Tyburn Memorial convent, saying: "Any service that Boston may render in thus honouring the Irish martyrs, will be a source of personal gratification.'

The new court house in Rome, which had been estimated to cost \$1,200,000, has already cost \$8,000,000. It is considered in governmental Rome a great scandal.

or rather, misrule the Eternal City. On March 17, the Pope published an apostolic letter directing a universal jubilee from Low Sunday, March 30, to Dec 8, the Feast of the Immaculate Conception, in memoration of the religious toleration edict issued by Emperor Constantine in the fourth century.

Out of a total population of 290,-338 in Dublin, 50,000 are Protest-The Protestants are divided into 29 different sects, some of them claiming only a few followers. The Anglicans form the largest body, having, according to the census, 39,

357 members. The proportion of Catholics at the. German universities has risen in twelve years from 34 to 30 per cent. The number of Catholic theological students at the universities was never so large as it is at present. The most frequented are the theological faculties of Bonn, Breslau,

Munster and Freiburg. The Democrats in the United States Senate have selected for chaplain the Rev. F. J. Prettyman, who is a Methodist. Rev. Father Schmidt of St. Mary's church, a veteran of the Civil War, was talked of for the place, but when the vote was taken by the

mentioned. Mrs. C. A. White, of Forest avenue Fond du Lac, has been received into the Church. Mrs. White has been a generous contributor to the Episcocathedral of Fond du Lac. Some time ago Rome printed an which she was formerly a member, article which is apropos of the present question, and from which we take the following extract. The Episcopal church. daughter has also been received.

In the early morning on March 8 St. Dunstan's Cathedral, Charlotte town, Prince Edward Island, Canada, was completely destroyed by fire which also damaged the Bishop's "Palace" situated across the street from it. We have been unable to learn the origin of the fire which robbed the Diocese of Charlottetown of one of the most beautiful, though not the largest, Cathedrals in the Province.

While people all over the world are talking about the necessity of housing the poor in a more comfort able and becoming manner, word comes from Rome that a Prince of the Church, Cardinal Cassetta, has divided up many acres of his own private lands in Italy into lots where on houses for the working people may be erected. He has furthermore provided the materials for building the dwellings.

It will interest Catholics to know, says the Catholic Citizen, that Mr. Alexis I. du Pont Coleman formerly rector of St. Michael's Episcopal church, Wilmington, Del., and a convert to the Church in 1896, is now a professor in the college of the city of New York and head of the Newman Catholic Club of that institution. Dr. Coleman is a son of the late Episco palian Bishop of Delaware and a graduate of Keble College, Oxford.

As a means of improving the morals of Hutchinson, Kansas, the Rev. W. M. Farrell pastor of St. Teresa church of that city, suggests that a man be appointed, at a good salary, to act as moral supervisor. He would maintain a strict watch over the streets, and clear them of children after the ringing of the curfew, and would be privileged to enter public dance halls and places of amusement and compel any child to leave, if the environments were improper.

day, and seek your life with might

and main. You do your utmost to preserve it by flight, and in the very

height of this pursuit, and when you are hardest pressed, the fellow who

is nearest to you is unreasonable

enough to expect you will oblige him

with a pinch of snuff! Do you want

the picture stared him in all its

"I do," said Farrel, "that's what he

O'Dwyer paused, and then after

And when he asked you for the

"I told him I wouldn't," said

Farrel, "nor as much as would make

pinch of snuff what did you say to

me to believe you man?"

some moments said:

absurdity.

wanted.'

a bee sneeze.'

pinch of snuff?

TALES OF THE JURY ROOM

By Gerald Griffin

THE TENTH JURYMAN'S TALE

ANTRIM JACK, AND HIS GENERAL

In the "year of the troubles" a term by which the memorable year '98 of Irish history is distinguished in the traditions of the peasantry, there was among the ranks of the insurgents, a man named O'Dwyer, who made himself formidable to the king's troops by the most extraor-dinary and skillful application of those arts of warfare, for the most part, irregular in their nature, which were peculiar to the united Irish men. This man was the son of a country farmer. He was first placed head of a small party among the rebels, and, though perfectly illiterate, in a very short time, partly by the force of his character, but a good deal by the success which attended every scheme he devised to entrap and annoy the military, was distinguished by the title of General among them. In this new capacity, his ingenuity and military talent be came more conspicuous, and every day parties of the regular troops were either defeated in open contest, or cut off by some subtle stratagem. Nothing could equal his daring on those occasions when he chose to exhibit himself openly, and they were entirely unprepared for the craft with which he eluded their pursuit when driven to the expedient of concealment. In every cumstance, except regularity of discipline, he seemed completely superior to them; and after a long and weary contest, they felt the contempt which they had at first regard ed him, give way in the end to the bought, but wiser conviction. that he was so. He and his fol lowers seemed never to tire. After having given him chase for the greater part of a day, and having hunted him to his fastnesses in the county of Wicklow, the military on returning to their encampment were often set upon in the act of cooking their victuals-fired at from behind the hedges—many of them wounded—some killed, and all thrown into such disorder, as to destroy all unity of purpose among them. On some occasions they were even obliged to give up their encampment, food and all, to their merciless and ever rest

sustained, and the constant and un relenting spirit of their enemy, made it no less a matter of feeling than of interest with the military to have This feeling animated him arrested. every man of them, and made them much more zealous in their aim, than a mere sense of duty or th hope of profit by his capture would have ever done. Various were the expedients resorted to effect the most desirable end; but every one of them was completely defeated by his vigilance, and so great was his tact and skill, that while they every day had to grieve over the loss of some of the most valuable of their own men, they could scarcely ever boast of having taken even a single one of his followers. As the troops became inured to this kind of warfare, they gradually acquired a portion of the tact and skill for which their enemy was so much distinguished, and this circumstance brought him latterly into much greater difficulties than usual; nevertheless, narrow as all cape, and this often occurred when the soldiers imagined they had him quite within thier grass and they are the soldiers imagined they had him few instances on record will bear to grass and they are the determined to pass the night which was already falling. quite within thier grasp, and there seemed no possibility of his deliverance. These straits, into which he was now and then put, usually alternated with attempts on his part to put them into the same difficulties, which were similar to the others in every respect, except that they were generally successful. This game, in which one side were all the losers, was played for some months, and at the end of this time, when every expedient seemed exhausted, and the military engaged in this service were fairly foot-fallen, and worn down constant hardship, it was judged right by the commanding officers to persuade him to submit on terms, which, the nature of them being communicated to him by an emissary dispatched for that purpose, he at once agreed to accept. He dismissed his followers, laid down his arms, and was conveyed to Kilmainham gaol under a promise

of security to his life and person.

The Governor of Kilmainhan prison, from whom we have indirectly obtained this account, describes him as a man of extraordinary musstrength, His figure ap proached the gigantic, with shoulders enormously broad, great brawny arms, and large, though sinewy legs His countenance, on which fear had never traced a line, was not remark able for austerity, in its quiet mood, but it was usually full of a changing expression which flew from severe to gay with a rapidity and force that indicated a quick sensibility, and a current of strong and rapid thought. He could in an instant light it up with the most engaging signs of good will, and in the next hang on it a menace of dreadful meaning. He by the fame of his desperate charac- the title of ter to see him. The accounts which were brought him by the Governor, feeling, however, of which he seemed of the different impressions of him, capable, was exercised towards evident in the conversation of the O'Dwyer, to whom he seemed to at-

visitors, as they departed, seemed infinitely to excite his mirth. These impressions being extremely agree able, or terrific, according to mode in which he chose to exhibit himself.

He was at all times a fellow of in finite humor, enjoyed conversation very much, and often carried forgetfulness to the hearts of the less for tunate inmates of the prison, with the relation of his adventures, by which many an evening hour was got rid of, which would otherwise have passed wearily. The qualities to which his deliverance seemed ow ing in many difficulties were, a spirit never shrunk in any emergency and that instinctive and instant pe ception of the best course in such cases, commonly called presence of mind, which so far outsteps all reasoning, and which he seemed to possess in the highest degree possible. These qualities, combined with the greatest fertility in stratagetical devices, showed a genius that would have been dazzling under a better education, and in a better cause.

On one occasion, in the latter part of the contest we have described, after a hot pursuit in which all his followers were dispersed, his, flight was directed as the evening fell across a narrow and deep ravine, filled with a light copse and short stunted bushes of hazel, in the bottom of which ran a wild and rapid torrent, crossed by one of those one arched little bridges, which seem so much too large for their purpose in summer, and yet so much in danger of being carried away by the impet of the mountain floods in winuosity (His pursuers, reinforced by men that fell in by the way fresh men were rapidly gaining ground on him and had kept up the chase with so much spirit, that for the last half hour, notwithstanding the closeness of the country, they scarcely for a moment lost sight of him. His fate seemed now certain. The soldiers but a few yards behind, sure of their came down the hill towards the bridge, with eager shouts, and delivering themselves to the impulse of the steep descent, rushed onwards with all the impetuosity and force, which that circumstances aided by the utmost muscular exertion, could give, evidently with the purpose of taking him at the moment, when his speed must slacken with the opposite ascent, and theirs would be highest, at this instant, instead of crossing the bridge, he sightly changed his course, and slipped under the Their circumstances, the haras They almost immediately perarch. sing nature of the duty they had to ceived their error, but the mistake perform, the losses they had already was fatal. In the next moment, nearly, he had disappeared from them. A few shots from overheated and breathless men, as they caught the last glimpse of him at some dis tance, were not much to be feared. and the exploit ended in mutual up braidings and disputes among the soldiery, as they returned, each lay

ing the blame of the failure on some one, or all of the rest. This was an instant in which his escape was due singly to his own ingenuity and exertion, but of the many he had, the greater number were mainly owing to the good faith and attachment of his followers There were many circumstances in his relation of these transactions. which showed that this attachment was of the strongest kind, and to this was probably to be attributed, the fact of his having been so often brought out of peril in which another would have perished. His de liverance from one of these dangers in particular, was attended with a degree of devotion, so extraordinary

The name of this person we cannot at present call to mind. He was originally from the country of Antrim, and after having enlisted and served some years in the army, de-serted and joined the insurgents. He was a wiry and sinewy fellow, of great activity, and considerable muscular strength for his appearance, His frame was thin, but well knit, and somewhat above the middle size. In his action and manner he was somewhat flighty, wild, and sudden, which made the men consider him not quite right in his mind, yet he never showed any signs of irrationality, and indeed whatever he was intrusted with, was executed with a ready and prompt tact, which was seldom exhibited by those who were supposed to possess much more ability. At such times too, his whole mind seemed absorbed in the busi ness he was engaged in, and that to such a degree, as to make him ap-parently quite disregard any danger attending it, except, in so far as his safety was essential to the success of what was given to his charge. This, together with the extreme, yet seem ingly thoughtless tact, with which every thing was executed-a circum stance which was considered not in consistent with the conduct of on whose mind was not entire, tended rather to confirm the suspicion we have alluded to, which was also in some degree strengthened by his abrupt and rapid utterance when speaking, his indisposition to con versation when unoccupied, and the sudden and unbridled flights of a quick small grey eye, which darted from place to place, and from person to person, without any rest. By his seemed sensible of this quality in obligingness, and a disposition far himself, and often, during his stay in away from all selfish feeling, he had in the prison, used to amuse himself | endeared himself to the men, to trying its effect on the more timid whom he seemed much attached, and of those visitors who were prompted by the fame of his desperate character that the title of "Antrim Jack," from the

tach himself with an unbounded and even showed itself in the most minute and ircumstantial attention to his comforts and wishes, and even to his slightest feelings. These attentions were almost incessant in their oc currence, and were often so feminine in their nature, as to awaken a troublesome degree of raillery in the rest of the men, notwithstanding their good feeling towards him, and even sometimes to make it difficult for O'Dwyer himself to repress a smile. The effect of this oft repeated raillery was, that eventually Antrin Jack, without any diminution of his affection, began to be ashamed of it as of something discreditable, and was driven to the uncomfortable ex pedient of performing most of his little offices of affection in secret, indeed at length indulge himself in could only were by stealth, and unknown to his troublesome censors, wh when they found what a degree of soreness their quizzing produced in

his mind, exchanged it out of good nature for nods and winks, and kind of slanting jest, which, though less direct, was scarcely less irritat There was one among them, in deed, who seemed beyond the influ gentleness-s ence of the spirit of man named Farrel, who under feeling of envy at the partiality, real or imagined, which O'Dwyer seemed with a most unsparing hand against this supposed effeminancy and childlike fondness. Though the other men showed an indisposition to tor ment him with these failings, (as he was led to think them) yet when the fire was once opened by Farrel, they

could seldom refrain from flinging in a random bolt. All this Jack bore with a good deal of forbearance and in general, with a silence only broken a few short threats muttered abruptly, which, however, were not usually carried into execution, though there were times, when to judge from the light that flashed in his unsteady and fitful eyes, the dis-

position to break out into sudden

vengeance, seemed almost ungovern

On the very morning after above mentioned affair at the little bridge, O'Dwyer appeared early in field, with a band of adherents that looked fresh and hale, and more numerous than ever. The military too had turned out on that morning with a number of picked men, swift of foot, and lightly equipped, a pre caution their experience in pursuit in this kind of warfare had shown them the necessity of. The disappointment of the night before only increased their eagerness for the oming contest, and the sight of their audacious and successful foe gav

give in without obtaining much addi

Antrim Jack might be always num

O'Dwyer while the soldiers were

thought he perceived distinct signs of

a communication between Farrel and one of them. As he had observed a

little jealousy on the part of Farrel towards Antrim Jack, he did not

wish to give him the additional mor-

tification of being reproved in his

presence, and therefore sent the

latter out, on some pretext before he

called him up to make inquiry about

necessary, as he had observed that

it. He thought this step the more

Farrel's disposition was proud and

passionate, and exhibited a good deal

of low cunning and craft, together

with a large share also of that shallowness of mind that so com-

monly attends it, qualities of mind

that would make such a mortification

those I saw pass between you and the

"What soldier ?" said Farrel.

'When ?" said Farrel.

came through the scalp.

with surprise.
"Yes," said Farrel.

ie I'm telling?'

O'Dwyer.

Farrel.

'Yes," said Farrel.

'Farrel," said he, "what signs were

"In the beginning of the chase

"Faiks, its thrue for me," said

"Egad then, you needn't," said

"Oh, nothing, sir," said Farrel.
"Come, come," said O'Dwyer,

more galling.

soldier to-day?"

what was it.'

Farrel.

them a keen longing to be at odds with him, arm to arm again. sharp conflict, in which the rebels fought with that wild and impetuous which sometimes distinguished them, they were completely routed, and obliged to fly in detached parties through the rocky passes of the country. The experience of the military had taught them not to look apon this as a victory, and accordingthey entered on a pursuit with all the energy that willing minds and pardy limbs enabled them to muster. After very severe and prolonged ex ertion, however, they were obliged to

tional advantage. The rebel general, with a few of his adherents, among whom either in success or failure ered, having far outstripped them, reached a half ruined cabin at the kirts of a wood where he determined

Sheehy, of Dromin behind, looked back, and

"Why, he was known for a notori ous night-walker, and like our general here, they were looking for him night and day, for months, and could never catch him. At last they put a few lines in the paper, to say, that if the nearest relation of the late Jerry Sheehy, (a cousin of his that was at say, and wasn't dead at all at all) would come to some office in Dublin, he'd hear of something to his advantage. Poor Ned was always very covetous for money, so he went there, and they pinned him. When he axed 'em what he had to learn to his advantage, they told him he ought to have been hanged long ago, but they'd only

erms with him," said the inquirer.

Why so ?" "Because I'd rather be hanged than

"A pinch o' snuff he wanted," said A pinch of snuff ?" said O'Dwyer

"Egad I don't know," replied the other, "I never gave my mind much "Do you tell me that the fellow asked you for a pinch of snuff?' "Nonsense!" said O'Dwyer.

"Because," said Farrel, "I have no fancy myself, for either one or the "sure you don't think 'tis a other, whatever Antrim Jack may do. "I'm quite sure of it," said I'll be off to-morrow."

"I never doubted you," said Jack. 'I never saw you but throwing cold water on everything we have in hand."

"Well," said O'Dwyer, "you're a pleasant fellow. The king's troops chase you for half the length of a Farrel.

the comfort of dying in your bed?" Whether from any previous contemplation, or from whatever cause if would seem as if this question had lighted on Jack's mind with a more serious feeling than any such inquiry could be expected to produce on a character such as his. for some time, and then, with a countenance and tone that betrayed

feeling, he said:

eave after me. Who would you leave after you?" aid Farrel in his customary tone of

said O'Dwyer, smiling, you were true to your colours at What ?" said Farrel. "I say," said O'Dwyer, with more distinctness, "you did not desert your colours, you refused him the pinch of snuff. Farrel coloured slightly as his commander said this, and there was

a pause for some moments.
"Tell me, Farrel," said O'Dwyer, fter looking into his face for some time, with a glance that few, even of the guilty could withstand, "did he offer you anything in return for the

Farrel coloured slightly, and said he did not.

"Well, this was still more unreasonable, when a man asks a pinch of snuff of a person he had no right to expect it from, one would think he'd eel himself bound to give something in return. And did he promise you nothing?" said O'Dwyer, continuing his searching glance.

Farrel was silent. O'Dwyer paused for some time. Well Farrel," he said at length in an altered tone; "All I wish to say to you at present, is, be cautious how you hold any communication with these soldiers. warn you. I have some reason to know what the pinch of snuff was, that fellow asked you for; it is a kind of snuff that has made these soldiers sneeze more than once, and may perhaps make them do so again, you may

Farrel was about to offer something in explanation, but was stopped by O'Dwyer, who saw there was no probability of obtaining any further acknowledgment from him. The circumstance was suspicious to say the east of it. but O'Dwyer, who always depended much upon his persona exertion, thought it unnecessary to take any further step than to watch him closely, and keep him as much

as possible about his own person. Farrel was evidently dissatisfied at the manner in which he came out of this examination. The bantering form in which O'Dwyer put his ques tions, and the altered and serious tone with which he concluded, perlexed him not a little. He remained long moody, sullen, and silent, and it was only some time after O'Dwyer went out in the moonlight, to take his customary glance from some ele vated spot, before retiring to hardy couch on the earthen floor, that he could bring himself to take part in a conversation that occurred among the men, on their present condition and prospects, which the har assing nature of the day's duty made

a natural topic. "I never was more in humor for a sleep in all my life, than I am after to-day's run," said one of them as he lay down and stretched himself across the place the fire had lately occupied. the dispute. Egad this place is desperately hot

after the fire. I suppose some of us he could not obtain a satisfactory will be taught to dance a new step in the air, to military music-others will meet with as good luck as Ned

What happened him?" thransport him for life."

Well, I don't think they kept

be thransported for life. I don't think he heard anything to his advantage." "The fellow that was next behind So Ned thought too; first he vanted them to hang him-at least e wanted to have a toss up with them—head or harp whether it should when they were close to us, as we be double or quit, hanging or nothing; out they would not agree to it, and so Ned abused them, and called them cowards, and they parted. He went fellow said something to you, tell me to Botany Bay, poor fellow, and they went about more tricks of the same

> "And which would you prefer Will?" said Farrel to the last speaker. hanging or thransportation

to the matter-I wouldn't like either of them. Why do you ask?

"Why, what do you expect?" said mently, "I Farrel. "Do you ever expect to have with you."

deeply altered state of thought and

I wouldn't care much, whether I did or not, if it wasn't for those I'd

raillery. "I know what you mean by your question," said Jack in a melancholy you mean the general, and all I have to tell you is, and I don't care who knows it, that whatever end the general comes to. Jack will come to the same, and at the same time. he's shot or taken, you'll find me somewhere near him. If it wasn't for him, I'd think but little of death. I know," he continued with an expression of feeling his voice seldom assumed, "I know it is a comfort, great comfort, to die in one's bed. was near it once, and I often thought since, when I had a narrow escape of being shot, or spear'd, or hang'd, and it came into my mind afterwards, to think of death in different ways which it seldom does. I often thought that a man can have no comforts so great as to die in his bed with his friend sitting near him. For all this, I tell you I would not value it much, but for what I mentioned, and as you asked me the question, Terr," he said with earnestness, "I'll tell you that hope and trust with God's blessing -I hope and trust, and I have every hope of dying in my bed. I hop

we'll all die in our beds. Jack had seldom, indeed scarcely ever, made so long a speech before and it was with some surprise that the men heard him avow himself under the influence of a feeling which certainly his conduct never have indicated the existence of. The hope with which he con

cluded—so deeply felt—so earnestly expressed-was doomed to be griev ously disappointed.

The candid avowal of his strong attachment to O'Dwyer, was not sufficient to protect him from Farrel's ridicule, and it was probably this circumstance that made the raillery of this evening fall more sharply upon his nerves than anything of the kind had ever done before. He be-came extremely irritated. His eyes flashed, and flew with incessant activity from one object to anotherfirst he endeavoured to beat Farrel at his own weapons, but the complete coolness of the latter entirely concerted him. At length he lost all control, and seizing a rugged faggot that lay near, dashed it at him with such a sudden and dexterous aim that notwithstanding an equally sudden motion of avoidance, it came upon his side with so much violence as at once to take away his breath and destroy utterly the equanimity with which he had hitherto pro ceeded. Farrel was now roused in his turn and snatching up knotted weapon with which he had been assailed, proceeded to inflict summary chastisement. A scuffle ensued, attended with so much noise that it reached O'Dwyer's ears, who entered the cabin with a face of much anxiety. He separated the combatants before Farrel had effected his purpose, and with some severity of manner inquired into the cause of

length, angrily. "Farrel, I saw you attacking Jack, what was that

"When he hit me a blow o' that coot," said Farrel, "that would kill horse. 'Jack, what did you hit him for?'

said O'Dwyer. "When he wouldn't let me alone," said Jack, "he's forever gibin' at me. "What right had you to hit me? aid Farrel. "Wasn't that a purty in sthrument to hit a man with ?" said

he furiously, holding up the root towards O'Dwyer. "Dear knows 'twouldn't hurt a chicken what I done to him," said

"For heavens sake, what was all this about ?" said O'Dwyer with impatience. "Neville, you were looking on and can tell. How did it begin?

'Indeed." said Neville worth a bean what was between them, 'twas a foolish falling out between friends-Terr there, taken' fun out o' Jack-Jack didn' like it, and gave him a touch o' that instrument, as Farrel called it, in the side-Terr took offence at that then and thought to have his revenge, and so they tangled in one another as you found 'em when you come in,

"He's for ever at me," said Jack, and I often tould him to let me O'Dwyer was greatly irritated-

'Farrel, said he, what do you mean by all this ?-you're the most worth less fellow I ever met. This morning wanted you to catch that fellow they sent into town with letters, and you came back without him. you tell me a lying story about a sollier asking you for a pinch of snuff when I well know what he wanted; and now when our dangers are run to the very highest, you raise a quarrel, and make a noise that may bring the military upon us, who I find are not three hundred yards off. I wish to heaven," said he vehe-mently, "I never had anything to do

"What more can a man do than his est," said Farrel.
"You could have told the truth," said O'Dwyer, "you didn't do that."
"I did," said Farrel, sullenly. "You did not," said O'Dwyer,

you know you did not. I do not believe one word of what you told me about the soldier."

"Well," said Farrel sulkily, "if you don't like me, can't you get others to do your business."
"If I had got others to do it," said

O'Dwyer, much irritated, "when I gave it to you, they would not have I'm heartily sorry, 'twasn't Jack I sent."

"Oh, aye," said Farrel insolently ; "Jack is the great man with you there's no one like Jack in your mind. Jack here—and Jack there. That I mightn't then, but I'll be

even with Jack." "How dare you," said O'Dwyer en raged. "have the insolence to say such a thing in my presence. How do you dare to let me hear such words from you-look! Farrel," continued more calmly, "I warn you now in time, if I find you injure hair of Jack's head, I tell you, you'll repent it.

Here. Jack pulled O'Dwyer by the coat, and whispered him something apparently with the view of moder

ating his anger. 'I don't care a nin." said O'Dwyer what right had he to go on with his nonsense, and raise this row in the difficulties we are hourly brought into by these soldiers. Farrel." continued, "I have no hesitation in elling you, I'm not satisfied with you, and that we must part."

'I'm satisfied." said Farrel, rising in a rage, "and the sooner the better I'll leave you this instant." "No," said O'Dwyer, "not to-night. you'll stay here to-night, when the we'll all live long and happy and that

morning comes, you may be off as early as you please."
"I'll be off this moment," Farrel, in a paroxysm of anger.

not stop here for any man living." "Take care my good fellow," O'Dwyer, in a firm and determined how you dispute, my orders manner, you know my trials are short, and my justice sudden: sit down I advise you, and take care how you dispute

my orders. Farrel knew O'Dwyer's manner: when he determined to be obeyed and he had seen more than once the consequences of disobeying him. sat down in a moody passion, and passed the evening in sullen silence. O'Dwyer went out again to make his last dispositions for the night. sent the men each to a different lurk. ing place, set Neville on guard, out side the cabin, and lay down on the floor, a great coat flung over him, with Farrel at his feet and Antrim Jack s usual by his side.

The slumbers of that night, were probably deeper than usual, for it was only after having been repeated two or three times, that the low whispers of Jack caught O'Dwyer's attention, when he asked him if he heard any

No," said he, "I did not. Farrel, get up, and see if it is day. Do you ar me. Farrel !" There was no answer from Farrel,

fter calls. Terr," said Jack in a low voice don't you hear the general calling you—Terr again—Terr—how sleepy u are man—Terr I sav.'

But there was still no answer, and after groping about for some time, they became satisfied that he was not n the cabin.

How could he have got out," said O'Dwyer," surely I fastened the door, o that it could not open.'

Through the opening, they became convinced that Farrel had passed.

The treacherous villain," O'Dwyer, "I knew by his black look last night, that he had ssmething in his mind."

But how could he get out un known to us," said Jack, "and through so small a hole too, I never thought Farrel was so handy.

Oh the rogue-some of my train ing-but if I catch him I'll be even with him. We must be off out of presently - run out and call Neville. I wonder how that scamp ould escape unknown to him.

Jack was about to open the door when looking through a slit in it, he suddenly ran back to O'Dwyer, and said with a hurried utterance, but in a low voice :

Oh, General—the soldiers! we're pinned!"

'Where?" said O'Dwyer. "Outside-round about the house."

" Ha !-so 'tis late already-but what's become of Neville ?—let's see.'

The day had just broke, and O'Dwyer on looking out beheld his poor sentinel a captive, and in forgetfulness of his condition, looking towards the door with a countenance of wretched sympathy. He directed Jack's attention towards him, who gazed at him for some time, and appeared to be touched by the expression of concern he saw in his face.
"Poor fellow!" said he, "it is like

Neville's look of generous distress was not without cause. He had heard the party, which consisted of about thirty men, under the command of a non-commissioned officer, discussing the manner in which O'Dwyer was to be drawn out of his present position, as they all knew an attempt to do so by open force, would be dangerous and bloody, if not entirely unsuccessful; some of the hardiest among them were for adopting this course, and breaking in the door boldly on him, but the more timid, satisfactory solution to the labor

encouraged the cowardly and savage proposition of setting fire to the build-ing and compelling him to leave it or die there.. This proposal was urged and discussed, in the midst of much brutal levity, on the part of the soldiery, who could not conceal their satisfaction at having their enemy, at length, in their power, and it was with extreme anguish that Neville saw it at length universally agreed

TO BE CONTINUED

AN EMPTY SPOT IN HER HEART

Many years ago a respectable colored woman of New Haven, Conn., came to Father O'Brien to ask him to instruct her and receive her into the Church. When he questioned her on her motives and reasons for desiring to become a Catholic, she gave him the following account of her religious

experience : She had always had "an empty spot in her heart." She had gone about from one sect to another and had asked counsel of different minis ters, but could never find anything to fill that empty spot. She was quite discouraged in seeking for re igion when she happened one day to talk with an Irish servant girl about her interior doubts and troubles. The girl said some things to her which caused her to ask in surprise where she had learned those things. She said that it was in her Catechism. The good woman found that those Catholic truths filled the empty spot in her heart. She thought it very strange that this poor girl could answer questions learned ministers could not answer to her satisfaction. She con cluded that a religion which could put such wisdom into the simple and unlettered must be the true. ingly she applied for instruction, was received into the Church, and de clared that the empty spot in her heart was thereafter completely

This good woman's experience is that of every convert to the true faith. There is an empty spot in every human heart, which can be filled only by accepting God's whole revelation to man as it is found in needs two things-light and strength. He needs a divine teacher and a divine helper. He needs to know the way, and he needs the strength to walk in it.

Any priest who has ever given missions or instructed converts will testify that there are thousands of earnest sincere-minded people among us to-day who are seeking that fullness of divine truth which the Cath olic Church alone has to offer and which alone can satisfy the religious craving of the human heart. In their search for the truth that satis fies, they are taking up with the fads -Dowieism and Eddyism and Spiritism. And fifteen million Catholics distributed among them !

The shame of it! In the face of these conditions it is the plain duty of every thoroughgoing Catholic to help spread the faith and so bring these souls, tossed about by every wind of doctrine, into that haven where alone they shall find

rest for their souls.
"But," you ask, "How are we to do this?" By imitating the example of this humble servant girl, who gave the truth-seeker the answer she had sought elsewhere in vain. And what Who began this?" he asked at ength, angrily. "Farrel, I saw you ttacking Jack, what was that

simplest fundamental teachings. The Catholic Church does expect her children of the laity to be trained theologians, versed in all the arts of theological disputation, but she does expect them to know their Catechism. She does expect them to and have at least an elemental knowledge of what they believe, and the reasons why. Nothing does her so much harm by losing innumerable opportunities to do good as the unwillingness or inability Catholics to give a plain-talk account

of the faith that is in them. BUT WHERE IS MY PULPIT

"But," you say, "am I expected to stand on a barrel and address the multitude on religious topics?" Why bless you, my child, not at all! There is no lack of opportunity in your ordinary daily life. Bound up with almost every question of the day there is some aspect of Catholic principle or belief to be explained. Take the perplexing problems of marriage and divorce. What an opportunity to explain the uncompromising attitude of the Church re garding the sanctity and indissolubil ity of the marriage tie. How she deserves the respect and gratitude of all loyal right-minded citizens for thus standing up all alone for the sanctity of the home against all the assaults of the world, the flesh and the devil.

Take the question of Socialism. How easy to explain the reverent attitude of the Church toward all lawful authority and her necessary unrelenting hostility toward a system which, if put into practice, would sweep away every vestige of authority, human and divine.

Or the labor question comes up for liscussion. Here you have readily at hand the incomparable Encyclical of Leo XIII. on "The Condition of Labor," pronounced by the late Hon. Carroll D. Wright, United States

question that has ever been given."
While on this subject it would be
only natural for you to speak of the
vast influence of the Papacy for good in the world, and the real nature of that Divine commission which Christ gave to St. Peter and his successors when He said: "Feed My sheep; feed My lambs." How no Catholic believes the Roman Pontiff to be sinless, but only infallible when he teaches doctrine in Christ's name.

Or the parochial school question Now is your time to ex plain how Catholics maintain private religious schools at a great per-sonal sacrifice from patriotic as well as religious motives. How we agree with Washington, the father of our beloved country, that without religion there can be no morality and without morality no national stability. Hence it is that we are prompted by love of country to furnish religious instruction to our children.

If it were politics or golf or horse racing you were interested in your neighbor would be obliged to listen Why not try him sometimes on a Catholic theme? The person who sits beside you in a railway car may be hungering, yea even starving for religion. Perhaps he is totally ignorant of the attitude of the Catholic Church on all the great questions of the day; or is a disciple of Tom Watson and believes that she is a menace to our national warfare Perhaps he never was taught to whisper the Holy Name of God at his mother's knee; never heard the Sacred Name except in blasphemy jest; never knew that man's chief business here below is not to heap up riches unto himself, nor to seek honor and pleasure, fame or renown, but to seek first the kingdom of God and His justice, and all these things shall be added unto him." von may be certain of this, that he little appreciates the answer found in the Catholic Catechism to the most momentous question of life—"What is the chief end of man? To know and serve God in this world, that he happy with Him forever in the next.'

OFF-HAND PREACHING

We know all these things. We were taught them in our youth. They have been reiterated frequently in Sunday sermons. They ought to form part and parcel of our daily lives. Then why are we so cruelly silent about them? For cruel that silence must be called which keeps from another that knowledge which would bring him the supremest happiness here and hereafter. We not act thus in earthly matters. will show himself to be a murder-Just listen some morning to yourself as you expatiate on the merits of the latest breakfast food, or the advantages of living in this or that locality, of spending vacation at this or that resort. And how trivial, after all, are these things compared to the great question of man's salvation and the means to attain it. God grant that our neighbor may not re-proach us at the Judgment Day for our silence regarding things Catho-lic; for our neglect to fill the empty spot in the yearning heart of our fellow-men.—The Missionary.

JUVENILE COURTS AND THE PROBATION SYSTEM

DELIVERED BEFORE THE CANADIAN CLUB OF LONDON, MARCH 15TH, AND TION OF ONTARIO CHILDREN'S AID SOCIETIES

Mr. Chairman and Gentleman, esteem it a privilege to be afforded an opportunity of addressing a London audience on the subject of work with delinquent children, a subject in which I am deeply interested. London has a Children's Aid Society of which any city might feel proud and which is doing work second to none that is being carried out any where in the Province. I do not, therefore, in addressing you this evening, cherish the delusion that I will be able to tell those actively engaged in the work anything which they do not already know. The most that I can hope for is to interest, in this most important phase of social uplift, some of those present who are perhaps unfamiliar with what is

Some time ago I was present at a lecture delivered by a man who had for years been at the head of a large penal institution and who was looked on as authority on the subjects of crime and criminals. The title of his lecture was "The Present Trend but he began it by say of Penology, ing that students of penology covered little new that was of value little more than 5 per cent., certainly and that it all came back to the maxim take care of the children." He il-juvenile first offenders, the children He told of lustrated this by a story. a certain sheep farm which was tra- are just ordinary normal children day as the farmer and his son were the result of environment. They are near the river at the lower end of the just farmthey saw a number of their sheep being carried down by the stream. Both men at once plunged in and inal population is being constantly made efforts to haul them out, but recruited. owing to the swiftness of the current and to the fact that the sheep were most of them already nearly or quite drowned and that more were coming | children? down every moment, the men were meeting with scant success. Finally the farmer said to his son: "Jim let's quit this and go up and get after the man that's throwing them in.'

Has it ever occurred to you to think what a vast number of people there are in jail and what a great loss and an enormous expense their being there means to the community. The cost of catching, prosecuting and supporting criminals is one of the largest items of public expenditure, to say nothing of the far greater loss involved in the withdrawal of these men from useful citizenship. We are inclined to look on crime as inevitable, but it is very largely if not entirely preventable Criminals, unlike poets, are made, not born, and they are for the most part made in childhood. If you enquire into the life histories of the criminals confined in our jails and penetentiaries, you will find that their criminal careers began in childhood. This, moreover, corresponds to the personal experience of The characters of adults are very largely fixed. The honest man remains honest. The criminal cannot usually be reformed. We are told that in the case of habitual criminals, after twenty or thirty years of age reform is extremely difficult, and after forty almost impossible. Experience on the con-trary shows that of children, under favourable conditions, almost any thing can be made. A child is like a lump of putty, soft at first and easily moulded, taking its shape from its surroundings, but gradually hardenening until at maturity it has be come iron with a shape which will persist until the end.

Despite the undoubtedly great in fluence which heredity exerts on the physical and mental make up of the individual, it has no direct effect in is the work of his environment. child comes into the world neither moral or immoral, but unmoral, done in the case of the Morality or the reverse is something to be acquired. A child can no more be born a criminal than it can be born with a knowledge of the Greek

language. This may come as a surprise to some but is undoubtedly the ease, as every practical worker with notable among whom are Lombroso and Ferri and others of what is known as the Italian school. These Industrial School are branded and and say, "That man is a murderer. True he has never so far committed murder, but that is because he has but given the occasion and he

Dr. Travis, an American criminologist, has thrown a great deal of light on this theory in his book "The Young Malefactor," which was the result of years of study and investiresult of years of study and investi-gation both in America and Europe. chiefly of the last ten or twelve He recognized these "stigmata" but years. he found that only 5 per cent. of first offenders had them. He also found that 20 per cent. of the inmates of point and methods the very opposite that 20 per cent. The the lunatic asylum had them. And in this lies the explanation. They chief characteristics of the court are in this lies the explanation. are not stigmata of crime at all but first, its consideration of the great of low or abnormal mentality. A value of the child both for its own person of abnormal mentality is not much more likely to become one than a person of average intelligence, because in the first place he has not sufficient intelligence to apprehend The juvenile court inflicts the laws of well doing and, second, he has not sufficient power of selfrestraint to enable him to obey them. CLUB IN THE AFTERNOON, BY W. L. SCOTT, PRESIDENT OF THE CHILDREN'S AID SOCIETY, OF OTTAWA, AND PRESIDENT OF THE ASSOCIATION OF ONTARIO CHILDREN'S AID

CLUB IN THE AFTERNOON, BY W. L. SCOTT, PRESIDENT OF THE ASSOCIATION OF ONTARIO CHILDREN'S AID

COURSe hereditary. The children of criminal court asks what has this ly we come to a case and the probation officer says that the facts are so in general the other way.

Course hereditary. The children of child done and how is he to be punished of section 31 which in the language of section 31 which in what respects does it need helped? The determine some means of saving that offenders are more or less of the continent. But the experience is in general the other way.

The spirit of the act is well shown in the language of section 31 which in the continent. But the experience is in general the other way.

The specific proposition of the catholic Church, the doctor in general the other way.

The probably read are always to the Jesuit Action of the catholic Church, the doctor in general the other way.

The child done and how is he to be punished in general the other way.

The probably read are always to the catholic Church, the doctor in general the other way.

The child done and the probably and so and asks "Mat can I do in the catholic Church, the doctor is always them. Permanent institutional care selves, for the protection of society from them, and for the prevention of

ental defectives. In the case of a certain number of children, delinquency is due to physical defect. Adenoid growth or eye strain or ear ache robs a child of nervous force which is required for carrying on the ordinary func-tions of the body and an abnormal condition is brought about which results in lack of self control and consequently in delinquency. We had a boy in Ottawa who, do what we would, could not be kept from stealing. He had a crooked neck, due to a slight spinal curveture, and we at length tried a surgical operation which proved successful. He has never once transgressed since and is now fairly launched on a useful and

honest career But leaving aside the exceptions cases of the mentally or physically defective, who together make up who are breaking the criminal law versed by a very rapid river. One and their moral condition is entirely what your children or my

> What, then, are we doing to stop this criminal stream at its source What are we doing to save these

The first duty is, of course, with the parents. If all parents did their whole duty by their children, the crime problem would almost disappear. But the preparation for good

parenthood must begin in childhood, and again I ask, what are we doing for the children? The Children's Aid Societies of the Province are doing a great deal. As some of those ent may be unfamiliar with their work, let me explain briefly what it The Children's Aid Society endeavors to improve home conditions them in foster homes, preferably in the country. Thousands of children have in the past fifteen or twenty years been removed from evil surroundings throughout the province, and of those placed in foster homes, over 98 per cent. are said to have done well. The same is true of the Barnardo boys and of the children brought out to this country by the other Juvenile Emigration Societies. When a Barnardo boy does something wrong it is telegraphed all over the country and appears in the news-papers with startling headlines. But the hundreds and thousands of these children who do well nothing is ever said. Could there be a stronger proof of my assertion that it of virtue and honesty and truth. determines the moral character of friend and tactfully endeavours to children. Of these thousands of children taken by the Children's Aid So- In brief, he endeavours, if possible The than 2 per cent. turn out badly! hereditary history of these chil-dren could not well be worse and yet

But while the Children's Aid Societies are thus preventing many children from getting into the courts. they are, excepting in places like London where there is a modern individual, it has no direct effect in moulding his moral character. That juvenile court, doing little or nothing A towards helping children who have What is being done in the case of these?

the results could hardly be improved

on with the children of any class.

Commitment to an Industrial school has many serious disadvantages. The contaminating influence arising from the segregation of delinquents is very difficult to prevent. The The atmosphere is artificial. proper and natural place in which to children knows. I am of course aware that the very reverse is taught by a certain school of criminologists, best institution is but a poor substitute for a second or third rate home. Moreover, boys who go to an men speak of the "born criminal" and pretend to recognize him by certain "stigmata" or marks of School boy to be dismissed from his down. I have known an Industrial ceriant Signature crime. They will point to a man who has never committed any crime men said they "would not work with men said they "would not work with men said they "would not work with the said they are the said the a jail bird." While, therefore, some cases must go to the Industrial school don't send a boy there unless you never been placed in a position to do have made an honest and patient effort to deal with him otherwise.

The most effective method of deal

keystone of the arch of the modern juvenile court. The juvenile court, as it is now generally understood, is The Juvenile Court is far sake and for the sake of the state. necessarily a criminal, but he is Second, its recognition of the fact that delinquency is due to environment, and third, its abandonment of the punishments on children. A child of children on probation with the may be committed to the Industrial probation officer and in the great school but he is committed not for Low or abnormal mentality is of punishment but for training. The course hereditary. The children of criminal court asks what has this ly we come to a case and the proba to day. Probably nearly 5 per cent. of child offenders are more or less mentally defective, and there is at as a circumstance to be taken with present absolutely nowhere to send other circumstances as throwing light on the condition of the child. This is in such cases essential both for the protection of the children them. Judge Lindsay of Denver. A gang of and the Judge and the Chief of Police the procreation of new generations were having an argument as to what disposition should be made of the Finally the Judge said, "Chief, case. Finally the Judge said, "Chief, the difference between us is that you are thinking of seven valuable bicyc les while I am thinking of seven in

> court of the position of parent to the child. It has already been pointed out that the child is the product of its environment. When, therefore, a child is brought before the juvenile court, the first care of the court, is to endeavour to ascertain through the probation officer or otherwise, what in this particular case is the cause of the trouble. The probation officer's duty is to go and see the child as a friend, to win its confidence and get its story of what has taken place. He then goes to the home, to the school, to the place of employment and anywhere else where information can be got, in order to find out all there is ascertainable about the child and its past history. There should also, if at all possible, be a medical

valuable future citizens." Briefly

the fundamental idea of the court is

paternalism, the assumption by the

O D LOTS FOR PROMPT DISPOSAL

A. E. AMES & CO.

MONTREAL

TORONTO

examination to determine whether or not mental or physical exist. The necessity for all this is obvious. How can a wise decision come to with regard to the child unless the fullest information is at hand? Having ascertained what the cause of the trouble is the Judge is in a position to deal with the case and where improvement is impossible removes the children and places action taken will be the release of the child on probation in charge of the probation officer.

The probation officer should there after see the child frequently—at first, at least, it should be every day and endeavour to impress the stamp of his own personality on the child His idea is not so much reformation as formation—to form the character of that child, still in the formative period. I have likened a child to putty, gradually hardening and taking the marks of its surroundings. It is the work of the probation officer by gentle continued effort to efface the marks of evil surroundings or is environment and not heredity that He goes into the home as a remove or alter whatever is wrong. cieties from irreclaimable homes less to remove from the environment of the child that which was causing its downfall. In order to reform the child he must frequently reform first the whole family. If the family can-not be reformed the child is removed to a foster home. It must always be remembered that probation is not mere supervision or watch care, or rather it is much more than that. It is constructive work. It means character building and home improv-Unless the probation officer ing. can feel that he has by his influence made a lasting change for the better in the character of the child and left the home and the environment in general better than he found them, he cannot claim to have succeeded even though the probationer has not been returned to the court for a new offence. The probation officer should be sympathetic, tactful and resourceful, and should possess a large fund of optimism, balanced by good judgment. He should act through kindness, but wisdom is even more important. Without good wise judgment, kindness will be of It is just as in medicine. Unless the doctor knows what wrong he cannot cure. But while must be kindness it must never degenerate into weakness. There must be firmness. This is essential in dealing with children The parties must be made to feel that behind the officer there is the firm hand of the law. A few days in the detention home or shelter is ing with these children is probation. often useful in this regard. And Probation has been spoken of as the once it is plain that probation will

not succeed there should be a commitment to an Industrial school. The committee of the Society plays an important part in the carrying on of probation chiefly in the way of supervi-sion. Probation to be effective must be carefully and constantly supervised. If it should degenerate into a mere matter of routine it might almost as well be discontinued. It must b kept fresh and ardent and enthusiastic with every new case as with the first. Our committee in Ottawa meets once a week, hears reports on the cases, discusses them and endeav ors to assist the court and the probaidea of retributive justice. tion officer in deciding what action no to take. We then go over the cases majority of cases the report is that the child is doing well. But present-

necessary to send a little more than close touch with them we know just assistance. how they are doing.

Moreover, in spite of the great growth of the city, which has now reached about 100,000, the total number of children coming before the juvenile court has for the past few years been steadily decreasing. The experience in London appears to be about the same as it is in Ottawa.

But however excellent the work of the Juvenile Court it must be remembered that the children who get there have already progressed some way in evil, and that it is still better if possible to prevent their ever getting into court. There are many ways of doing this. Proper home training is of course the most important. The making of school work interesting and the prevention of truancy which is the beginning of delinquency. The enforcement of the laws against the attendance of children at picture shows and pool rooms and against the use of cigarettes by children, and next to proper home training, by far the most important of all is the pro viding of properplaygrounds, facilities properly supervised. The providing of playgrounds, universally results in a decrease in juvenile delinquency. Playgrounds are not mere matter of amusement. Play is a necessity of child nature and is essential to proper development moral and mental as well as physical. Supervision is necessary not only for keeping in order and teaching how to play, but particularly for wise character building. The work

Hooping-Tas Calculated Ribber Cough ROCHE'S Herbal Embrocation will also be found very efficacions in case of BRONCHITIS, LUMBAGO and RHEUMATISM.

In constant use for ever 120 years. Of all Chemics.

EDWARDS, 157, Queen Victoria States

of the play instructor is akin to that of the probation officer and renders the work of the latter unnecessary. The old Greeks recognized the necessity of physical culture to proper mental and moral development, but moderns had forgotten the lesson and are only just beginning to relearn it. Large cities like New York and Chicago are spending millions in tearing down blocks of buildings in order to provide space or playgrounds, and I have no doubt that the day is not far distant when no municipality will consider that it has done its obvious duty in this regard until it has provided play-ground facilities ample for the whole

juvenile population.

We have in our statute books ar excellent Juvenile Court Law known as the Dominion Juvenile Delinque ents Act. This act is, however, in force only where it has been put in force by proclamation, and it will be proclaimed only where the machinery necessary to its proper enforcement has been locally provided. It is now in force in Montreal, Toronto Ottawa, Winnipeg, Vancouver, Hali-fax and Charlottetown and is about to be put in force throughout the Province of Alberta. The act makes ample provision for the carrying on of the work along thoroughly modern Besides those relating to pro bation there are many excellent visions. Among them the following may be briefly referred to. An adult may be held criminally responsible for causing delinquency in a A fine for the offence of a child or compensation for damage done by it may be collected from its parent or guardian. The usual formalities of a trial such as arraignment, pleading, election, etc., none of

which a child understands, may be dispensed with. Confinement of a papers are forbidden to publish the names of delinquent children. Offences of adults in respect to children may be tried privately in the juvenile court. The term "criminal is no longer applied to a child. The juvenile court has exclusive jurisdic tion, so that trial by jury or in a public court is in all cases eliminated. Under the act there may be a separ ate judge or the magistrate may be

designated. Speaking generally and without any knowledge of local conditions, I would say that it is much better to have a separate judge. A light of our personal reasoning, but man who is dealing in the police indirectly, and on the testimony of court with adult criminals is apt thereby to be disqualified from dealing | The fundamental agnostic principles properly with children. He has the wrong point of view. Moreover it is ever, from recognizing Faith of this much better to emphasize the wide kind unattested by material facts, or distinction between the criminal court and the juvenile court by having separate judges. There are notathe heart" that there is a Great the heart" that there is a Great the heart" that there is a first that the ble exceptions to the rule that a police magistrate does not make a satisfactory juvenile court judge. The late Hon. T. M. Daly, of Winnipeg, occupied both positions and was one of the best juvenile court judges on the continent. But the experience is

strued to the end that its purpose Probation has been in operation in | may be carried out, to wit: That the Ottawa since 1906 and it has proved care and custody and discipline of a most successful. We have found it juvenile delinquent shall approximate as nearly as may be that which Judge Lindsay of Denver. A gang of boys had stolen a number of bicycles and while we have always on hand a that as fix as many as may be arents, and that as far as practicable every juvecertain number of troublesome cases, nile delinquent shall be treated, not the great majority of those who have as a criminal, but as a misdirected passed through the court have done and misguided child, and one needextremely well. And as we keep in ing aid, encouragement, help and

This act has not been proclaimed in London. It certainly should be. You already have everything necessary for its proper carrying out. In fact you are working now as you would be under the act, but your work would be facilitated by many of the previous which it contains. In conclusion let me urge that everyone here present who is not already doing so should contribute of his money, or better still of his time to this most important work Do not by neglecting it lay your selves open to the reproach conveyed

Gets right down and digs out the dirt. Try it on your Kitchen Sifter - Can Po

in the motto which was so conspicuous in the recent splendid Child Welfard Exhibition in Montreal. "The voice of the child cries out against you We send missionaries to distant lands. Here is missionary work at our very doors to which both duty and interest calls duty, for is no our first duty to our own people and interest, for the neglect of it means increased cost in the future of prosecuting, housing and feeding an ever increasing army of crim inals. There is one way and on way only of dealing adequately with the crime problem and that dealing sensibly with the children. Not only is this demanded on human itarian grounds; it is dictated by economy. A dollar spent in children will save many hundreds of dollars later on. The delinquent children of to-day are the adult criminals of to-morrow in the mak ing. It is wiser and less expensive to save the children now than to punish the criminals hereafter.

MODERNISM

A MUCH MISUNDERSTOOD TERM -WHAT IS REALLY IS

The doctrines of the Catholic Church and those of Modernistic Philosophy, as contrasted by Father Sydney P. Smith, S. J., in a contribution to the Catholic Truth publica tions, provides a fatal parallelism that of itself, tells the whole story of the Church's condemnation of the new-fangled tenets and assigns the reasons for her having done so. digest the Jesuit's summing up:

(1) In regard to the knowledge of God: According to the Catholic Church says Father Smith, human intellect is not under limita tions which oblige it to treat all that lies beyond the world of appearance as unknowable—the Kantian On the contrary it can, through the principle of casualty over-pass th order-line and attain to a knowl edge, not indeed exhaustive, but al solutely correct and certain as far as it goes, of many important truths re lating to the unseen, and, among them of the existence and attributes

(2) In regard to the claims of According to the Catholic Christ. Church, says the Jesuit, Jesus Christ came into the world claiming to be the Ambassador of God and the Son of God. In support of these claims, child in jail is prohibited. News- He appealed to the miracles He wrought and the prophecies He fulfilled; He taught us the code of doctrinal truths which we call the Christian Revelation. According to the Modernist, the historical Christ man of the choicest nature," but still a man-a flat con tradiction between the belief of the Catholic Church and the Modernist.

(3) In regard to the nature of Faith: According to the Catholic Church. Faith is the assent given to propositions the truth of which is certified to us not directly by the indirectly, and on the testimony of God, which we can absolutely trust. ever, from recognizing Faith of this at least quasi-scientific data. His Artificer. He only admits that the whole doctrinal code of the Catholic Church is of value in so far as it is 'symbolical," and in so far only, it

(4) In regard to the nature of Dogma? Here, again, the opposition is radical, says the Jesuit. Accordmony of Christ, and, proximately, the teaching of the Catholic Church which the Holy Spirit guards from error in her exercise of the teaching office. Her doctrines, called dogmas, are immutable. The Modernist, on the contrary, calls dogmas "religious formulas," which being symbolic in their application, are liable to "change," "evolution," 'reconstruction" and even " rejuction" with the fuller knowledge brought by time

and investigation.
(5) In regard to Tradition and Scripture: Tradition, according to the Church, is the faithful guardianship and transmission from generaation to generation of the doctrines revealed in the first instance by Christ. Scripture is the Word of God committed to writing by men who were under the dictation of the Holy Spirit. But for the Modernist who wants reconstruction of dogma) there must also be a corresponding reconstruction of the conception of Christ becomes merely the traditional founder of a great spiritual movement, whilst Scripture differs from tradition only in this, that it contains "those original experiences of an extraordinary kind which have happened in any religion." Of authority however there is none to be found according to the Modernist conception.

In regard to the nature of the Church. According to the Catholic Church, the Church had its origin in the commission given by Christ to St. Peter and his fellow Apostles to go and teach all nations with the promise that their successors should be divinely guaranteed in the fulfilof their trust. Hence the Authority claimed by the Church. According to the Modernist, however, the Church is "the product of the collective conscience, the society of individual consciences which depend on one first believer who is Christ.' Intermountain Catholic.

AUTOMOBILES, LIVERIES, GARAGE

BARRISTERS AND SOLICITORS

FRANK J. FOLEY BARRISTER-AT-LAW The Kent Building, Corner Yonge & Richmond Sta TORONTO

FINANCIAL

THE ONTARIO LOAN & DEBENTURE CO'T Capital paid up, \$1,750,000. Reserve \$1,450,000 Deposits received, Debentures issued Real Estain Loans made. John McClary, Pres.; A. M. Smart, Mgr

Take what is, trust what may be that's life's true lesson

Cure that Bunion DR. SCHOLL'S BUNION HIGHT

Music **Taught Free**

Home Instruction Special Offer to Our Readers

In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to our readers a complete course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing. In return they simply ask that you recommend their Institute to your friends after

you learn to play.
You may not know one note from another: yet, by their wonderfully simple and thorough method, you can soon learn to play. If you are an advanced player you will receive

special instruction.

The lessons are sent weekly. They are so simple and easy that they are recommended to any person or little child who can read English. Photographs and drawings make everything plain. Under the Institute's free tuition offer you will be asked to pay only a very small amount (averaging 14 cents a week) to cover postage and the necessary sheet

ousic. No one should overlook this won derful offer. Tell your friends about it—show this article to them.

The International Institute has suc cessfully taught others and can successfully teach you, even if you know absolutely nothing whatever about music. The lessons make everything clear.

Write to-day for the free booklet, which explains everything. It will convince you and cost you nothing. Address your letter or postal card to International Institute of Music, 98 Fifth Ave., Dept. 427M, New York

THIS MONEY-MAKING **BOOK IS FREE**

Tells of an Investment Safer and More Profitable Than Bank or Railroad Stock.

Endorsed by Leading Bankers Government Officials and the Catholic Hierarchy and Laity.

A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of the CATHOLIC RECORD who has \$20 or more to invest.

The book tells of a line of business

that has and is paying enormous dividends, and which is being supported by Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the as tonishing dividends paid stockholders It shows how Catholics may, for the Tradition and Scripture, and so first time, now become stockholders and receive their share of the profits of this great business. The stock of old established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends. This is not a get-rich-quick schemes

but a high-class, legitimate business enterprise, indorsed by leading banks and the Catholic hierarchy and laity. This is the opportunity of a life. time to make a safe and profitable investment, and worth the attention and investigation of every conservative investor.

If you would like to have a copy of this book, address Philip Harding, Dept. 614 S, Box 1301, Philadelphia

Pa.

Mr. Harding requests that no one write simply through idle curiosity and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

The Catholic Record

Price of Subscription -\$1.50 per annum United States & Europe - \$2.00. " " ditors-REV. JAMES T. FOLEY, B. A. THOS. COFFEY, LL. D.

Associate Editors-Rev. D. A. CASRY H. F. MACKINTOSH

ed and recommended by the Archbi b, Kingston, Ottawa and St. Boniface f London, Hamilton, Peterborough, rg, N. Y., and the clergy throughou Hagarty, W. J. Mihm, Mrs. W. E. Smith, biss ara Haniey and Miss O. Herringer are fully author-ted to receive ubscriptions and transact all other usines for the "ATBOLIC RECORD." Obstuary and marriage notices cannot be inserted except in the usual condensed form. Each insertion

ers changing residence will please give old

John, N. B., single copies may be purchased i. M. A. McGuire 249 Maine street LETTERS OF RECOMMENDATION Apostoltc Delegation Ottawa, June 13th, 1905.

Mr. Thomas Coffey
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
stroag Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by teachings and authority of the Church, at the same
time promoting the best interests of the country.
Following these lines it has done a great deal of
good for the welfare of religion and country, and it
will do more and more as its wholesome influence
reaches more Catholic homes. I therefore, eaneatly 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 Delegat

University of Ottawa. Ottawa. Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper the CATHOLIC RECORD, and congratulate you upon the manner in which it is published its matter and 1 fm are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Hessing you and wishing you success believe me to remain.

Tour stainfully in Jesus Christ.

D. FALCONIO Arch of Larissa, Apos. Deleg.

LONDON, SATURDAY, MARCH 29, 1913

UNITY THAT IS POSSIBLE

From all the discussion of Church Union there is a genuine desire on the part of a multitude of Christians that there may be less accentuation charity among the various denominations. Whether or not organic union be feasible or even desirable, there can be no question of the feasibility effort against the forces which threaten Christian belief, Christian morality and Christian ideals.

This of course postulates the suppression of malicious and mischievous appeals to racial and sectarian prejudice. While Protestants have now no marked differences amongst themselves, there are clergymen whose chief occupation is to inspire suspicion, distrust and enmity with regard to the Catholic Church. On the other hand, irritated by these continuous attacks, as unjust as they are un-Christian, Catholics are often human enough to feel resentment and in their resentment to forget that the mischief-makers misrepresent the majority of our Protest and fellow citizens.

We are much pleased to notice that almost every American Catholic exchange, referring to the recentanti-Catholic campaign of slander in that country, urges Catholics to recognize and remember the good-will, fairdealing and friendly relations of the majority of the Protestant population. Thus the Catholic press would allay the resentment and promote general good-will between Catholics and Protestants despite the provocation of the dealers in calumny, scandal and forgery.

In this connection we are struck with the marked contrast in the spirit of two episcopal documents recently issued in England.

The Catholic Archbishop of Liverpool in an introduction to the report of the Ecclesiastical Education Fund discusses the recent census of church attendance, the chief feature of which, in the words of a Protestant organ, is "the outstanding fact of the increase of the Catholic Church attendance amidst the decrease of the other denominations."

"Though our results, as far as we are concerned, afford no little consolation, still, when we consider the many shortcomings of the negligent section of our people, there is no

call for undue elation. On the other hand, we cannot contemplate the decadence amongst non-Catholic denominations without sincere regret, both for our own sakes and for the sake of the country to which we belong. If men cease to come under the influences of organized Christianity, after a time they cease to come under any religious influence whatever, and then gradually swell the ranks, first indifferent, and wards of the agnostic and the irre Nor can we look without disquiet upon the prospect of the gradual removal from the public life of the country of those Christian ideals which still find a home amongst the chief non-Catholic denominations, whatever their shortcomings may be, and which are still a religious power in the land. We

may deride the irretrievably illogical intrusion of the Non-conformist conscience, with its passive resist ence, into the education question but our countrymen can ill afford to lose its stern influence on the side of Christianity in questions of public policy.

This is the tone of the whole documept, wherin the facts disclosed by the census which attracted widespread attention and comment, are attributed by His Grace to the schools. Of the 80,000 Catholic children of school age, all except about 2,200 attend Catholic day schools To appreciate the Archbishop's refer ence to the Nonconformists, we must remember that he is urging the necessity of denominational schools of which the Nonconformists are the most formidable and uncompromising opponents. He argues for religion in the schools calmly, cogently, but always for his adversaries he has the courtesy of a Christian gentleman.

It is pleasing to note that he acknowledges the just and even kind tributes of non-Catholic speakers and writers to the success of the Catholic

body. The following passage from a Pastoral address to his people by the Anglican Bishop of Manchester strikes quite a different note:

"The past month has seen the Home Rule Bill carried through the House of Commons, and the Bill for the Disestablishment and Disendow ment of the Church of England in Wales advanced almost to comple tion. Nonconformists have assisted to pass the former, and Roman Catholics the latter of these two measures But for this alliance neither measure could have found its way to the House of Lords. Time was when the Non-conformists refused toleration from James II. because it was coupled with toleration for Roman Catholics. Then there were Protestants in Great Britain.'

The bitterness of party politics explains but does not excuse such language on the hustings. But never of differences and more Christian in the heat of party strife have we heard from the unscrupulous mob orator more concentrated venom than is contained in this deliberate pronouncement of and desirability of united Christian the Right Reverend Father in God. The good-will and co-operation of Protestants and Catholics of to day he contemns; the intolerance, out that tribute to the Romans was distrust and hate of a bygone age he commends.

"Then there were Protestants in Great Britain."

We need hardly add that the Bishop belongs to that minority to which we have already referred. He serves but to point a moral. The way to secure united Christian effort is not the way of the Bishop of Manchester.

ST. PATRICK AND " THE

The secular press of Canada celebrated St. Patrick's day by a chorus of praise to St. Patrick and appreciation of the steadfast loyalty of his spirimal children. Irishmen have their shortcomings but these were left in the background while the hearty ap- man. preciation of their characteristic virtues and qualities was genuine and generous.

One single jarring note was struck by the Toronto World. Its whole first page was given over to a hideous cartoon representing St. Patrick wearing the sacred/vestments of a Catholic Bishop, but in the attitude of a drunken maniac, brandishing his crozier as if it were a shillelah and driving the snakes from Ireland.

This may be meant to be humorous; but no circus ringmaster would allow a clown to act in such execrable taste as to flount coarse irreverence before a Christian people. We believe that the Toronto Sunday World has the distinction of being the only paper published in the Eng lish language that would give space to such savage ribaldry.

COMING BACK

We read in the press that on Palm Sunday in the Bond Street Congregational Church, Toronto, the platform in front of the pulpit was a mass of palms; and that the choirs in different churches sang appropriate hymns. This is one of the many evidences

of a return to Catholic practice. The cross is no longer a piece of wood held up to derision. It is venerated as the symbol of Redemption and surmounts the steeples of many Protestant churches.

Christmas Day is not now a manmade Sabbath, but a feast which all Christians observe.

Even Good Friday is no longer commemorated exclusively by Catho-

Lent, if not observed by Protestants, is at least treated with a respect not shown a generation ago to

this season of penance ordered by the Church.

Irish Catholic fidelity during generations of bitter contempt has won for St. Patrick's Day a popularity in the English-speaking world second only to Christmas Day. Indeed Ireland's patron saint and apostle has become so popular that we are in danger of losing him. In a half-serious way it is claimed that he was a Protestant of various denominations. From the bare service of the Puritan meeting-house our Protestant friends have travelled far. Even though they remain outside, they do well to learn from the ages of experience that are behind the symbolism and the observance of feast days in the Catholic Church.

THE LENTEN FAST

A St. John, N. B., subscriber asks us to notice a newspaper account of a sermon by a Baptist divine on Lent.

" Some people took the fasting of Moses and Christ for a period of forty days as a reason for the Lenten season being kept now, but he pointed out that the forty days of fasting only occurred once in the life of either of these, and was not carried out annually. Christ did suggest a period of fasting in communing with God, but the Scripture is absolutely silent in regard to Lent, and neithe Christ nor His disciples practiced

fasting in the Lenten season. It is of human not of divine origin, and is therefore not binding on

any true disciple of Christ." One wonders whether the reverend gentleman chose this subject for his sermon because he was concerned lest his Baptist brethren should in jure their health by too scrupulously mortifying their appetite during Lent, or whether in the fullness of his sympathy for Catholics he desires to share with them the benefits of his profound erudition.

If some one with as much-and as little-knowledge of his subject were to preach an equally illuminating (and for Baptist hearers equally practical and appropriate) sermon say on the tariff, it would run some thing like this

Some people took the answer of Christ with regard to paying tribute to Cæsar as a reason for imposing customs duties now, but he pointed different from the modern tariff in important particulars. It indeed suggest that a conmight quered province might be lawfully taxed; but the Scripture is absolutely silent in regard to the tariff and neither Christ nor His disciples paid tribute in exactly the same way as the modern tariff prescribes.

It is of human not of divine origin, and therefore not binding on any true subject of the king. Such treatment of the tariff would hardly be looked upon as solving the question; but such treatment of a matter of Catholic doctrine or practice is considered by some as a profound, scholarly and timely exposition, an effort worthy of a doctor of divinity.

Fasting and abstinence, in their nature identical, are the oldest form of self-denial imposed by God on

And the Lord God took man, and put him into the paradise of pleasure to dress it and to keep it.

And he commanded him saying of every tree of paradise thou shall "But of the tree of knowledge of

good and evil, thou shalt not eat.' Gen. II. 14-17.) That was a divine command.

people abstained entirely, and at all times, from certain kinds of food by divine command. Moses fasted. David fasted.

In the Old Law God's chose

days and forty nights. And He said after the Bridegroom was taken away His disciples should fast. Christ and His disciples did not fast in the Lenten season because

Our Lord Himself fasted for forty

Lent was not then instituted. No Catholic claims that there is divine command to keep Lent. No Catholic claims that the exemplary fast of Our Lord obliges him to fast in Lent. No Catholic pretends that Scripture designates the time to fast

or abstain ; the Church does that. There is no divine command to abstain from meat on Friday, and there is no divine command to keep Sunday holy. There is a divine command to keep holy the Sabbath day,

or Saturday.

Christ founded His Church on His apostles, giving to them and to their successors all power to make the laws that should govern it.

By virtue of that power the Church imposes the obligation of practising, on certain days and at certain seasons, that form of self-denial contained in fasting and abstin-

Fridays, Ember days, Lent and Advent are days and seasons of fast

and abstinence, not by divine command, not because designated in Scripture, but by the command of the Church, whose authority, as Scripture clearly shows, is from God.

Sunday is substituted for Saturday by the same authority. The reverend doctor who has found the Scripture absolutely silent with regard to Lent will also find the Scripture absolutely silent with regard to the substitution of the Christian Sunday for the Jewish Sabbath.

The sin of disobeying the Church with regard to fasting is precisely the same as that of disobeying the Church in the matter of sanctifying the Sunday instead of keeping holy the Sabbath Day.

JOHN REDMOND has good ground

for a libel suit against the Montreal

Witness for publishing what it

alleges is a portrait of the Irish leader. BLACK CHAPTER IN EDMON-

TON'S HISTORY "That the Protestants of Canada will vote right if given a square chance was made apparent here in the vote on the money by-laws." This despatch was sent from Edmonton to an ultra-Protestant paper in Toronto. The correspondent timed the despatch to be in harmony with that bigotry unashamed which s ever the note of the Toronto paper. There is here a glorification because the Protestants, by an overwhelming majority, at the behest of the Protestant ministers of Edmonton, refused to grant the Catholics an ap propriation for hospital purposes The ministers and their badly advised congregations should be ashamed of themselves. By a majority of over two thousand three hundred the misled Protestants of Edmonton de- the Catholic Church or not. clared they would not give a cent to aid Catholic charitable works, notwithstanding the fact that Protestants equally with Catholics will ever be received and tenderly nursed back to health by those gentle Sisters who have given up the world and all its alluring pleasures and attractions to labor in Christ's vineyard. But the flag to love but the stars and stripes city of Edmonton is not alone in the possessica of this un-Christianlike spirit. In the cities of Ontario like conditions prevail, fostered largely by some intolerant clergy of the sects and the Orange association. Municipal grants are freely given to public hospitals, but not a dollar to Catholic ones, although, as we have said, non-Catholics as well as Catholics are admitted for treatment and the poor are cared for with the same kindness

KNIGHTS OF COLUMBUS

to make payment.

The Minneapolis Tribune of March 10th contains a report of a lecture on the Knights of Columbus delivered in that city on the previous evening. It spirit of their countrymen. They do is well worthy the consideration of all Catholics and indeed as well our have any monopoly of American all Catholics and indeed as well our separated brethren. The so-called Knights of Columbus oath is also religious beliefs are just as good and dealt with. Justice will not be done until those who have circulated this villainous falsehood are put upon bread and water diet. There are ferred claim to position and honor in men in Canada too who have circulate our American life, because of the ed this execrable document. So far action has been taken against them only in Newfoundland. The Knights in that Province, however, have been satisfied with an abject apology from those who circulated the vicious and publications that try to foment dis ridiculous oath. Father Cleary also makes eloquent reference to the patriotism and love of country of the American Knights. It must be taken for granted, however, that in all other countries in which the society is established its members are equally loyal to their institutions and their governments. Canadian Knights have the same love of country and their flag as have their brother-Knights who live under the Stars and Stripes. Father Cleary said:

"The fraternal organization, known as the Knights of Columbus, is a mutual insurance and social fraternity of our Catholic men, organized for the purpose of promoting brotherly love, and providing fraternal insurance among Catholic citizens of this The Knights of Columbus country. is the largest and most influential body of Catholic gentlemen in this country to day.

The membership at this time in the United States numbers about 250,000. The constitution of the society provides that all applications shall be scrutinized carefully, and that no one shall be admitted to membership unless he can satisfy the order of his good character, and be acceptable to the members of the particular council to which he applies for admission into the order.

The order recognizes no race nor national distinctions. There is no

dollar mark required for membership. saloonkeepers and liquor dealers are ineligible by the provisions of the constitution of the order, because of the 'dangerous and unbecoming business' in which they are engaged. There is no obligation binding upon any Catholic to join the Knights of thousands of excellent Catholics in this country who have never applied for membership in the order, and who never will apply. A man can be a most exemplary Catholic, in the very best standing in the church, just as good a Catholic as any Knight of Columbus, and never think of applying for admission to the ranks of the order. The membership, however, is composed of high-class gentlemen, as can feel confident that when he meets a fellow Knight, he meets a gentle man, with whom he need not hesitate

TREND OF THE ORGANIZATION

to associate.

"The whole trend of the organiza tion is in the direction of whatever is courteous, knightly, generous and kind towards all men. Should a Knight of Columbus need friends when far from home, be in sickness or distress of any kind, he will re ceive most careful consideration, and brotherly attention from the Knights of Columbus. Many of the most prominent and influential citizens in every part of this country are mem-bers of this splendid society of

American Catholics "The organization is interested in every activity that is directed for the betterment of mankind. In many cities of this country, the of Columbus maintain special officers, both men and women the juvenile courts to attend to the needs of wayward or linquent children. The Knights of Columbus have contributed \$500, 000, as an endowment fund, to the Catholic University at Washington. They maintain club houses and gymnasiums in most of our cities, for the be found always and everywhere the friends and promoters of every good work, regardless of whether that work is under the auspices of

The American flag will never have more devoted and loyal defenders than the Knights of Columbus. No other flag can claim and no other flag will ever receive their faithful . The Knights of Colum ate devotion. The vast majority among them have been born or American soil, and never knew any Totals 7,206,643 2,833,041 of America. Our country has no more loyal citizens than are found among those Knights of Columbus who may have been born in foreign lands. Unlike some residents in this country, who are here to enjoy all the advantages of American free dom, but who are unwilling to as sume the duties and responsibilities of American citizenship, all Knights of Columbus are American citizens to no man in their honest respect for the rights of others, and in their sincere desire to live on the most friend and solicitude as those who are able ly terms with their fellow-citizens, who may profess a different religion

The Knights of Columbus yield Knight of Columbus understands very well that the moment he fails to respect the rights of his neighbor, he forfeits respect for his own rights. The Knights of Columbus appreciate most highly the generous and noble natriotism. They concede most cheerfully that their neighbors of other loyal citizens as they are, but they are prepared to prove that they are They will not concede that any American citizen has a prereligion that he may profess, or because of the race from which he may

claim descent.

"THE MENACE" "The noble profession of journalism is degraded by vulgar and vile cord and foster suspicion and strife among people who wish to live on friendly terms with their neighbors No decent and intelligent Ameri can, no matter what his religious belief, will indorse such publications or believe in their vicious calum-

"The spirit of fair play is too strong in the American heart to favor the base methods of cowardly defamers of their fellow citizens We have abundant proof of this fact in the results of the late mentioned political campaign. At no time since the close of our Civil war, were such persistent and outrageous attacks made upon candidates for office, who were suspected of being Catholics, or even having Catholic wives, or near relatives who were Catholics. At no time in the history of our country were so many aspin ants for public office who were Cath

olics, elected to office.

"Among the vilest of this class of cowardly publications, The Menace holds first place of dishonor. It is not important for us to know who may be the publishers of this vile Whoever they may be, they must have a keen sense of grim humor, for they have named well their literary offspring. It is a real menace, as far as its dastardly influence may extend, to all that is best in our American life. Insinuations and bold assertions, too in decent for quotation, abound in the columns of this degraded publica-

THE PURPORTED OATH "The Menace gloats over a disgust ing rhapsody that is inserted in bold type in its columns, and that is of fered to the public as the oath taken rule the Knights of Columbus have ignored this vile product of some dis ordered imagination. They will not believe that any intelligent person can imagine that any sane human being would be guilty of taking such an oath. As a matter of fact, the Knights of Columbus take no oath of any kind. Such a thing as a 'Knight of Columbus' oath is unknown out side the columns of publications like

The Menace.
"The only 'designs' the Knights of Columbus have on this country is the design of making our Catholic men of America better and more loyal Americans. The only ambition of the representative of the Pope at Washington, the apostolic delegate, is the spiritual welfare of the Catholic people of this country. Should Pope, or his representative, so the far forget the proprieties as to at-tempt to interfere in the political affairs of this country, the first to resent such interference would be the Catholic people and the Knights of Columbus. There will be no religious war in this country. The cow ardly defamers of their fellow citi zens in the columns of The Menace have not the manliness to fight. The Knights of Columbus will defend their country against strife."

PERCENTAGE OF CATHOLICS BY PROVINCES

A correspondent has sent us the following figures giving the percentage of Catholics in each of the Provinces of Canada, and in the ter ritories and the Yukon as returned in the census of 1911. Our readers may find the figures interesting and should preserve them for future reference. The figures are not worked

Province	Total Pop.	No. of Cath.	of Cath.
Ont	2.528,274	484,997	19.2
Que	2,003,232	1,724,683	86.3
N. S	492,338	144,991	29.4
N. B	. 351,889	144,889	41.2
P. E. I	. 93,728	41,994	44.8
Man	. 455,614	73,994	16.2
Sask	492,432	90,092	18.3
Alta	. 374,663	62,193	16.6
B. C	. 392,480	58,397	14.9
N. W. T	18,481	4,962	26.8
Yukon	. 8,512	1849	21.7
		+	The state of

Quebec has the largest percentage of Catholics. After Quebec, come in order Prince Edward Island, then the harbinger of better Brunswick, and then Nova Scotia. The percentage for all Canada is 39.31

STRIFE BREEDERS A Windsor correspondent sent us

some papers containing the reports of the Orange Grand Lodge in session there not long ago. We gave attention to the proceedings, and after reading them carefully the own. Every right minded thought came to our mind that it was a pitiable thing to note that so many men, wishing to hold high feeling to my political opponents of place amongst their fellows, should the past. So far from be assembled in solemn conclave to give exhibition of unreasoning bigotry and intolerance against their Catholic fellow citizens. Orangeism bitter history; what is responsible is a decided menace to that peace for that has been the past history of amongst all classes in our new country. Here we have loyalty to the King and the constitutionloyalty, we may say, unadulterated. We have a glorious country, unbounded freedom of action and a firm foundation for hope of a magnificent future. But this miserable faction steps in to breed discord between neighbor and neighbor. It is nothing more nor less than a conspiracy to attain office by endeavoring to control a portion of the electorate on the pretence that there is something which they are pleased to call Romish aggression." The great bulk of the most prominent Protestants of the province frown upon the unlovely thing. They are ashamed of it. The recruits come from that other section of our neighbors who are ill-informed as to what the Catholic Church really is and who are duped into the belief that in some manner the Pope has designs upon our civil and religious liberty. In this age of boasted enlightenment could there be anything more ridiculous? Silent contempt is the proper attitude of broad toleration to those attitude to observe in regard to who differ from us either in creed these misguided people. But the bulk of it should be dealt out to the past grand masters, the present grand masters, the prospective grand masters and all the other magnates who, with very few exceptions, manipulate the society for their own personal profit. These people call the Orange association non-political needed, that the same spirit of tolerwhilst it is intensely political. It ation that has ever distinguished the

noxious cult. Their sole and only aim is to obtain a place at the Party lunch counter. The time will come and we hope soon, when our Protestant fellow citizens will frown upon this child of the men who play the game of low politics. If our civil and religious liberties were in danger tomorrow-an impossible conceptionthe members of this politico-religious organization would not be in the front rank of those who are eager to fight for its preservation. They would be engaged in a mad race for Ottawa looking for government contracts.

HOISTING THE FLAG

On the occasion of the meeting of the Orange Grand Lodge in Windsor a telegram was received from the Hon. Samuel Hughes, Minister of Militia, giving orders that the British flag was to be kept flying over the armories while the Orangemen were in session. We are not surprised at this. The hon, gentleman is prone to do and say very unwise things periodically. The Minister of Militia and his followers use the old flag as a vote getter. So long as they can make profitable use of it they are loyal to it, but let it stand in the way of their own interests, as in the case of Home Rule for Ireland, they will treat it as a shredded wheat biscuit machine deals with the wheat. Were there no lucrative offices opening up occasionally, the leaders in Orangedom would give the flag but little thought.

IRISH PROTESTANTS UNDER HOME RULE

In pleasing contrast to the narrow sectarian utterances of the Orange opponents of Home Rule for Ireland are the public pronouncements of the Irish leaders. Speaking recently at Dublin Mr. Redmond took occasion to refer to the natural anxiety that some of the Protestants might feel regarding their position under an Irish government.

"An Irishman for me does not mean a Catholic or a descendant of the old Celt. An Irishman means for me a man born and bred in this land and who is willing to work for her freedom and welfare; and I look forward, therefore, to Home Rule as amongst the population of this coun try, and, believe me, the greatest guarantee we have of the future suc cessful working of Home Rule will be the blending of all shades and of all creeds and of all races of the Irish people into one one thought above all else will be the welfare, prosperity, and liberty of their country. That is the spirit in which I have fought all through these bitter years. I have had to fight bitterly against our political opponents as they fought bitterly against me, but now at the end of all I declare on my honor I do not entertain one single trace of bitterness of willing to put them in the forefront of the government of Ireland. I know their great qualities. I know they are not really responsible for their their abilities, their grit, and their commercial aptitude, and I say they will be the very salt of the govern ment of Ireland of the Irish nation in the near future when once make up their minds and join hands with their Catholic Nationalist

fellow-countrymen." Speaking at Waterford a few days later he had the same message of forgiveness for the past and of hope for the future :

"There are many hundreds of thousands, aye millions, of our people in Ireland who look with longing eagerness and confident belief to the coming of a near day when their cursed religious dissensions and distinctions would be blotted out, and when men of every class and of every race and of every creed in Ireland would be content to join hands and work together as brother Irish. men for the benefit and welfare of their own country.

In an eloquent peroration to his speech at the Dublin Mansion House he spoke in the same broad spirit of toleration :

"We are winning and we can afford to be generous. Let us exhibit durthese months of waiting an ing or politics. Let us remember we are all brothers in this land, and that there is no Orangeman so bitter that we would not prefer to have him governing Ireland than the best Englishman that ever lived."

What an insight these utterances give us of the man and the movement? What a proof, if proof were lives, moves and has its being in the struggle of Catholic Ireland for indepolitical atmosphere. And even one pendence still holds sway? There with defective vision can see the have been bitter chapters in her selfish striving for place and power history. In her struggle for existon the part of the managers of the ence it has almost always happened

sides against her. They were in Ireland but not of Ireland. They bore themselves as a foreign garrison battling against the peoples' hopes and aspirations. But now that the fight is over, and that the light of victory is shining upon her banners Ireland wants to take them to her heart. She wishes to bury fathoms deep the memories of the past. She has no word of bitterness, no shadow of reproach. Too long have they been alien to her. Too long have they been strangers within the gates. But now that the night of her sorrow is past she would give them a place, even the first place, at her hearth. No people under heaven are so ready to forgive and forget as the Irish. No nation has such powers of assimilation. Un natural barriers have prevented it in the past, but the coming of Home Rule will bridge the gulf of centuries, and one in name and in devotion to of the "Reformers." Within the their motherland will be all the children of Ireland.

NOTES AND COMMENTS

In this age of reprints and adapta tions, a correspondent of the Tablet expresses wonder that no Catholic publisher in England or the United States has thought of bringing out a cheap edition of Bishop Challoner's great work "Memoirs of Missionary Priests," first published by the venerable author in 1741, as a supplement, he modestly tells us, to English history. How often it has been republished, we are not at the moment able to say, but with the exception of Mr. Jack's sumptuous Edinburgh edition of 1877, we believe we are correct in saying that no other has issued from the press within the last fifty years. And the Edinburgh edition, being a large quarto finely illustrated, it follows that this classic Catholic history of the persecutions and martyrdoms under Henry VIII. and Elizabeth, remains to all intents and purposes a sealed book to the rank and file of Catholic readers.

THIS IS all the more remarkable, since Bishop Challoner's work is the best of all antidotes to that much circulated and (among Protestants) extremely popular fiction, Foxe's we have always believed. Upon such called it. It has been well said that affected narrative of Challoner could of that vicious and absurd compilation, almost every Protestant child knows something of the executions for heresy and sedition in the reign of Mary Tudor, whom they have been very falsely and cruelly taught to stigmatize as the "Bloody' Queen. That book also is perhaps largely responsible for the bitter and unrelenting character of the tradition as regards Catholics, which, despite the uncovering and publication of State papers and other authentic documents, still holds sway over the purposes of notoriety-seeking persons, or to stimulate the waning inas "French evangelization," or the perversion of "the neglected contin-

THE GENERAL title of Bishop Challoner's work : " Memoirs of Missionary Priests," by which it is generally known, though sufficiently definite in England at the time it was first published, scarcely now conveys an adequate idea of its contents to the widely-scattered races which speak as a standard of Presbyterian doctrine the English tongue. The sub-title (" And other Catholics of both sexes that have suffered death in England on religious accounts from the year 1577 to 1684") supplies the deficiency, but is too lengthy for ordinary colloquial use, and hence is generally left in the background. Its publication, however, may be said to have made the first breach in the hitherto impregnable wall of English Protestant tradition. To several generations reared on Foxe's "Book of Martyrs' and carefully shielded from any suspicion of another side to the story, be anything but an object of distrust and aversion. To such Henry VIII. was the great emancipator, and his daughter Elizabeth, "Good Queen Bess" and all that the name implied. Under this spell, says one of Challoner's editors, "many an Englishman grew up in total ignorance of the fact that under the government of Elizabeth, with the active cothere were put to a most barbarous

twenty-four Catholic priests, and as many as fifty-seven laymen and women.

IT WAS A great achievement then

on Bishop Challoner's part to have turned the minds of the more scholarly and open-minded of his countrymen to the reverse of the picture. Himself born a Protestant and enter ing the Catholic Church in his early manhood, he had full knowledge of the density of the ignorance which pre vailed in England as to the facts of the great apostasy. To undeceive them, therefore, and to bring into full view the fearful character of the persecution which, be cause of their adherence to the ancient Faith, harried the Catholic remnant of England for two hundred years, he early set himself to assemble the acts of the martyrs, and to uncover the motives scope of two portly volumes he in due time gave to the world the result of his researches, and while even yet, after a hundred and seventy two years, the old false tradition still holds to some extent with the illiter ate and the interested, England and the world have come gradually to realize how grossly they had been deceived. Historians like Lingard and John Richard Green advanced the process still further, and while giving prominence to the cruelty of the persecution have at the same time shown the great part it played in the ecclesiastical policy of Elizabeth.

hackneyed phrase, we may well speak of a new and cheap edition of Challoner's "Missionary Priests" as a long felt want in English literature. As the Tablet's correspondent writes, there are cheap editions of Butler's "Lives of the Saints"-why not of Challoner? A book like that would effect far more than a whole shelf of controversial works, and if sold sideby-side with Foxe's "Martyrs" would go far to counteract the evil influence of the latter. That there are multitudes both in Engand in Canada, land who care for the truth and bear towards the facts of history a receptive mind "Lying Book of Martyrs," as Cobbett the transparently honest and unmainly through the instrumentality not fail of its due effect, and with the recent researches of Dom Gasquet and Professor Gairdner to bear it company, the field of usefulness which lies before it may be said to be practically limitless. Challoner, Lingard, Green, the two Maitlands, Lecky, Gasquet and Gairdner !- any Catholic fairly familiar with these eight writers may present an impregnable front to assailants of his religion on historical grounds.

As was to be expected the kindly and dignified protest of Archbishop average Protestant mind-a tradi McNeil against Rev. Dr. Hanson's tion that every now and again is distortions of Catholic doctrine in the brought into play to serve the vile Presbyterian has called forth a rejoinder from that gentleman. And, as was to be further expected, said terest in such chimerical schemes rejoinder is couched in terms made familiar by four centuries of just such rancorous and ignorant assaults upon the citadel of Christ. Dr. Hanson's letter, so far as its spirit and matter is concerned, might have been written by any one of those Calvinistic theologians who, during the regnancy of the Westminster Confession of Faith, were held to typify the narrowness and impenetrability of the sect. The supremacy of the Confession of Faith has long since gone by the boards that the narrowness and obstinacy associated with it remains, there could be no better proof than Dr. Hanson's letter.

WE HAVE no intention of contro verting Dr. Hanson's peculiar notions of grace, or his still more peculiar misconceptions of Catholic doctrine. Any Catholic child well-instructed in Butler's catechism could set him right, were it not for that hopeless inaccessibility to the light historically characteristic of his school, and which his own so-called reply hopelessly the Catholic Church could scarcely betrays. It may be better to remind him that his quarrel is not with the Archbishop, but with the Archbishop's Lord, and that ere he can claim any serious consideration at the hands of Catholics, he must first square his peculiar notions of the Mass with the words of Christ in the gospels, or his doctrine of justification by faith alone with the epistles. of St. Paul and St. James. The root operation of the Anglican Bishops, of the controversy-if there could be said to be any controversy-lies there.

come it, even to the extent, on Luther's own confession, of adding to the epistles of St. Paul, and of expunging that of St. James from the Bible altogether. "The latter," he said, "was an epistle of straw," and not worthy to be compared with that of the other apostles:" why - because it did not fit in with the doctrines which, on his own show ing, he got from the evil one.

LET US GLANCE for a moment at the awful extremes to which Luther's doctrine of justification led many of his disciples. The plea that man was justified without the works of the law (that is of the Jewish law) was soon twisted into meaning that good works had no bearing upon the life of a Christian. This indeed was a necessity as regards Luther himself, for, as close students of his life know, his morals were out of gear with Christian precept. It is not surprising, therefore, to find him writing to Melancthon: "Sin, and sin boldly; but let your faith be greater than your sin," nor to find the same degrading idea coming to the surface in the writings of those who, coming after him, modelled their teachings on his. Thus, one Eaton, who wrote a book entitled "Honeycomb of Justification," says : Believers ought not to mourn for sin, because it was pardoned before it was committed." Another Richard Hill, friend and co-laborer of Phineas Fletcher, who, inthecentury following Luther, enjoyed considerable distinction as a theologian among English Calvinists, wrote IF WE may be pardoned, then, a "God sees no sin in believers, what ever sin they commit. My sin might displease God, my person is always acceptable to him, though I should outsin Manasseh."

> WE ARE FAR from insinuating that this, or anything like it, answers to the belief of Dr. Hanson or of any considerable body of latter-day Calvinists. But, unquestionably, it shows how easily the degenerate heart of man can drift into all sorts of excesses when divorced from the centre and seat of authoritative Christian teaching. If any fact stands out pre-eminently in the history of the Reformation, it is this, The lives of the first Reformers will not bear the light of day. There is not one of them whose skirts are clean, and they all pleaded justification by faith alone. Good works had with them no part in the Christian economy. Their followers to this day, while putting the works of the Reformers behind them, cling obstinately to the doctrinal errors which they espoused. Dr. Hanson's letter to the Presbyterian, while showing conclusively that he has not the first understanding of the Catholic Faith, shows also, no less conclusively, that emancipation from the ethical max ims of the Reformers has not in his case carried with it any appreciable degree of doctrinal enlightenment.

BISHOP FALLON AT THE CAPITAL

LECTURE ON ST. PATRICK'S NIGHT

Ottawa Citizen, March 18

I am an Irish Catholic, but not an Irish Nationalist if it would inter fere with the faith that makes free. Rather persecution and the sword than that Ireland should lose its religion in a wave of material prosperity, for who would be so base as to barter for a whole cycle of tem-

poral success the glory of faith Imagine these words uttered deep toned, by a commanding figure six feet and some inches in height, robed in the black and purple of a dignitary of the Catholic Church, a figure marked by that air of authority which comes only with the exercise of spiritual dominion over a diocese of souls. Imagine them emphasized by a leveled index finger at the end of a powerful arm and you have them as they were spoken by Bishop M. F. Fallon, of London, during the course of his address on Ireland's crowning glory, her faith, at the St. Patrick's oncert held by the Ancient Order of Hibernians? in the Russell Theatre

last night. It was not the address which might have been expected with Home Rule in the near folds of the future, but then conventionality is the last thing to be expected from a man of Bishop Fallon's type. A review of her past history, a deprecation of her lack of material progress, and an exposition of her political hopes might have

been looked for conceivably. Not from Bishop Fallon, however. locomotion? den of his address was rather of spiritual persistence; that steady, changeless clinging to the aspirations of the soul which, he claimed, had and shameful death for conscience' The first "Reformers" realized this, lost it with the coming of too much of the Church; twelve thousand

that the Protestant minority took sake at least one hundred and and made strenuous efforts to over | prosperity, he was fain for persecution and the sword once more. Incidentally he championed the identity Patrick as a Catholic St. and in this connection had things to say of a Toronto assertion to the

contrary. After referring to his presence as in one sense a homecoming, since h doubted not many of his former parishioners of St. Joseph's were num bered among the audience which he had come to address, the Bishop went on to speak of Ireland, that little speck of land on the broad bosom of the Atlantic, in area, only about an eighth of that of Ontario alone; with a population not much more than four, millions. It had never been great enough to elevate Ireland to the position of a populous nation, but she was one with a his tory unsurpassed. It was a proud st that from this speck of land had gone to the ends of the earth a people noted for their spirituality and renowned for the enduring qual ty of their faith. "That," said the Bishop, " is the only message I pro-claim or have ever proclaimed; that the spiritual glory of Ireland is the center of all its achievement.

Fifteen hundred years ago the people of this land had been entirely pagan, although already endowed much of the spiritual temper which is the possession of the Gael. To them a messenger had come, and in one short lifetime had made them a nation of Christians. There was not a page in the annals of the Cath-olic Church or the history of the world which recorded a similar

event. The right reverend speaker then went on to speak of the universality of St. Patrick's Day, To-night in Dublin, Limerick and Cork, and possibly in a limited degree-insofar as recent events will permit-in Bel fast," he said, "in London, Liverpool, Melbourne, Sydney, Wellington. Chicago, New York, San Francisco Johannesburg and Capetown, in Mon treal, Winnipeg and Vancouver, everywhere the indestructible soul of the Irish people is proclaiming the glorious history of their apostle."

While some might laud their ora torical powers or speak of their flights of poesy, while others might praise the fighting powers of the Kellys and the Burkes, would stand out: that the Irish race was the only one which has pre served for fifteen hundred years the untarnished faith brought to them by the original apostle. "There is no blot on the escutcheon of the Irish people in the matter of faith. This may be a difficult matter to tell the world to-day, for this is not the age of faith; it is far from being a period where belief arises easily and takes possession of man's mind and soul But Ireland has had only one mes-sage, and that, "What does it profit a man if he gam soul?" It is not a lose his own soul?" The sons of man if he gain the whole world and Erin had, however, never failed to heed it and be true to the doctrine of Patrick, that material bulk is not the measure of greatness: that the laborer toiling in the trench is of more value than all the examples of art and architecture in the whole world.

vomit forth grimy people at the end of the day. The world had called to Ireland, and its cry had been progress. But she had answered, What then is your same rich and influential progress but locomotion. Your mental activity? It is another name for with which you have tempted me You don't mean intellectual light : you mean lighting systems.

and

"all your railroads, your fleets

your smoky factories which

Catholic at all, said the bishop, and in this connection he produced and read from a clipping from a Toronto paper relative to a speech delivered by one James Hart before the Imperial British Israel Association in St. James' Parish House. "A strange combination," commented the reverend speaker. According to the press report the lecturer had exposed the fallacy that St. Patrick was a Catholic, pointing out that while a Patrick had gone to Ireland to teach the doctrines of Catholicism his mission had

You'd never suspect that if you didn't read it in a Toronto paper,' said Bishop Fallon. The clipping further set forth how the real St. Patrick had been a Chaldean, and had as a matter of fact been at one end of the scale of which King William at the Battle of the Boyne had been at the other.
"Well, we who are gathered here

will continue to live in the belief that St. Patrick was a Catholic, and came to Ireland with a message from the Pope of Rome," continued the head of London diocese. Catholicism in Ireland had always been Roman, and Irishmen had always been devoted children of the See of Peter. He dealt with the years of Irish history after the coming of St. Patrick. The nideous pillages of Cromwell and Elizabeth and the punishments of penal times had broken all but the spirit of faith. Many had seen their children sink in famine by the way side who, if they gave up their relig ion, could have walked with them in the paths of plenty. And this strong apostolic spirit had not vanished. Material evidences of it were to be "Material progress? What is it but on the shores of South Africa, while in America it had formed the foundation for a church, and such a church! said the Bishop. soul which, he claimed, had the center of all Ireland's a priest could be found, to day there achievement. Rather than that Ireland should lose it, as so many have under the direction of three princes

priests and fifteen millions of Catho-CROSS

"It is the only perfect thing which remains to the Irish race. I know that we are standing in the shadow of great events. The world says that ome of the aspirations of the Irish race are to be realized. I am an Iris Catholic, but not an Irish Nationalist if it would interfere with the faith Rather perse that makes me free." Rather perse should happen, for who would be so base as to barter for a whole cycle of temporal prosperity the glory of

faith Ireland asked of other nations only that it be not entangled in their af fairs; that its valleys be not blacken ed with smoke of factories or it fields soiled with slums of cities. Shs asked only that she might con tinue to walk in the path of faith Many a page of Christianity which had been written in gold and in blood was now blank with the void of infi England had failed to cling to the truth : Germany had faller and Italy Spain, France away — Spain, France and Italy. What defence can any Catholic tongue So far as clinging to find for them? the truth of Catholicity is concerned there is but one nation which has been unfaltering, ever true, and I that her shores may sink in pray the pathless depths of the sea, ere her sons shall barter the faith which has made them free.'

A NOBLE WOMAN

The Sisters of the Hotel-Dieu Montreal, are about to send to His Holiness Pope Pius X. a beautiful portrait of Jeanne Mance, the foundress of the hospital, along with richly bound copy of her life story.

The portrait of this noble woman

framed in a manner emblematic of the country of her adoption, is well worthy of a resting place amount the works of art in the Vatican. En graved on the richly wrought frame is the following inscription:

JEANNE MANCE

"Fondatrice de l'Hopital de l'Hotel Dieu de Ville-Marie, 1642. Cette heroique française, conseillere de Chomedy de Maisonneuve, et Sauveur de la colonie naissante, fut la pre miere femme qui mit le pied en l'Ilde Montreal, Canada.

The life and work of this great woman are not well enough known to the average Canadian, and more particularly to the citizens of Mon treal, a city which is indeed much in

debted to her.

At the age of thirty six she landed on the island of Montreal with Maisonneuve's party, and on the 18th of May, 1842, the day after ber landing, she decorated the rudely constructed altar where the pries who accompanied the colony offered up for the first time on this island the sacrifice of the Mass for the success of the work and the greater

glory of God. In the same year she began caring for the sick, and two years later she built on the present St. Paul Street the first hospital, probably, in North America, It was built with funds received from Madame de Bullion, a rich friend of our heroine, living in France. In this building, which cost 6.000 francs, she ministered practical y unaided, to the sick and dying. In 1650, while visiting France, she re same rich and influential friend, to be used for the on her return that Maisonneuve was The apple of intellectual light in urgent need of funds for the colony, she generously gave him the money and saved the people from

starvation and death. In 1659 she brought over from Recently it had been said that even St. Patrick himself wasn't a France three hospital Sisters of St. Joseph to aid her in the growing work. In 1673, after a lifetime of fruitful endeavor, she died and was buried in the Church of the Hotel-

Dieu. In 1695 the hospital was burned. It was rebuilt and continued doing its great work in the service of humanity on its original site until 1861, when the present Hotel Dieu Hospital was erected, larger and more foot of old historic Mount Royal.

In 1909, two hundred and fifty years after the arrival of the three hospital Sisters, a splendid monu ment in bronze, on a granite pedestal was erected in front of the hospital depicting Jeanne Mance's care for

France has produced many heroic women; two that are well known bore the name of Jeanne; the first Jeanne rescued her country from a foreign foe and cheerfully gave her life when her work was accomplished. She will be remembered as long as the recital of deeds of bravery and valor have the power to quicken the heart throbs of the best of every

The second Jeanne less widely known, gave her life in doing good for the new colony of France. As the first white woman who came to Mon-treal, as the careful adviser and helper of Maisonneuve in his coloniz-ing work, as the faithful attendant of the sick and dying; as the founder of the first hospital in Canada; as the beginner of a work which is still doing excellent service, Jeanne Mance is worthy of some of the praise and attention which has been given to the other great Jeanne.

Her work is still going on, and will last as long as the Church which in spired them both to do heroic deeds asts-until the end of time.-Montreal Tribune.

At the foundation of good manner there are always three things-selfsacrifice, self-control, self-respect.

THE PIONEERS OF THE letter that St. Paul addressed to the

REVIEW BY REV. CANON KER St. Catharines Evening Journal, March 15

The Very Reverend Dean Harris

has obtained such a conspicuous place in the republic of letters that his name, appended to any work, is a sufficient guarantee of its excellence. His literary labors have been crowned by the production of a number of high class works displaying careful research in paths not often trodden by modern historians. He is unrivalled in his acquaintance with Indian tribal lore, which he weaves into story and narrative with an ease and grace of language peculiarly his own. His "Catholic Church in the Niagara Peninsula " is in itself a work upon which any scholar might safely stake his literary reputation, and his Church, so plentiful in first class writers in all countries and languages may well feel proud that Canada has produced a writer not inferior to the best of them, and in versatality of scyle, it is fairly open to question, i he has an equal even among the best There is hardly a page in any of his numerous works that does not bear testimony to his zeal and love for the Church of which he is so distin-

guished a priest. RECOUNTS STIRRING INCIDENTS

His latest work, published by Mc Clelland & Goodchild, of Toronto, is appropriately named "Pioneers of the Cross in Canada." and it is difficult to imagine any subject in which Dr Harris would feel more at home than in recounting the incidents connected with the most brilliant and self-sacri ficing missionary labors in the cause of Christ since the days of the Apos tles. Protestant, as well as Catholic writers, bear unstinted testimony to the zeal and extraordinary suffering amid unparalleled scenes of Indian cruelty and superstition of those who bore aloft the standard of the Cross even with bleeding hands and muti lated bodies, and Dr. Harris justly observes that the history of the missions organized by the Catholic Church for the conversion of the heathen and the savage, is one of the most tragic and fascinating narraives ever penned by the hand of man It is really a wonderful chapter in early Canadian history as we watch sanguinary raids between the Iroquois and blood-thirsty rivals, the Hurons, until at last, in a perfect deluge of blood, the Iroquois practically wiped out their most fornidable rivals, the Hurons. our own doors, so to speak, on both sides of the Niagara River, lived the Attewandrous, or Neutra's. It has been justly observed that when the Iroquois and Hurons were not smoking they were fighting, and it requires no great stretch of imagination to reach the conclusion that it is not an easy matter to secure the attention of men to the gospel of peace when infuriated by the thoughts of blood and vengeance; and yet, it was under such conditions that the early Canadian, or more properly speaking French missionaries, were compelled to carry on their work among the savages. If the first Missionaries of the Cross in Apostolic times had to encounter all the putrescence of cultured debasement and immorality the early missionaries on this con tinent had to encounter the wery worst forms of savage cruelty re duced to a science.

OUT OF THE PAST In a preliminary chapter, Dean Harris deals with the condition of

the world when the Church emerging, after her long night, from the catacombs, confronted a people steeped in the vilest forms of wicked ness and immorality. If modern Christians were not so busy in mutual recriminations, jealousies and controversies, it would prove profitable in a high degree, to turn their attention to the condition of the world when the preachers of the Cross lifted up that symbol of human salvation in the city of Rome itself. Take as an instance, says Dean Harris, an extract from the papyrus "Acta Diurna," of the city of Pompeii, preserved in the Museum of Naples, n which it is recorded that Marcus Tullius Servius gave a magnificen spectacle last night to the members of the aristocracy now visiting Pom-peii. The Circus Maximus was hired for the occasion. Marcus Tullius appeared in a magnificent Quadriga (four horsed chariot) followed by his friends in other chariots. Naked pacchantes with garlands on their heads, and wine jugs in their hands waited upon the guests. There fol-lowed mortal combats between a nundred gladiators, the burning of hundred dancing girls who had previously been steeped in wine, and the feeding of one hundred choice slaves o lions and other wild beasts recent-

ly imported from Africa. All the guests joined wildly in the revelry. Crassus, the friend of Casar, cruci fied ten thousand slaves on one day and lined the way from Capua to Rome with crosses supporting the bodies of the dead. Trajan, whom men say was the best of the Roman Emperors, gave to the bloody games of the Amphitheatre ten thousand slaves and eleven thousand wild beasts raised by wealthy citizens of Rome for the special purpose of devouring men.

Titus, when celebrating at Caesa rea, his father's birthday, strangled and burnt to death two thousand five hundred Jews, taken after the fall of Jerusalem. The story of human shame is told without conpunction by classic writers, but the majority of people who cannot consult these awful records of human depravity and human lust, need only turn to the guarded and restrained ill at ease.

Roman Christians

TERRIBLE EPOCH IN HISTORY It was a terrible epoch in human history, and it really appeared as if men and women had reached the lowest attainable depth of depravity

and the whole human mass had sunk infinitely lower than the beast. But it is unnecessary to dwell at any length on this profoundly suggestive this most work, suffice, that it will amply re pay the devout reader to see what the Gospel has accomplished in human life and the powerful forces that challenged the pioneers of the

Most people have a very hazy idea of the position of the different religi ous orders in the Catholic Church but readers of the Dean's book will find full and accurate information. not alone on this point but also the connection of the "R lects" and "Jesuits," with Canadian Missions among the savage tribes. It be fair to the readers of the Dean's valuable book to anticipate his nar rative which is so full of dramatic interest, but we must venture the liberty of referring to one of the martyrs whose fate has always made a strong impression upon ourselves.

Father Jogues was of a good fam ily in the town of Orleans, and was sent to Canada by the General of his Order in 1656; he stayed in the country of the Hurons for five or six years. Later on he was sent to Quebec on the affairs of the "great and laborious mission." It was a terrible journey at any time, but in that year beset with exceptional difficulties, for the blood-thirsty. Iroquois were ambuscading Indians allied with the French. In the month of August, having accom-plished his mission, Father Jogues eft Three Rivers to retrace his steps back to the Mission, being ac companied by several Hurons, they had not gone very far on the return journey until their watchful enemies, the Iroquois, caught them tells how he was stripped and had to run the gauntlet rows of savages, and that he fell under the weight of their blows, and he says" seeing me down they threw themselves on me, and God knows the length of time I endured this. . . . They recommenced beating me, letting off another hail of blows on my head, neck and body They then burned one finger and crunched another with their teeth, and pressed and twisted those which were already mangled with the rage of demons. They tore my wounds open with their nails, and when my strength failed they put fire to my There were arms and thighs. . . . There were only two of my nails remaining and these they wrenched off with their teeth, tearing away the flesh under neath to the very bones with their

This mutilated priest returned to France, but subsequently came back to his Mission, fulfilling the prophetic words he wrote to a friend-Ibo et non redibo- (I shall go and shall not return). During his absence the feelings of his Huron riends had changed, and on the 18th October, 1646, he was called from his wigwam and an Indian standing behind the door split his skull with an axe. The narratives are so full of dramatic and tragic interest that we would gladly fill many columns with incidents, but we must refer our readers to the work itself. age when the profession of the Christian Faith is not supposed to involve either sacrifice or suffering, it is well to bethink ourselves of that noble army of martyrs who counted not their lives dear unto them. In conclusion, we venture to compliment the Archiepiscopal Diocese of Toronto on having in its ranks a scholar so able, so painstaking in historic research, and so great a master of literature as the Very Reverend Dean Harris. "The Pioneers of the Cross" is a work that ought to be in every public and private library as a perfect storehouse of information not easily accessible to the general reader

CHALLENGED BY PRIEST

A local Baptist preacher, Rev. A H. Ballard, is debating with himself as to whether he knows enough of the doctrines of the Catholic Church to earn \$100, writes a Fort Morgan. Col., correspondent of the Denver Catholic Register. He is sure that he knows enough of those doctrines to preach a sermon to his flock at Wiggins, Col., on the subject, "Mediaevalism and Modernism in the Roman Catholic Church." He preached such a sermon some weeks ago. But recent developments have broadened his knowledge.

Rev. J. L. Jully, pastor of St. Helena's Church in Fort Morgan has lightly touched upon the same subject in a letter addressed to Rev. Mr. Ballard, and concludes with an offer of \$100 to 5 questions: one on Mediævalism and 4 on the elementary teachings of the Catholic

Church. But here is the rub: if the answers are not correct, if they show that the preacher had been giving his flock from the store of his mis-information, \$50 must be forfeited to the priest. Mr. Ballard has crawled out by claring that it is a mortal sin to bet anything. Of course he sees no sin in a plain lie.

Fiction is a greyhound, and Truth s a snail.

Whoever has to "wear a mask"

FIVE MINUTE SERMON

LOW SUNDAY

STEADFASTNESS

"Jesus saith to him: because thou hast seen Me Thomas thou hast believed; blessed are they tha have not seen and have believed." (St. Johu xx... 29 When our Lord appeared to the disciples and gave them the commis sion to forgive sins, and thus instituted the holy Sacrament of Penance, St. Thomas was not present; and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he declared he would not believe unless he himself should see them also. He said: "Unless I see them also. He said: shall see the print of the nails, and put my finger into the place of the says the Creighton Courier, "not nails, and put my hand into His side,

I will not believe."

This disposition of St. Thomas was very wrong. He ought to have believed without hesitation. He had seen our Lord work miracles with-out number; he had seen Him give to the blind, even those blind from birth; make the deaf to hear and the dumb to speak; he had seen Him raise the dead to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His resur-rection. He ought to have believed. and he sinned in not believing. He was obstinate in unbelief, refusing to credit the testimony of his companions, whom he knew to be honest

and trustworthy.

Our Lord in the kindness of His heart forgave him, and made him of other states, passed laws against put his finger into the print of the treating, but they were ineffective put his finger into the print of the nails and into the wound in His side to convince him, and also to convince us by His testimony of the reality His resurrection. But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen and yet

We have the faith on the testimony of the apostles and disciples who re-corded it in the Gospels, and who

disciples who repeatedly saw our tion, the struggle for existence in Lord after His resurrection, some coming flercer, and the wonder times a great number of them, over

Catholic Church; of all those millions on millions who have lived from that day to this; of the wonderful providence of God and His care of His Church until now. This ought to be enough. This ought to be enough to make us say our act of faith. my God, I believe whatever Thy dissipation, but with the passing of Holy Church proposes to my belief, because Thou has revealed it to her. Thou who canst neither deceive nor

This is the age of unbelief. Very great numbers of men are occupied in trying to undermine the faith. The newspapers are full of infidel The press is teeming of efficiency. objections. with works written expressly to destroy the faith. The flimsiest reasons are brought forward with a bold face as if they were unanswerable. The very fact that the things of God and religion are so high and incomprehensible is brought forward as the principal reason why they are

not to be believed. We have believed once for all, on the truest and most solid evidence. Our business now is to "live by faith." To put in practice the preexample of the Author and Finisher of our faith, our Lord Jesus Christ.

the vain babblings of men, who are come up from year to year. They wise in their own conceit and think they know everything, though they know very little after all. not imitate St. Thomas in his unbelief, and refuse to believe the wonderful things of God because they are so high and wonderful, but imitate him when in wonder and admiration he cried, "My Lord and my Believing in the testimony of God and His Church, and putting away all sceptical and imaginative doubts, we shall receive the blessing pronounced by our Lord; "Blessed are they that have not seen and yet have believed."

TEMPERANCE

"DRUNK IN THE POLICE COURT

SENSE" English editors are trying to find out the meaning of the phrase "drunk in the police court sense." One Knox, an engine-driver, had been convicted of being "drunk and disorderly" and fined five shillings. A further penalty, reduc-tion in rank, was imposed in accordance with a rule formulated by a Board of Trade inspector which stated: "Drunkenness when off duty is an unpardonable offense in the case of a man carrying out such responsible duties as those of an engine-driver; and no one who is ever known to be, on any occasion, the worse for liquor should be allowed to take charge of an engine. Therefore Knox lost his position of driver on the main line, but was made driver of a pilot engine. The trade union to which Knox belonged took up his cause. A workman off duty could do as he pleased with his own time, even get drunk if he wished, and his rights should not be infringed upon. The magistrates declared that the evidence showed the defendant was both drunk and disbut a Mr. Chester Jones modified the finding by asserting

police court sense. The Academy, ondon, voices a general opinion as

"The interests of the travelling public undoubtedly demand that men who are entrusted with the safety of a large number of passengers should be habitually, immaculately sober. Per-sonally we enter a protest against being conveyed in trains of which the drivers can urge no more powerful plea than that they are not drunk 'in the police court sense.'

GRADUAL GROWTH OF PUBLIC OPINION

"Whatever customs may prevail in foreign universities, the practice of drinking even moderately, is doomed to disappear in American schools, altogether either on moral grounds but also because of the gradual cultivation of a public opinion which regards even moderate drinking as a menace to efficiency. The wild -eyed reformers, shouting anathemas against the demon rum, have contributed something toward the for mation of this modern public opinion but the cold-blooded, level-headed, business men who are quick to dis cover whatever makes for lack of efficiency have rendered probably the largest service in the upbuilding of this opinion. The time was when travelling men, merchants and professional men, regarded drinking as an incident of business, it being quite the proper practice to show one's fellowship by treating. Years ago Nebraska, as well as a number because they were not backed up by a healthy public opinion. The eight o'clock closing law, which encountered very great opposition four years ago in this State, is now accepted by both Republicans and Democrats as a wise measure.

"The days of excessive drinking, at least for the man of ambition, are admittedly gone and it would seem that even moderate drinking is doomed to gradually disappear among the ranks of those who sealed their testimony in their own blood.

pride in themselves and crave the achievement worth while. The fact We have the testimony of all the is that with the growth of populacoming fiercer, and the wonderful modern development along so many We have the testimony of the sitated the completest possible con lines of mental endeavor has neces servation and development of one's

powers if he would succeed. 'In the pioneer days when pro fessional men were fewer, when business was in a crude state and when the virgin soil yielded luxuriless danger in ent crops there was these pioneer days there has come a call for a new type of man who not only believes in conservation of the country's national resources, but is insisting upon preserving his own powers and developing them as far as possible in order that he may bring to his work the largest degree

INDUSTRIAL WORKERS During a recent visit to Utica, N. Y.

ardinal Gibbons was asked his opinion of the labor and social troubles. As a friend of law and order he said: 'I know of the Industrial Workers

of the World. They are demagogues, the leaders of the organization you refer to; demagogues unstable and dangerous, who are leading the poor workingman into labyrinths of strife cepts of our faith, and to follow the from which he will find it hard to extricate himself. I have given this matter much thought and study

CURED OF DRINK BY SIMPLE REMEDY

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

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

But read her letter:

But read her letter:

"I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Port Arthur for the summer, so I had to tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him I feel I cannot say too much in favor of your wonderful Remedy. "Mrs. S.— Trenton. Ont."

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

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

to-day. A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspond-ence sacredly confidential. Write to day the Samaria Remedy Commodified the finding by asserting pany, Dept. 11, 49 Colborne Street, that his client was not drunk in a Toronto, Canada.

PRACTICALLY GIVEN UP TO DIE

"Fruit-a-tives" Cured Kidneys and Bladder

WILLIAMSTOWN, ONT., JULY 27th. 1910 WILLIAMSTOWN, ONT., JULY 27th. 1910
"I have much pleasure in testifying to the almost marvellous benefit I have derived from taking "Fruit-a-tives". I was a lifelong suiferer from Chronic Constipation, and the only medicine I ever secured to do me any real good was "Fruit-a-tives". This medicine cured me when everything else failed. Also, last spring, I had a severe attack of Bladder Trouble coupled with Kidney Trouble, and "Fruit-a-tives" cured these complaints for me, when the physicians attending me had practically given me up.

I am now over eighty years of age and I can strongly recommend "Fruit-a-tives" for Chronic Constipation and Bladder and Kidney Troubles" JAMES DINGWALL.

"Fruit-a-tives" is the only medicine in the world made of fruit juices—and is the greatest kidney, bladder and liver medicine ever put on the market. 50c a box, 6 for \$2.50 trial size, 25c. At dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

must work out their destinies to gether. If they do this amicably, prosperity and healthy growth will be the portion of our nation.

"I deeply deplore these great struggles. They bring no good results. As a general thing they bring only loss of time, loss of wages and of th peace of the community, and some times. I regret to say, loss of life Let the laboring man beware of the demagogues represented by the Indus-trial Workers of the World."

HOW I BECAME A CONVERT

By "M. S. J." in Truth

How did I become a convert? was like this. Some years ago, during Easter week, I, a young girl, a Southerner and an Episcopalian, went up to the Convent of Mercy to see a Sister whom I knew. It late in the afternoon and an elderly priest who had been to see one of the Sisters who was ill, was just ready to leave. I was presented to nim, and we stood there talking for some little time. I had told him I Protestant, and when he started to go, he asked my name again, and, taking me by the hand, he said: "Mary, you are a young girl to be in New York alone; you will meet many difficulties, trouble may come, you may not have any one to advise you; now if that day ever comes, you come and tell me about it, and I'll tell you what to do." He said good-bye and left me to go my way. I never went back, I never my way. I never went back, I never saw that kind priest again until one Sunday not long ago I went to hear his Eminence, Cardinal Farley preach his first sermon after his ele vation to the Cardinalate, and in the pulpit saw my old friend in his red robes of state. Through all the long years I never forgot his gentle eyes, his kind words. Thus was the seed

planted I was what New York calls " a bus iness girl." Every day found me at a desk, the evenings at home with a book, at the theatre or out with friends. I was alone, my family nine We are not to be moved by

Upon labor and capital depend the prosperity of our country. Together they must solve the problems which solitude like that of a great city. means. But strictly reared, and home and relig- Church teaches." I walked out with

ious training held me fast. As a rule, Sunday found me at church either in the morning or afternoon, for, being a Protestant, church going was not obligatory, but I never felt right the rest of the week unless I went to some one of the many Epis-copal churches which dot New York I had been reared in what is termed the "low church," but the beautiful ecclesiastical music and the ritual of the "high church" appealed, and the doctrine of the Real Presence was a vital truth to me. The ritual of the high church which I attended s almost exactly like that of the Catholic church only it is in Eng-lish, but always I felt there was something lacking. I could not tell what it was, but I felt that something essential was not there. could never have confessed my sins to one of those priests. Whenever I thought of it a shadow seemed to glimpses he had given me of Church fall between, so intense was feeling that something was lacking, But years of training, held me in the Episcopal church, though I often said to myself the Catholic really is the True Church, but, like most Protestants, to me at that time, one church was as good as another, and having been reared an Episcopalian, I remained one. However, I left that particular edifice and went down to what is known as a "broad church," but somehow that form of worship left me still lonely and un-satisfied, and as Protestantism gave me much liberty of thought, and my life permitting entire liberty of action, I left the broad church and returned once more to the low church of my childhood. The rector at this church is a delightfully genial man, who is at the door of his church every Sunday after the service, greeting his parishioners with a pleasant word and smile, and after stopping me one Thanksgiving Day for a little talk, we grew to be pleasant acquaintances, and for the first time in many years I became a registered member in the parish in New York, and began to take an interest in the work of the church and to see something of the social side of church life. Still I felt that sense of something lacking, always the clergymen in the pulpit with "I think," this or "I think that," always "I," and I would go home and with great liberality of thought often say to myself, "well, I don't agree with him at all, I think it should be

interpreted this way."

The priests expound dogmas and the clergy preach and preach on brotherly love, but often the only thought in the hearers' minds is, going to church makes a pleasant

One Sunday afternoon in January, 1912, a rainy, cold day, I found my self at home alone, save for a book a modern sin-infested story, but for lack of other reading matter and because I wanted to be up to date, I ead that book. That horrible story, that wasted, desecrated Sabbath I can never forget. I felt as though I wanted to wash my mind and hang it in the sun to get it fresh and clean again. The very next evening, upon the invitation of a friend, I went with her to a Catholic mission held in old St. Stephen's, for, I thought, it will kill time anyway to go over, and

am just tired of everything. Upon the very threshold of the church I met the priest, who, with a book, bridged for me the chasm dividing Protestantism from Catholicism, and on that book I walked cross from the shadow into the light. On him that night fell the task of answering the questions from the Question Box, and I was intensely interested. As he answered them rapidly one after another, the pages of church history opened up The uncaring, shifting crowds, the before my eyes, the voice of infalold emptiness of the great churches, lible authority, sounding down the the hushed silence of the libraries ages, fell upon my ears, and in a and museums fall like the pall of flash I knew what I had missed in all death upon a friendly young heart, fresh from home and all that sweet that voice of Infallible Authority, word means. But I had been never once "I," but always "the

\$5,000,000.00

FOR PEERLESS WAY POULTRYMEN

Yet there is a shortage! Eggs are commanding a tremendous price—chickens are

Now is the time to take advantage of this situation and make money out of it yourself.
You can raise and sell 600 chickens this next year, and you will find a quick and sure market for every one of them. You can get the top notch price for all the hundreds of

Poultry raising is the best business for any farmer, any farmer's wife or farmer's child. The poultry crop is the one crop that never fails. It pays better for the time and money invested; the profit is surest; it isn't overcrowded and never will be.

Our book "When Poultry Pays," will show you. Let us send it to you. It interesting; it is instructive, and it contains the proof.

You need this book. It will be mailed free. A post card will bring it.

14 PEMBROKE ST. PEMBROKE ONT.

LEE MANUFACTURING CO., LIMITED

Into the pookets of the users of The Peerless Way

last year went five million dollars made from the poultry these people raised. Yet chickens are scarce in Canada

and eggs are the scarcest of all food commodities. That

To-day there are not enough Canadian CHICKENS or EGGS to go around. Thousands of chickens and hundreds of thousands of dozens of eggs are being shipped into Canada from the United States and other countries

is positively the fact.

to help meet the demand.

dozens of eggs that your poultry lay.

Let us tell you how!

PRESIDENT

NONE - SO - EASY

the rest of the congregation, filled with a thousand doubts where I had never given a thought before, but in my mind was firmly fixed the resolution to which I have adhered and ever will, never again will I waste a Sunday as I did yesterday; I will study up the history of the Church on lonely Sundays.

At the door I saw the same priest. He stood alone and I went over and told him I was an Episcopalian, that I was interested in some of the history and asked him to tell me two good histories of the Reformation, so that I could read both sides. Gravely and courteously he gave me names of a Protestant and of a Catholic historian, and I went forth with the firm intention of coming again to the mission. The weather was cold and wet, but every evening of that week saw me in my seat. close of every exercise I plied that patient priest with questions, doubts, fears and all that ignorance of a subject carries with it, and every night he gave me books and pamphlets bearing on the history and doctrines of the Catholic faith. I had a singu larly unprejudiced mind, but in my talks with Protestant friends whom I told of the mission, of my researches and of the wonderful field of new reading into which I had wandered, I encountered prejudices of which I had never dreamed and ignorance which I could not have imagined to exist in the twentieth century. But always something led me on, and finally one evening I went into Catholic church at Benediction, fell upon my knees and, repeating the familiar prayers of my childhood, I made up my mind that I had been travelling in what was the wrong road for me, and begged God to strengthen my endurance so 'I that I might stand and not fall before the criticism which I in a dim way realized I would have to meet. I went to see the priest who had given me my first books, told him of my intention and asked him to in struct me. He was a missionary priest and had to be away most of the time, but before he left he gave me some carefully selected books with the words, "Now, don't pay any attention to anything I have told you, but break in the day, but how can I put in this long Sunday afternoon.

don't pay any attention to anything any one else tells you. You've got a mind, go home and use it." And I did. It took me seven weeks to make my mind to take the final Night after night I burned the midnight oil, toiling over books of Catholic and non-Catholic doctrine. and the thirty-nine articles of the Church of England, torn with the beliefs, hopes and fears each of us gather in the journey through life. The kind missionary gave me help in his short stops in New York as he travelled from one mission to another and all the intervening time I filled with prayer and study. In the Pro testant church there is much which is beautiful, good and true; in the Catholic I found all this and

> first confession on Easter Eve, the day upon which, in ancient times, all converts were received into the Church, and on Easter Sunday I made my First Communion, and as I knelt at the altar rail, between my folded hands I held a little book, the Manual of Prayer.
> And so I say I read myself into the Church, some dead and gone ances tor touched me on the shoulder, as it It was thority, back to the Faith of my Fathers, and

much more, and depths of wisdom

and truth which I had never pene

trated. The same priest whose guid

ing hand had held the light gave me

conditional baptism and heard my

SELF-CONDEMNED

in that Faith I have found rest.

Socialists deny that there is a conflict between Socialism and Christianity. The following quotations from their leaders prove the con-

Three great obstacles block the path of social reform-private property, religion and the present form of marriages.—Engles. Religion is a fantastic degradation

of human nature.—Karl Marx.

Christianity to-day stands for what is basest and lowest in life.-George D. Herren. It is better for a young man to be

a traitor to his country than to be a traitor to his class by joining the militia.—William Haywood. One word on that singular hybrid.

the "Christian Socialist."-Bax. We have no use for the distorted any musical figure that the presentas Christ * * * Christ, the democrat, the agitator, the revolutionary the rebel, the bearer of the red flag -yes, we can understand that figure. -New York Call.

It is our duty as Socialists to root out the faith in God with all our zeal, nor is anyone worthy the name who does not consecrate himself to the spread of atheism .- William Liebknecht.

Christianity and Socialism are like fire and water to one another .-

I am working for Socialism when I attack religion, which is hindering Socialism.—Blatchford.

Socialism Christianized would be Socialism emasculated and destroyed.-John Cpargo.

Heart-of-Oak

but it wilts with the rising sun.

It takes decades to bring the Oak from the Acorn, but the Oak breasts every gale

For nearly a third of a century the North American Life has driven its roots deep into the bed-rock of financial stability

To-day its financial position is impregnable; it is heart-of-oak. The North American Life is a safe Company in which to insure.

North American Life Assurance Company

"Solid as the Continent"

HEAD OFFICE -

TORONTO, CANADA

The greatest war of the future will be between the Red Internationale and the Black Internationale—between Socialism and the Catholic Church!-Victor Berger of Milwaukee.



1444444444444444 O'KEEFE'S Liquid Extract

Malt with Iron

is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores

W. LLOYD WOOD General Agent

Toronto :: Canada WE SEED WEST STATE OF SEED

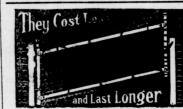




OUMMER-DOWSWELL, LTD.

NA-DRU-CO Headache Wafers

They stop a headache promptly, yet do not contain any of the dangerous drugs common in headache tablets. Ask your s drugs common in h ut them. 25c. a box NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 122



"Clay" Gates
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

The CANADIAN GATE CO. Ltd.



To sit with Wifie by the fireside on a winters night

With a good pipe and matches is my very great delight

Because I know the matches EDDY'S Silents are alright

They're Safe-Sure Silenteach time I strike I get a light



Petrie and the other by a miniature

painter. The latter afterward pro-duced from memory and his sketch a miniature of Emmet. The death

mask of Petrie was done hurriedly.

by the light of lantern in a grave-yard, after Emmet's head had been

severed from his body.-N. Y. Free

HIS BLADDER WAS

man's Journal.

CHATS WITH YOUNG MEN

THE SAFE ROAD TO A COMPET-ENCE

Every man, when he starts out i life to make his fortune, hopes that, at least, he will amass a competence provide a support for him in his

Taking as his text the remark often made by professional men that if they had followed business callings they might have achieved larger fortunes, S. W. Straus in Investments writes of the way by which the average man of average talent, and pos ed of little or no capital at the start ought to amass in the course of his life "at least a very comfortable fortune, if not a large one." Mr. Straus believes the average man can do exactly that thing. The road to success is "perfectly plain" and "has been worn smooth by thousands of

The man who would arrive at in dependence must first set for himself a straight course," and must never eviate from it. He must in the rst instance, "live on less than he first instance, makes," and thus constantly add to his surplus, and he should invest that surplus wisely. Neither brilliancy nor scholarship, nor great learning, is required for success. Self-control and fixity of purpose are the main No man can succeed without having a surplus, any more than a bank can. A surplus is the first care of those who organize and conduct a bank. So should it be with men. With men, however, it is far too commonly the case, and especially with young men, that they glide through life without ever having any surplus at all. They spend all they make and sometimes more. Mr. Straus contends that a large income is not essential to some kind of success. Independence may be secured even on a moderate one. He cites the following example of what a man did in Chicago on a salary of never

more than \$16 a week. An old man was employed in an extremely small position in a Chicago bank, for which he worked more than forty years. His salary has never been more than \$16 a week. Yet he has a fortune of close to \$20, 000, built up simply through saving \$2 or \$3 every week of his lifetime and investing it judiciously. When he was a young man, the best grade of first mortgages in Chicago yielded 10 to 12 per cent., and he profited ac-cordingly. Now he cannot get more than 6, and laments the passing of the good old days, but his annual income from his investments is more than \$1,000 a year, and much larger than his salary. He has lived com-fortably all his life and brought up a

Saving \$1,000 is not difficult Three dollars a week saved, put in the saving bank, and invested in sound bonds yielding 6 per cent., will amount to \$1,000 in five years and four months. He who saves only 25 cents a day will reach the \$1,000 mark in ten years. Getting one's first \$1,000 is the hardest of all, as Carnegie observed, and the rest comes with comparative ease."

Mr. Straus insists upon the necessity of learning the value of thrift and saving when young. Once the habit of saving is formed, it continues through life. It resembles other habits in being hard to break. He has found that Americans are more and more becoming a nation of investors. They are slowly approachvestors. They are the story ing the people of Europe in that respect. In spite of the shocking frauds still practiced by promoters, the methods of these men attract the world."

"The Masons," replied the manager rubbing his hands. "It is the oldest and most powerful organization in the world." proportionately fewer people each year. The lesson of being satisfied with a moderate return in dividends is slowly being learned - in other that "it is better to be safe than to be serry.'

WHERE VICTORY WILL LIE Germany has forbidden the use of

all alcoholic beverages by the cadets of the Imperial Naval School and on board the German war vessels. The reason for all this is given by Emperor William, who himself issued the interdict. He says:

"In the next war and naval hattle
... victory will lie with the
nation that uses the smallest amount of alcohol."

This is entirely opposed to the old customs of the navy. It used to be the practice, indeed, to serve out to man, at the beginning of a sea fight, a dram of liquor to make him more courageous and steady. It was believed that a glass of grog was the sailor's best friend. In the slang expression, "Dutch courage," as ap ied to liquor, this idea was set forth But nowadays no naval commande knows his business wants any of that kind of courage on board. It will not stand against the newer Dutch courage that goes into battle cool and concentrated, able to handle a gun with scientific accuracy, and command every faculty perfectly in the face of danger.

Alcohol, in this twentieth century is no longer coupled with victory, anywhere along the line. It spells de feat; it stands for failure, complete or partial, wherever it is allowed to enter. Only the ignorant and the mistaken are yet on its side. What Solomon said of it long ago is becoming truer and truer in the light of modern science, "Whosoever erreth thereby is not wise." Victory belongs to the clean and self-controlled; and the young man who fails to un-derstand this is distinctly behind the march of modern progress.

"FINDING" ONESELF A few years ago it became common to use the expression "finding him-

This finding of oneself is a personal siness, in which others can help but indirectly. And herein consist the wisdom of great teachers. The do not entirely despair of a dull stu-dent until they have placed before him what we may call many kinds of fodder. Somewhere in this may be the head of clover, the chewing of which will open his eyes almost as by fairylike enchantment, when if he had been fed on a diet of nothing but timothy grass he might have left school with the brand of dunce.

But even when teachers are no wise there may be something among the associations he has perhaps blindly longed for that will arouse in a student a something sleeping within him that will lead him on to great goal after goal.-Catholic Columbian

OUR BOYS AND GIRLS

HOW ARTHUR LOST THE POSI-TION

"This is the number," said Arthur Nothberg to himself as he stopped before a large music house on Fifth avenue, and said in a low tone a prayer that he would be accepted.

"Good morning, sir," lifting his hat was arranging music in a portfolio.
"I read your advertisement in this norning's paper, and wish to apply for the position.'

"Do you know anything about music?'

"Yes, sir. I have studied music since I was a little boy. I play the piano, violin, and banjo." "Do you? That is good. Can you sing? "Yes sir, a little," replied Arthur

with a smile. "What do you think of this?" asked the manager, taking an instrument

out of the large glass.

Arthur took it, looked it over carefully. Tried the keys, and then, to the amazement of the other played 'Caro Nome."

You have seen that instument be-

"No," said Arthur. "I have never seen anything at all like it."

The manager explained to him that it was the invention of an Italian professor, and was thought to be

somewhat difficult. After a mo-ment's pause, he said: "How much salary would you expect, young man?" "Whatever you consider my ser-

vices worth to you, sir," replied "Well, it will take some time for

you to get acquainted with the trade. How would \$20 a week do to begin with?" "Thank you, sir." Arthur could

say no more. His heart was too full of joy. He could picture the happiness of his parents when he told them of his good fortune. His father had been out of work for three months, and their little savings were daily growing less, so that \$20 a week would be most welcome. Arthur was aroused from his happy

thoughts by the voice of the manager.

"You have a great future ahead of you, young man, if you only make the proper use of your talent, I will propose your name to a society where you will meet men of means who will assist you in ascending the ladder of musical fame."

"You are surely kind," replied Arthur, "and I shall try in every way to prove myself worthy of your interest. May I ask the name of the society of which you speak?"
"The Masons," replied the manager

"The Free Masons?" asked Arthur, drawing back.

"Yes and why not? Some of the greatest musicians of the world are enrolled as members. On its books you will find the names of bankers railroad magnates, mine owners, and other great financial leaders."

"I will not join it," said Arthur. "You will not join it?" said the manager with a look of surprise. boy, you ought to be proud to Why

have the opportunity."

"However that may be, I cannot and will not join the Masons."

"You are a fool," said the man-ger. "Think of the future." ager. "Think of the future.
"I am a Cetholic, and all of the gold in Wall Street would not temp me to become a Free Mason."

"Be a Catholic if you like, that will not hinder your being a Mason.' Arthur smiled as he replied: "No Catholic worthy of the name will dis

obey the laws of the Church." "And the laws of the Church for bids your becoming a Mason?"

"Yes, sir."
"Then your Church is a tyrant." "Use whatever name you like," said Arthur. "To me she is as a kind, loving Mother. She guides and directs her children, and urges them to follow the path which, from long experience, she judges to be safest; and if she commands her members to refrain from becoming free masons it must be for a good reason. At any

rate, her judgment satisfies me." During this little speech the smile left the face of the manager, and in a voice which plainly showed that he was angry, he told Arthur that he did not care to employ him, adding as a farewell remark: "You will be

sorry. Arthur was sorry because he knew how badly his salary was needed at home; but he knew that his dear parents would be pleased with his action. And he was right, for his mother's, "God bless my noble boy," and the loving grasp of his father's hand meant more than any fame or fortune which might come to him.— Irene Donlonin, Sunday Companion.

BOYS OUGHT TO KNOW

That a quiet voice, courtesy and kind acts are essential to the part in the world of a gentlemen or gentle

have usually been the most gentle.

facts is not necessarily a wise one.

That the best capital for a boy is not money, but the love of work, simple tastes and a heart loyal to his

"What is a boy?" A little fellow started from his seat and replied:

"A boy, sir, is the beginning of a

man was once a boy. Let us remem ber that what a boy is in his youth usually decides what kind of a man he will become. So, boys, be true, be honest, kind, brave and industrious now, and then when you have grown to be men you will be the kind of men that our country needs

CATHOLICS SHOULD BE ASHAMED

A disposition of mind which strains our forebearance to the bursting point is that of the Catholic person who has an ever-ready apology on his lips for his faith and all things Catholic, and an equally ready and cringing admiration for the views and work of outsiders. The disposition grows out of rank ignorance, and is fostered by a human respect as cowardly as it is inane. One such victim of this folly writes to the Catholic News of the manner of his disillusionment and enlightment. He says

I belong to that large class of Cath olics who like to find fault with their own people, and so sometimes—alas I should say frequently-I criticize our charitable works. But last week I had an experience which brought me up with a jolt, and got me to thinking I had a little restitu-tion to make. I shall try in the future to make it. This is what hap-

I had two old ladies incurably sick with cancer; and I spent an hour and a half in the office of a big non-sectarian institution, gradually going down the ladder of hope till I reached the ground floor, with the sign staring me in the face: "This way out." It was a case of "No tickee, no washee,"—or, in other words, "Pay up, or nothing doing." During my wait in the office I had a chance to read over last year's report, and I saw there large sums of money paid by the city of New York for the keep of patients, and a long lists of spec ial benefactors, some of whom were Catholics.

The class of Catholics "who like to find fault with their own people. there you have them characterized, the meanest of the mean. Contras with their attitude the disposition of outsiders, distinguished non-Catho lics in all the walks of life, who are vying with one another in their com mendation and appreciation of Catholic genius and Catholic activity. In sive proselyizing movement against the last year two works of apologetics | Catholicism everywhere, the Protestfor the Church have been compiled the basis of just such evidence. Of course there are defects in men cept its help. A fresh proof of its and methods and institutions. But Quixotic character is afforded in the Of course there are defects in men the people who shout their criticism from the house tops are not the ones

Quick Work

Washes Big Tubful in 5 or 6 Minutes

Connor Ball-Bearing



ient washer, free on request. Write for it. Learn more about the most modern way of washing clothes.

That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men That muscular strength is not health.

That a brain crammed only with That the labor impossible to the boy of fourteen will be easy to the man of twenty.

friends and to his God.

WHAT IS A BOY?

That was a good answer which was given when a visitor asked the ques

That was a true answer, for every

pened.

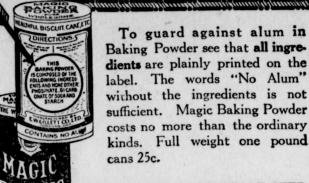
I went home doing a heap of think ing, and immediately telephoned to the House of Calvary at 5 Perry street. It was rude to telephone, but I did. I explained the case to the Sister, not mentioning anything of my morning's experience; and before I got halfway through she said: "Send both old ladies to us at once," Moreover. she added: "Whenever you come across any such cases in the future, let us have them without

The tubful of clothes runs on ball-bearings. The powerful coil springs swing it from side to side almost without help from you. And the clothes are washed spotlessly clean in one half the time

Washer



J. H. Connor & Son, Ltd., Ottawa, Ont.



and help to make things better.

lusion is well analyzed in a recent

ssue of America, in an article called

"A Snare of Rationalism," by the Rev. Henry Woods, S. J. Referring

more especially to the study of Scrip-

ture, he says: "This manufacturing of reputations for the unorthodox,

and the systematic depreciation of

the orthodox, is a common practice of the adversaries of the truth. Haeckel

is a great biologist; Wasmann is a

ian of tremendous weight, though his letters to Mary Gladstone will

hardly bear this out. There are few works so over-rated as the Cambridge

Modern History, which he planned

Its articles are superficial, worthy only of a magazine. It is expanded

to twelve large volumes by means of

large print, wide margins, and copi-

ous bibliographies. The modern bibliography is a base imposition. It

is purely mechanical, rarely indicat-

We have our historians of real

Gasquets, Stevensons, Pollens, Bede,

Camms, Moyes, Janssens, and others

too numerous to mention. But the

world ignores them; no self-sufficient

journalist ever calls them scholarly

earned, or profound. We have had

our writers who, had they been

against us, would have won fame.

Where is there such an author on

ethics and natural right in the ration-

alist host as Tapparelli, reconstruct-

ing with rigorous logic the scholastic

cessors, though not agreeing with him

absolutely, acknowledge themselves

to owe so much? Where can one

find amongst our enemies such phil-

osophers as the Neo-Thomists, Kleut-

gen, Liberatore, Zigliara, Cornoldi,

to mention only those who have passed from this world? The Church

has amongst its faithful sons intel-

lects of the highest order, and the

cure for Rationalism amongst its

children to-day is to study their works, not to scoff at them.

SAILING UNDER FALSE

COLORS

Whatever else may be charged against the new kind of Methodism, failure to "keep an eye to business"

cannot be truly alleged. Originally

organized with the design to stir up

spirituality in the Church of England

sive proselyizing movement against

ant countries having entirely re-

broaching of a new enterprise by the Rev. Joseph T. Berry, field secretary

of the American Associations of Missions. Instead of sending missionar-

ies either to Japan or China, he told the ministers at their last weekly

meeting in this city that they ought

o send them to France, "because of the repudiation of the Roman Church by the people." If any such act had

ever taken place, the world has yet to hear of it. The endeavors of suc-cessive atheistical regimes to destroy

the Catholic Church can by no

pudiation by "the people." On the contrary, since the violent attempts

of Combes, Clemenceau and Briand

to tear asunder the people and the

Church, the process which these "statesmen" called a "separation of

Church and State" has produced a result the very antithesis of the one

they fondly hoped for. It has brought about a closing up of the

ranks of the Catholics and a tighten-

ing of the bonds between prelates

priests and people in many places where there has been weakness and

lassitude before. It was the famous attempt to organize the "associations

cultuelles," designed to cut the

foundations from under religion, that

was the direct means of bringing

Mr. Berry, having in mind the failure to graft the sprouts of Protestantism

upon the old French tree, as proved

by the complete extinction of the Huguenot movement, advises that the

wisdom of the serpent be copied in the movement which he seeks to set

about this happy result.

honest historian be described as

fused to admit its pretensions or ac

system of ethics, to whom his suc

worth, men of laborious research

ing an author's research." ther Father Woods writes:

petty dabbler. Action was an histor

This manufacturing

label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound E.W.GILLETT COMPANY LIMITED TORONTO, ONT.

a-going. The new French Church, to come down and take up the burden he said, will not be Methodist, not be Baptist, not be Catholic. He told us leave the fault-finding and detrac-tion to the enemies of religion, who what it would not call itself-but refrained from saving what it would are numerous and active enough. The class of Catholics "who like to represent itself to be to the people upon whom it was proposed to infind fault with their own people" has trude itself. This is quite in accord too, an intellectual or academic wing. They are our " advanced thinkers ; with the wiles of the adventures in who seek to seduce children some of them fall under another designation formed by Papal judginto their schools and conventicles by imitating the externals of the ment. But, without being Modern Catholic religion in the matter of ists, these Catholics have high regard for the "method" and "temper" of decorations and ritual. It is a shalow as well as a contemptible idea. heterodox and rationalistic writers. The French people are the last in and a corresponding scorn for the slow, if sure footed, wisdom of Caththe world to be imposed upon by olic scholars. This phase of the de

childish tricks in so grave a matter as religion. An honest Methodist or an honest Baptist, however, bigoted he be, is to be respected, but one of either sect who has no belief in his own system, but still wants to palm it off upon the guileless as a different thing, is beneath contempt.-Standard and Times.

Heroism-is endurance for or moment more.

ROBERT EMMET

THIS COUNTRY FIRST TO OFFICIALLY RECOGNIZE HIS GREATNESS

The United States of America will be the first country officially to recognize the greatness and patriotof Robert Emmet, the patriot and martyr. Space in the rounda of the National Gallery of Art of the Smithsonian in Washington has been offered for a statue of Emmet, and the offer has been accepted Irish-Americans have raised a liberal sum to pay for a bronze statue of Emmet, and Jerome Connor, the sculptor, has been commissioned to

Mr. Connor is a native of Ireland and at present a resident of Washing-ton. Some of his principal works are the General James Shieds monument at Carrollton, Mo., the Tom Moore bust in the Corcoran Art Gallery in Washington, and the monument of the Rev. John Carrol, founder o Georgetown University, in the university building at George town, D. C.

Mr. Connor has been at work col lecting material for several weeks and has been fortunate in having secured from members of the Emme family in America the identica death mask of Robert Emmet taken by Petrie, a sculptor, a few hours after his execution. Up to the time of his trial no picture had ever been made of Emmet. After the trial began two sketches were made, one by

USE ABSORBINE JR. HOR IT

FREE HALLAM'S TRAPPERS'

GUIDE BOOK

96 pages—Gives game laws, how
when and where to trap—bait
and traps to use—fully illustrated with other valuable facts concerning the Raw Fur Industry,
WRITE FOR IT TO-DAY.

and prompt payment—
"If you want to do as 60,000 other trappers
are doing—
"If you want to deal with an old and
reliable firm—

You will always ship your Raw Furs direct to us. Price list, tags, envelopes, etc., furnished free. Address,

"If you want highest prices, reliable grading

John Hallam, Limited, 11 Front ST. EAST Toronto



FLOWERING BULBS GLADIOLUS

den, the colors are magnificent and they are easily grown. We offer: Choice Mixed-10 for 30c.; 25 for 65c. \$2.25 per 100—postpaid.

Groff's Hybrid Seedling, Mixed—10 for 40c.; 25 for 75c.; \$2.50 per 100—postpsid. Bruce's White and Light Shades—10 for 50c.; 25 for \$1.00; \$3.50 per 100—

postpaid. Childsi Mixed-10 for 60c.; 25 for \$1.25; State of the control of the control

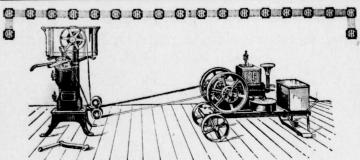
DAHLIAS

adid named sorts, all colors, 22c. each Ordinary varieties, mixed, 12c. each; \$1.20

per doz.—postpaid.

FREE—Our hand-omely illustrated 113-page
Catalogue of Vegesable, Flower and
Farm Seeds, Bulbs, Plants, Poultry Supplies,
Garden Implements, etc. Write for it. 185

John A. Bruce & Co. Ltd., Hamilton, Ontario



Cream Separator Savings

AN I H C cream separator saves money for you in more ways than most people know. It saves cream because it skims practically all the butter fat out of the milk. It saves on the feed bills. Calves and pigs thrive on the sweet, warm skim milk that comes fresh from the separator. It saves fertility. The dairyman who feeds the skim milk to animals parts with a very small amount of fertility. The man who sells whole milk loses close to \$4.80 per cow per year in fertilizing matter. These three savings, while not all that a cream separator makes, are important enough to warrant the most thoughtful consideration.

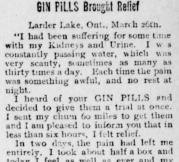
IHC Cream Separators Dairymaid and Bluebell

The regime is a one-horse power back geared, hopper-cooled, I H C engine which can be detached and used to run any small machine. The separators are built for long life and skimming efficiency. They have heavy phosphor bronze bushings for bearings; a never-failing splash oiling system; trouble proof bowl spindle bearings; dirt and milk proof spiral gears which are easily accessible for cleaning. There are four convenient sizes of each style. Ask the I H C local agents who handle these machines for demonstration. Get a catalogue and full information from them, or, write the nearest branch house.

International Harvester Company of Canada, Ltd BRANCH HOUSES

At Brandon, Calgary, Edmondon, Estevan, Hamilton, Lethbridge, London, Montreal, North Battleford, Ottawa, Quebec, Regins, Saskatone, St. John, Winnipeg, Yorkton

OF JAMES OF MANUE OF



TERRIBLY INFLAMED

entirely. I took about half a box and today I feel as well as ever and my kidneys are ecting quite natural again." SID CASTLEMAN. GIN PILLS soothe the irritated bladder—heal the sick, weak, painful kidneys—and strengthen both these vital organs. Money back if they fail.

* 50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co., of Canada, Limited, Toronto. 139

BEST FOR CANADA

RENNIE'S SEED CATALOGUE FOR 1913

Full of interesting and instructive in-fermation for the Farmer and Gardener. Tells what and how to plant. A bright book — profusely illustrated. Shall we send you a copy? If so, write to-day.

WM. RENNIE CO. LIMITED TORONTO MONTREAL WINNIPEG VANGOUVER 166

THIS WASHER MUST PAY FOR ITSELF

about horses much. And I didn't know an very well

for a mondi id "All right

You see I make Washing Machines-the "1900 Gravity" Washer.

nan who owned it.

But I'd never know, because they wouldn't write

But I'd never know, because they wouldn't write and tell me.

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

Now, I know what our "1000 Gravity" Washer will do. I know it will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

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

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy what a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do. I just drives soapy water clear through the fibres of the clothes like a force pump might.

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

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

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

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

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

A Good Used Piano s often better than a cheap

The Bell Piano and Musi Waterooms

DIOCESE OF HAMILTON

The anniversary of St. Patrick was fittingly commemorated at St. Patrick'schurch, Hamilton, where Bishop Dowling celebrated Pontifical High Mass. The members of the various Catholic societies of the city marched to the church in a body and when the services were begun, the spacious church was taxed to its utmost capacity, hundreds being forced to stand. Assisting His Lordship on the altar were Rev. Dean Coty, deacon Rev. Father Bagnasco, sub-deacon and Rev. Father Flahavan. Bishop Dowling spoke but briefly, congratulating the members of the societies and the congregation for their pa-triotism towards the patron saint of Ireland, the revered Saint Patrick.

Immediately after the sermon His Lordship extended a hearty welcome to the members of the several benevoent societies, including the Knights of Columbus, who were assembled in large numbers. He congratulated them on their piety and decorum in the house of God, and on their reverential regard for the ordinances of the Church in abstaining from the usual secular entertainments this year for the reason that the festival of St. Patrick occurred in Holy Week, a week set aside by the Church for prayer, meditation, selfdenial and penitential preparation for the due observance of the approaching Easter festival. He hoped that before the time prescribed for observance of the Easter precept had expired their pastors would be consoled with the knowledge that every man present had done his duty. The services of Palm done his duty. The services of Palm Sunday were intended to commemorate the triumphant entry of Christ into Jerusalem when the children of the Holy City met Him in procession with palms in their hands, singing Benedictus, qui venit, Blessed is He Who cometh in the name of the Lord, Hosannah in the Highest. The scene also recalled the day, more than fourteen hundred years ago, when St. Patrick, in the year 433, landed in Ireland and for first time in the history of that nation, on Palm Sunday, blessed the palm on the Hill of Tara, and kindled the sacred fire on Easter gary, Alberta, by the English Bene-Eve, emblematic of the light of faith dictine Fathers. Father Clarkson, that has ever since burned brightly in the island of saints. The service also reminded him of another event uable land, within three quarters of in his own life. Twenty years ago he himself was privto-day, he himself was privileged to bless the palm at Jaffa and enter Jerusalem on Palm Sunday at the head of a band of pilgrims, with palms in their hands, walking in the very footsteps of the Saviour up the slopes of Mt. Olivet. The palm was emblematic of victory, and "This is the victory," says St. Paul, "that overgreath the world our faith" cometh the world, our faith."

"May the hands that hold the blessed palm to-day during the reading of the Passion of Our Lord and Saviour, be ever devoted to the faithful discharge of your threefold duties, to God, to your neighbor and to yourselves," he said. "May they be lifted in daily prayer, like those of your patron saint, in praise, petition and thanksgiving to your heaven ly Father for all the blessings con ferred upon yourselves and your families. May you always walk in the footsteps of your pious fore-fathers in the light of faith and charity; may the palms be the pledges of your victory over sin, and may your lives be so regulated as good Christians and good citizens as to be pleasing to Almighty God, edifying to your neighbor and creditable alike to your creed and to your country. So let your light shine before men that they may see your good works and glorify your Father "Two years from now Ireland will who is in heaven.

WHY I KNEEL IN CHURCH By the Rev. John May, M. A.

I kneel as oft as I appear The sacred courts within: I meet the King with holy fear,— I, impotent, unclean!

I bow my head, I bend my knee, When Jesus passeth by: The Sovereign Lord of all is He—

A helpless sinner I. I fall all prostrate in the dust;

I cast me at His feet: I touch the Hem with trembling trust His loving glance to meet. I kneel; for in the Sacred Word?

His kneeling saints I see: Nay, in Gethsemane, the Lord Kneels in His agony!

I kneel with Solomon the wise Low on the altar stair; And with the constant Daniel, thrice A day in humble prayer.

I kneel with David when he sings: "O come and let us fall "And kneel before the King of Kings,

'The maker of us all!"

I kneel, a leper in His way, As down the Mount He's seen Descending sweetly: "Lord, I pray
"That Thou wilt make me clean,"

I kneel with Paul beside the shore; With Peter on the sea;

I kneel with Stephen too, who bore His death forgivingly.

And, low before the Awful Seat-So runs the holy tale-Cherub and seraph at His feet Their faces humbly veil!

Then can you ask me why I kneel? O may He give us grace
The knee to bend, the heart to feel, When in His holy place!

When our hope breaks, let our patience hold.

MITCHELL QUALITY TIES SLIDE-EASY VARIETY

> SCHOOL QUESTION NOT SETTLED

THE SHAME OF MANITOBA

A correspondent writes to inquire if the Manitoba School question has been settled.'

We can best answer this question by reproducing from "Le Devoir" portion of an interview alleged to have been given it lately by His Grace Archbishop Langevin: "Considering the facts as they are,"

declared His Grace, "our school sit-uation is exactly as it was twenty-two years ago. The amendments brought to the law by the Legislature of Manitoba last year had no practical effect whatever. The Winnipeg School Commission has done nothing yet to help the minority. In centers where Catholics are in numbers and can elect their own school trustees, we do our best to obtain a certain relief. In mixed districts such as Winnipeg and Brandon and Le Pas, Catholics are obliged to maintain independent schools at their own expense, after paying taxes for schools where they cannot possibly send their children.

"The energy and spirit of sacrifice of the Catholic element are admirable, but how long that era of tyranny and injustice will last I cannot foretell. I hope though, to see the awakening of the majority to fair play and justice."

According to His Grace, the school question is "exactly as it was twenty two years ago." Therefore it is not settled. Our correspondent will no doubt accept the authoritative statement of His Grace as being absolutely correct.-North West Review.

BENEDICTINE COLLEGE

A splendid site has been secured for the College to be erected at Calwho has the matter in hand, has just announced that twenty acres of vala mile of the Calgary University, has just been presented to the Benedictine Fathers, and a building to cost \$100,000 will be erected at once. The site that has been decided on is one of the most desirable in the Calgary District. It is high, dry, and fairly level, and commands a beautiful view of the Rocky Mountains, and of the rolling country to the North, South and East. At the outset the college will accommodate sixty pupils, and the instructors, all grad nates of Oxford University, will be brought out from England, and the staff will be augmented as the demands on the institution increase Work will be commenced on the new building shortly, and it is hoped to establish the classes early next autumn. It is proposed by the Benenext dictines to secure affiliations with Calgary University, also one of the West's newer educational institutions.

BRYAN AND IRELAND

Chicago, March 18.-Mr. W. Bryan, Secretary of State, in his address here last night, at the St. Patrick Day banquet of the Irish Fellowship Club, reiterated his words of

"Two years from now Ireland will be celebrating Home Rule," he said. There is every reason to believe that the House of Commons will pass the Bill again and make it law."

Mr. Bryan declared the victory for Mr. Bryan declared the victory for Ireland would be a victory for the world, and would make the end of aristocratic rule, "When the House of Lords is compelled to bow to the people! It will mean the beginning of Home Rule, for the whole earth. It will be a tremendous triumph for Ireland and her part in the great struggle will be gratefully re-memored by every country that is struggling for freedom.

"The victory of this great principle will not be acceptable at first, per-haps, to Great Britain and Scotland, but they will in the end find that it is immensely to their benefit."

THE THREE BEST BOOKS

Canon Schmid tells of a pious old nan who lived in an isolated cottage. and whose wisdom was such that he could give excellent advice to those who consulted him on whatever sub-

A distinguished scholar went to see him one day and was so astounded at the old man's language that he ex-

'Where do you get your wisdom Here, in your cottage, I see no library from which you might draw such

yaried and excellent knowledge."
"Nevertheless," replied the old
man, "I possess the three best books in existence and I read them every day. These volumes are: the works of God above and all around me, my conscience, and Holy Scripture. The words of God, the heavens and the earth, are like an immense book open before us; they tell us of the omnipo-tence, the wisdom, and the goodness of our Heavenly Father. My conscience tells me what I should do and what I should avoid. And the Bible, that Book of books, teaches us how God revealed Himself to men from the beginning of the world, and how

our Lord Jesus Christ came upon earth. It teaches us also what He commands us to do and to shun, and what He did and suffered for our salvation and sanctification."

SOME RECENT CON-VERTS TO CATHOLIC CHURCH

The Rev. A. H. Nankivell of Tor-quay, Devonshire, England; author. The Rev. Charles Edward Meyer, late of St. Edmund's Episcopal church, Milwaukee; graduate of Nashotah

seminary. The Rev. William John Gear, M. A. curate of All Saints Anglican church Woolahra, Australia; son of Very Rev. W. H. Gear, vicar of Mildura; gradu-

ate of Trinity college, Melbourne.

The Rev. A. H. Murphy, acting rec tor of St. Barnabas' church, Bathurst, New Zealand.

The Rev. Haviland Montague Durand, curate of St. John the Divine church, Kensington, London; graduate of Oxford. The Rev. Mr. Pearce, curate of ar

Anglican church, Brighton, Eng. The Rev. A. J. Wetherall, pastor of the Episcopalian church, Forfar,

The Rev. A. E. Caldecott, M. A., Cambridge University, late rector of Drewsteignton, Devonshire Eng.

The Rev. W. Scott Hill, M. A., cur ate of St. Matthew's church, Burnley, London, England; graduate of Ox-

The Rev. Byrant Gay Harmon, late rector of the Episcopal church at Fairhaven, Vt., graduate of Laurence-ville school and of Princeton Univer-

Other converts received are

Miss Grace Bassler, Columbus, O.; Miss Grace Hughes, Little Rock, Ark.; Miss Catherine Marie Whelan, Canton, O.; Miss Elizabeth Vogel, Memphis, Tenn.; Louis Garden and W. J. Hill, Fort Worth, Texas; Madame Etienne de Ezymanski of Riverside Drive, New York; the late Mrs. Emma Gavin, wife of Judge Gavin Denver; Mr. and Mrs. Ruppenthal, and five children, Montgomery, La.; Miner C. Hale, son of the late Col. B. Hale, Carrollton, Mo.; Mrs. Nancy Catherine Bowyer, a Metho-Sweet Springs, W. Va.; Miss Bessie Starnes, a Methodist, Carrollton, Mo.; Mrs. Halpe de Palma, wife of the famous automobilist; Baron Montono, a Japanese noble; son of the Japanese Ambassador to Spain; Miss Katrina Page-Brown, daughter of Mrs. Arthur Page-Brown, the New York social leader and granddaughter of ex-Judge Roger A.

The late Henry F. Claufen, Edina, Mo., a Civil War veteran, who left \$45,000 to the Catholic church of his home town; received on his death

Arthur Benis of Vienna, Austria, son of Dr. Arthur Benis, a Jew, and great-great-grandson of the famous scholar, Solomon Loeb Rapoport.

ANTI-DIABETES

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

SANOL'S ANTI-DIABETES is the only remedy, which has a record | Anthony. of complete cures of Diabetes. Price

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

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

Richard Temple of London, who reated the role of the Mikado in Gilbert and Sullivan's opera of that name; received on his deathbed.

The Honorable Hugh Law, member of Parliament for West Donegal;

son of the late Lord Law, Lord Chan-

cellor of Ireland; graduate of Rugby and of Oxford.—The Missionary.

" APPALLING"

The daily press, reporting the Sun day sermons in a number of our Louis-ville Protestant Churches, note that Rev. Aquilla Webb, pastor of the Warren Memorial Church, stirred his congregation with the following confession:

'I do not know the facts about other denominations, but the facts north and south, are simply appalling. Last year 5,117 Presbyterian Churches did not receive a single soul on confession of faith. This included all the Presbyterian Churches in this country, but the burden on the heart s unutterable.'

Dr. Webb took for his text, "How shall we escape if we neglect so great salvation?" saying, "The epistle to the Hebrews was written as a word of exhortation by the author to some special Church. And further, the epistle is written almost entirely to Christians who were, beginning to drift away from their great salva-

Why did not the reverend gentle man complete his confession by telling the people who was the author and when and to what special Church the epistle was written. Let him seek this truth and he will probably become aware that he also is one of those drifting away from their great salvation, a salvation that God has vouchsafed only through the Catholic Church, the Church He founded and against which the gates of hell shall not prevail."—Louisville Irish-Amer-

Man's greatest actions are per formed in minor struggles. It isn't always necessary to speak even after thinking twice.

Furniture at Factory Prices Sent Freight FREE to any Station in Ontario Write for our large Phote-illustrated

Catalogue No. 14





Why should any other cereal be called "just as good" as

Kelloggis

Because Kellogg's is known to be the best and most nutritious cereal on the market-

Because the sale of Kellogg's Corn Flakes is enormous as trade returns will show-

Because another large modern factory, the best and most sanitary in Canada had to be built to take care of our constantly increasing trade—

Because the imitator, knowing these facts and having few selling arguments for his own product thinks to create a market for it by comparing it to Kellogg's:

But---the flavor and the sustaining qualities of Kellogg's Corn Flakes cannot be counterfeited. Sold in big packages at 10c. Look for the signature.

FAVORS RECEIVED

H. W. asks the prayers of the faithful for a temporal favor if granted promises four Masses for the Souls in Purgatory.

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

A Hamilton reader wishes to return thanks to the Sacred Heart for a favor received through the intercession of the Blessed Virgin and St.

A reader wishes to return thanks for a favor received through prayers to the Sacred Heart, a noven Joseph and a promise to publish the same in the CATHOLIC RECORD.

A Newfoundland reader wishes the prayers of the faithful for a special temporal favor and if granted by the end of May promises five Masses for suffering souls and publication in the CATHOLIC RECORD.

A reader's daughter, aged eight years, asks the prayers of the faithful for a temporal favor, through the intercession of the Blessed Virgin, Infant Jesus and St. Anthony, with a promise to publish if granted.

A reader of the CATHOLIC RECORD wishes to thank God for a temporal favor received after having a Mass said in honor of St. Joseph for the Souls in Purgatory and saying the Litany of Jesus and the Litany of the Blessed Virgin.

A subscriber returns thanks to the Sacred Heart of Jesus, Our Lady of Victory, St. Anthony and St. Rita for obtaining a favor after prayers to each, promise to publish in the CATH in the Presbyterian Churches, both OLIC RECORD and giving aid to the

CANADA LAND

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

It is our motives that count for or against us in the eternal plan.

Man without religion is the creature of circumstances. Abstinence from low pleasures is

the only means of meriting or of obtaining the higher. In a neighborly consideration of

thers one should not overlook the grace of conversation. To keep pleasant talk going is not simply a fine art; it is the mark of a genial and considerate nature.

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

TEACHERS WANTED

WANTED A LEACHER FOR ADVANCED classes of Separate school, Cache Bay, Ont. French and English. Salary \$500. Apply to Rev. Thos. H. Trainor, Sec. Treas, Cache Bay, Ont.

TEACHER WANTED FOR SCHOOL tion No. 4. Dover Township, County Ken holds a first or second class professional certific teach and speak the English and French lang Catholic preferred. Salary offered \$600 per a Duties to begin after the Easter holidays. Ap Joseph Cadotte, Sec., Paincourt P, O., Ont.

TEACHER WANTED FOR SIP. S. S. NO. Biddulph township, Middlesex county. Appl

QUALIFIED CATHOLIC TEACHER WANTED for S. S. No. 2, Trout Creek, Ont. Duties to be-

TEACHER WANTED WITH FIRST OF

CATHOLIC LADY TEACHER FOR JUNION

PROFESSIONAL TEACHER MALE OR female, for senior room, S. S. No. 6, Kinkora Chutes to begin after Easter holidays. State salary and experience. Apply to John Walsh, Sec. Frees. Kinkora, Ont. 1787-tf.

TEACHER WANTED FOR C. S. S. NO. 12 A and salary required to P. D. MacDonald, Glen tson, Ont. P. O. Box 74. 1796 2

A TEA: HER WANTED FOR SEPARATE school Sec. No. 6, Raleigh, holding a second class professional certificate at a salary of \$500 per annum. Duties to commence after Easter holidays. Address William A. Dillon, Merlin, P. O. Ontario.

HOUSEKEEPER WANTED

HELP WANTED APRIEST'S WORKMAN WANTED; GOOD home, etc. Must attend to church, house, garden, etc. Single man preferred. Address Box F, CATHOLIC RECORD, London, Ont. 1797-2 POSITION WANTED

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

1796-4

ORGANIST WANTED
ORGANIST WANTED IN CITY PARISH, AN
excellent opportunity to form a large and lucrative class. Apply Box E. CATHOLIC RECORD, London
Ont.

BUSINESS COLLEGE

LADIES' BUSINESS COLLEGE, CATHOLIC Bond street, Toronto-Day and evening; pros TO CATHOLIC LADIES DESIRING FEMALE

DOMESTICS DOMESTICS

A PARTY OF YOUNG WOMEN WILL ARRIVE from Englard during April next. The passage money (\$40) must be sent on with application, and will be repaid by monthly instalments of \$8, this to be deducted from wages, which will vary from \$12 per month upward, according to training, ability, and work required. Applications must be made on, or before March 12, to Mother Superior. St. George's Home, 1153 Wellington St, Ottawa, Ont. 1797-1

s no more convenient or safe method of securing an adequate return upon urplus cash, or funds, than through a deposit account in a Chartered Bank. The principal remains absolutely secure and available, with compound interest added upon demand any hour during a

COVENIENT INVESTMENT

LDERTON

HEAD TORONTO JAMES MABON General Manager

LONDON BRANCH: 394 RICHMOMD ST.

BRANCH OFFICES ALSO AT

THORNDALE LAWRENCE

KOMOKA MELBOURNE

DELAWARE

C. M. B. A. Branch No. 4, London Meets on the 2nd and 4thThursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall Richmond street. P. H. RAMAHAN, President J.MSS R. McDorgall Secretary.



Funeral Directors Smith, Son & Clarke

115 Dundas St. 629 Dundas St Phone 678 Phone 586 Open Day and Night

John Ferguson & Sons 180 King Street

Leading Undertakers and Embalmers Open Night and Dav Telephone-House 3/3 Factory-543

William J. Ball

Funeral Director Open Day and Night 491 Richmond St. Phone 3971

SPRING TERM

7% Bonds

Bonds are \$100, \$500, and \$1000, and may be paid for by small payments, after a deposit of

Mational Securities Corporation, Ltd. Confederation Life Building, Toronto

PALM for Palm Sunday **EASTER ENVELOPES**

ORDER AT ONCE

J. J. M. LANDY 405 Yonge St. Toronto, Ont.



Itch! Itch! Itch!

Scratch and rub-rub and scratch-until you feel as if you could almost tear the burning skin from your body-until it seems as if you could no longer endure those endless days of awful torture

-those terrible nights of sleepless agony. Then-a few drops of D. D. D., the famous remedy for Eczema and—Oh! what relief! The itch gone instantly! Comfort and rest at last ! One bottle will prove it.

D.D.D. Prescription

for Eczema D. D. D. is a recognized Tetter, Salt Rheum, Pimples, Dandruff and Scalp Eruptions, Ulcers or any other skin trouble. Salves

be cured by a liquid. DOCTORS USE D.D.D.

cannot do the work. They simply clog the pores-Eczema must

The most advanced physicians in the province are now agreed on this, and are prescribing D.D.D. Prescription for Eczema and all other skin diseases. D.D.D. gives instant relief and the cures all seem to be permanent. D.D.D. is obtainable at all druggists at one dollar a bottle.

Try D.D.D. FREE

Fill out this FREE COUPON and send it to us today, enclosing to cents only to cover cost of postage to you on a liberal free sample bottle of the wonderful D.D.D. remedy—enough to prove that it will stop that itch instantly.

D.D.D. Laboratories,

Your Druggist's Name_ Your Druggist's Address