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

Catholic Record.

## VOLUME XXXVI.

# The Catholic Record

#### LONDON, SATURDAY, APRIL 11, 1914

#### EASTER

Easter is a feast of joy and triumph We can look back over the centuries and the dawn coming into the garden and the affrighted sentinels, and hear the rapturous word from the lips of the loving Mary Magdalen Calvary is not far away, but the dark clouds that overshadowed the cross are now crimson and gold, and the earth is in ecstacy. The Lord begins His march as a Conqueror. And ever since that Easter when the Body that

lay in the tomb rose up and came forth in new life and strength, His triumph can, across the ages, be traced like a line of light. Material force, backed by all the planning of

His enemies, was as naught against Him. The Roman world unsheathed the sword against Him, and devoted all its mighty resources to the destruction of His memory, but in vain. The blood of martyrs yielded an abundant harvest of conquest. The stranger who came up the Appian way, marvelling perhaps at the evidences of wealth and luxury round about him-St. Peter afire with loving enthusiasm, was to found a kingdom that would be rooted in the hearts of millions and be impervious to the ravages of either time or man. Christianity moved like a resistless flood over the world, cleansing and refashioning it, changing its view point and lifting it up into the pure atmosphere of truth. It led men, erstwhile so immersed in the pleasures of the senses, to chasten the flesh, love poverty and to find their dearest consolation in the Cross.

Human intellect has endeavored to stay the progress of Christ. It plotted even as the Pharisees to compass His defeat, but the record trained worker. If we do not take of its failure is on the pages of history. To-day the Lord is confronted, we are told, by a most insidious and powerful opponent-the civilization that is intent upon power and splen. dor and money, that flouts His Church and scorns the very idea of subjection to spiritual authority. But this opponent is but the descend ant of the Roman power that: Christ encountered and vanquished. It has indeed its myriad agencies for its work. Its press inflames the passions and reviles the truth. Its votaries add to the turbid ocean of sin. Its indifferentism is around us like a pestilence, to take, if not on guard, the sweetness out of the heart, the light out of the mind, and to cast us into the night with never a star us into the night with never a star to guide, but to be companioned by watched beside the cradle of Irish

ury. But whatsoever the outcom of his struggles he is obliged to toil long and persistently. The fiction that anyone could blaze a path to success has disappeared. To-day the man who gets anywhere must be able to grasp or to make opportun. ities. He must be "on the job " all the time. He must be trained in some special line of endeavor. And the knowledge that he will be in competition with others should inspire him to neglect no development that may render him worthy of their steel. He must measure up to the modern steudards.

or may sink into the depths of pen-

GOOD WORK

Time was when the nation prevailed that any man of studious bent was of necessity a good teacher. We have buried that delusion. We need men who have comprehensive ness of view, flexibility of thought, who have sat at the feet of professors of acknowledged prowess and learned from them by word and example how to influence and direct others. And some of our colleges have this type of man on their teaching staffs. This teacher is conservative enough to venerate the traditions that are of value, and progress sive enough to press into service ideas and methods of recent birth. He believes that the proof that the Church is the source of enwould have brought the greedy prolightenment is not in writing or speaking about her influence but by becoming what we claim her spirit tends to make us. If we are to be intellectually the equals of others we must have with them equal advantages of education. And that truth is filtering slowly into our minds. We have a free field for our energies. In every department of human activity there is room for the our places we should not wax melan choly over the fact, but we should try to find out the reason. And as a rule the reason is that discipline has not left its chastening mark upon us and that we are attempting to ac-

" FORWARD !"

skilled intelligence.

complish a task which calls for

CONTINUED FROM PAGE FIVE which now we hope will soon rise glorious from the dead.

When after this sanguinary crisis the union between England and Ire-land was formed, did the Irish people meekly bow their necks, did they forget the heroic daring, the indomitable courage of their glorious ancestry, did they forget their rights as a as shapes of evils and by theories independence and sorrowfully followed it to the grave, let mortal Grattan answer. Let the martyred Emmett, him who so nobly gave up his life to liberty and whose epitaph is yet unwritten, let Emmett answer. Let Curran, Flood, Fitzgerald, Tone and Flood. Flood, Fitzgeraid, Tone and the hosts of Ireland's renowned orators and fearless patriots, let them answer. Let Daniel O'Connell -him who wrung Catholic emanci-pation by the force of his mighty intellectual power from a hostile British Parllament, him, who, dying, be-queathed his heart to Rome, his body to Ireland and his soul to God, struggling for seven hundred years. whether Ireland has yielded her

LONDON, CANADA, SATURDAY, APRIL 11, 1914

A glance at one more struggle, the latest through which Ireland had to pass, when the death dealing famine walked in the land, and brought in its train the necessity of a cruel exile which has continued for years. It would be blasphemy to attribute this famine to the visitation of Providence; rather was it the logical consequence of misrule. The laws of political economy, let alone the laws of justice, tell us this. For, laws of justice, tell us this. For, say what we will, there can be no graver charge against any ruling power than that which is written against England in the simple fact that Ireland's population is to day only one half of what it was about sixty years ago; there can be no louder protest against misrule than that which stands in the fact that there was exported from Ireland during the time of famine twice the

during the time of familie twice the amount of food necessary to support the suffering people of Ireland. Ah! Perhaps some of you here are exiles from that land you loved. Perhaps at times you will, despite yourself, let fall a tear as your mind yourself, let fall a tear as your mind goes back to the days of your child-hood. Perhaps, though I doubt it, some of you remember the days of '46 and '47—and oh, if we have not seen, then have we heard recounted the terrible suffering and desolation. Perhaps in vision you can again see the ones you loved dying of hunger and famine fever; you can see them telling their beads in silence and in tears, with wasted hands lifted to heaven; perhaps you can see the broken hearted parents kneeling beside the plague stricken pallets of their children sick and dying and starving, when renunciation of Pat-rick's faith and freedom's rights

selytizer to their door with the bread that would have saved their own and their children's lives. Was there ever a martyrdom so sublime! Whether you have journeyed in sorrow from the once "royal plains of Meath" or from "the golden vale of Tipperary;" whether your young days knew the "iron bound coast of Mayo or Western Galway;" whether your delight was in "the valleys and hills of lovely Wicklow" or by hills of lovely Wicklow" or by 'sweet Killarney's lakes and dells; or by whether you dwelt on the banks of the Shannon or the Liffey or by "the pleasant waters of the River Lee"-no matter what sacred spot is upper-

most in the affections of your heart you love old Ireland and you will love it unto the end, when God grant, your heart may speak as the saintly exile, the Blessed Columbkille spoke as he passed from life : "Oh! now I die in the hope of seeing my God, because I have shut my eyes to the place I have loved most on earth-green, verdant and sweet Ireland."

Through war, persecution, famine and distress, one thing the Irish people have kept alive—their love of liberty, whatsoever they lost they did not lose that. Some will point to-day to the poverty-stricken state of Ireland-to the miserable huts,

and the uncultivated fields-point to these things-God save the markas proof that Ireland should not be given self-government. Why, when you rehearse Ireland's history, when you remember how the Irish people were robbed of their lands, their

they have dared to live and they have dared to be happy. And, on the other hand, if we judge And, on the other hand, if we judge of English rule in Ireland, we must admit it has failed. "If we judge of English rule there," says a recent writer, "on the theory of *Elizabeth*, that it was necessary to establish the Protestant religion and convert the Irish people, it has been a failure. If we judge of it on the theory of the *Commonwealth*, that it was necessary to exterminate the Irish people, it has been a failure. If we judge of it on the theory of the statesmen of the on the theory of the statesmen of the great revolution that it was necessary to degrade the Irish people, it has been a failure. And if we judge of it in the theory of later times, that it was necessary to work out vicariously the refinement, enlightenment and ly the refinement, enlightenment and happiness of the Irish people, it has been a failure. Under every varying" aspect, it has been a failure." Is it not time, then, in view of the Irish people's triumph in failure and of England's failure in triumph, to give to the people of Ireland the oppor-tionity to govern themealves

tunity to govern themselves. Is it not time to give to Ireland that which is her due? Is it not time to place Ireland in the rank of those countries that are self-govern-ing; in the rank with Australia, New Zealand, Canada - to say nothing of the numerous minor countries acknowledging the British Crown and yet living under the blessings of Home

Erin then, Innisfail, Isle of Destiny, on this day, from the shores of Canada, we salu e thee. We salute these because thou hast bequeathed unto the world "the spirit of an ex-alted freedom." That spirit hovers above the Croppy's grave on the his-toric Mount of Tara in "Royal Meath"; above the broken treaty stone of Limerick; above the lonely churchyard in a little village in county Mayo where Michael Davitt his leeps his last near the ruins of the home from which he was once evicted; above Cave Hill in Belfast where Tone and Orr, looking over the Lagan river, swore to free Ire-land or to die in the attempt; above

the wind swept plains of Kildare where Tone is at rest in Bodenstown churchyard ; above famous Glas-nevin in Dublin where the graves and monuments of O'Connell, Parnell, Dwyer, Casey, Brothers, Sheares, Davis and a host of others stand like sentinels watching for the dawn of the better day. We salute thee, we praise thee, we

honor thee because thy struggles and thy victories, thy sufferings and thy joys, thy defeats and thy triumphs, y perseverance in adherence to the principles of religious and civil liberty tell us that freedom shall not perish from the face of the earth.

#### EASTER AT PADLEY IN PENAL DAYS

Robert Hugh Benson in "Come Rack | Com Rope !"

As early as 5 o'clock in the morning the houses were astir: lights glimmered in upper rooms; ootsteps passed along corridors and the court; parties began to arrive. All was done without ostentation; yet without concealment, for Padley was

Soon after 6 o,clock, then, the verse which says: "Ego flos campium et lilium convallium" (I am the flower of the field and lily of the valley.) The poor love flowers, though they do not talk much about it, and Madonna lilies altar was ready and the priest stood vested. He retired a pace from the altar, signed himself with the cross, and with Mr. John FitzHerbert and son, Thomas, on either side of him never grow better than in the cottage

began the preparation. . . . It was a strange and inspiring sight that the young priest (for it gardens, where they are left a great deal alone. There is much to learn, was Mr. Simpson who was saying the Mass) looked upon as he turned and more to remember, when we consider the lilies. Consider the lilles. The Academy writer maintains that "it is only since the thirteenth cen-tury that painters established the lily as the conventional symbol of the Madonna, for the early artists used to surround her with flowers of the painters path color. after the gospel to make his round little sermon. From end to end the tiny chapel was full, packed so that few could kneel and none sit down. The two doors were open, and here two faces peered in: and, behind. rank after rank down the steps and along the little passage, the folk stood or knelt, out of sight both every sort and color. It was not until comparatively late," he says, " that the symbolizing instinct of re-ligious minds in a simple age felt that priest and altar, and almost out of sound. The sanctuary was full of children—whose round eyed solemn faces looked up at him—children who knew little or nothing of what the ideal purity of the Lord's Mother was well expressed in the exquisite purity of white lilies, and so they were dedicated to her service," the was passing, except that they were there to worship God, but who, for Fathers said it was symbolic, "for Nazareth' signifieth 'flower, whence saith Bernard, that 'the all that, received impressions and associations that could never there-Flower would be born of a Flower, in flower, and in the time of flowers.'

after wholly leave them. The chapel was still completely dark, for the faint light of dawn was excluded by the heavy hangings over the windows and there was the light of the two tapers to show the people to one an other and the priest to them all.

It was an inspiring sight to him then-and one which well rewarded him for his labors, since there was not aclass from gentlemen to laborer who was not represented there. The FitzHerberts, the Babingtons, the Fentons—these, with their servants and guests, accounted for perhaps half of the folk. From the shado by the door peeped out the faces of John Merton and his wife and son; beneath the window was the solemn ace of Mr. Manners, the lawyer, with daughter beside him, Robin Audrey beside her, and Dick, his serv-ant, behind him. Surely thought the young priest, the Faith could not be in its final decay, with such a gathering as this.

#### admitted, viz. : that of junior clerks. What has been the record of most of CHRISTIAN SYMBOLISM

them? Have they evinced any desire to improve themselves by study and application ? Have they mani-In the old days all the conventions of secular poetry were pressed into the service of religion; and the beauty in which the decorative infested any ambition to advance stinct of the Middle Ages took delight became an attribute of holiness The season beloved of poets, "be-tween March and April, when spray the most part these questions cannot be answered in the affirmative. beginneth to spring," became a sym-bol of the Resurrection. . . The decorative instinct of the Middle Most of these young men settled down in a condition of complacency to Ages rejoiced in beautiful and gra cious forms, in flowers and gems and chased armor, rich embroidery and birds and painted mis-sals. All sorts of secular beau-

cised little discrimination in choosing their associates. It stands to reason that bank officials are not to be ties were borrowed to describe the heavenly joy of the blessed;— Paradise is full of joy and merry songs, of gay herbs and trees, "and of fowls' song great plenty."

The Madonna was praised in roundel and ballad; and, as was natural ambition, and who is actuated by the in an age so accustomed to the sight of soldiers, the splendid harness of constant desire to increase his competency and efficiency, will rarely have occasion to say that bigotry stood in the way of his advancement. earthly chivalry served to illustrate the Christian armor of a deadlier warfare. It is said that the French Somebody has said that patriotism is knights used to rise during the readthe last refuge of the scoundrel. It

The action taken by the Postal administration of Canada should have the effect of turning the atten-tion of Congress and the Postal authorities to the foul matter the Men-ace is sending broadcast with the aid of Post Offices all over the land.—N. Y. Freeman's Journal.

# CATHOLIC NOTES

1851

The number of Communions in the Liverpool Archdiocese has increased from 1,955,012 in 1907 to 4.858,997 in 1912, that is to say at the rate of nearly half a million each year.

Twenty seven thousand people of Grenoble, France, having petitioned for the return of the Sisters to the municipal hospital, the authorities were moved to accede partially at least to their request, and Sistern have been installed in some of the wards.

After having been illegally refused by Mayor Nathan and the infidel bloc" in the City Council for five years, permission has now been se-cured by the Catholics of Rome to use the city schoolrooms for the purpose of instructing their children in the catechism.

The first colored mayor of Great Britain, Mr. Archer, is a Catholic. He is mayor of Battersea, and attended High Mass in state after his election. His predecessor was also a Catholic. Battersea is a great working man constituency, made famous by its connection with John Burns.

Inspired by the sight of a Holy Name parade, Rev. Dr. George Bailey of the Central Presbyterian church in Erie, Pa., has organized an organ-ization called "The Order of the Sons of Reverence." It is like the Holy Name Society, in that its mission is to create an influence against the prevalence of profanity.

There are now in the Catholic diocese of Brooklyn about 500 priests, 200 churches and a Catholic popula-tion of approximately 750,000. tion of approximately 750,000. Ninety-two years ago, on January , 1822, when the Catholics of the village of Brooklyn first met to organize a congregation, there was no church, no resident priest, and probably not 500 Catholics in the place.

A new plan for spreading the gos-pel is to be given a trial at the Imthemselves or to render themselves worthy of advancement? It must, unfortunately, be confessed that for maculate Conception Cathedral, Den-ver, Col. The especially good sermons prepared by the priests there from time to time are to be printed, and will be placed, in leaflet form, in the vestibule book stand, where they may be procured by the public. wait for their periodic advances in salary. Some of them, having little This plan has been worked in only one or two other places in the coun try, and is an innovation in the Denver diocese.

When Rev. Maurice J. Dorney was called to his reward Sunday I 15., Chicago lost a great priest and the country a most devoted citizen. Father Dorney was the head of a big parish in the western city. It was in the stockyards district, and so effective was his work and so forceful his character that within a radius of a mile square of territory there has not been a saloon for twenty years. Father Dorney was not merely a Catholic priest. He was the friend of all men and the counsellor of Cath-Raymond Weeks has been received into the Catholic Church. Mr. Weeks was for sometime an Oblate at Caldey, and at the time of the reception of the community left with the other members who remained in the Estab-lished Church. He was one of the 'loyal remnant' who set up the tabarnacle of Anglican Benedictinism at Pershore, and the fact that one of their number has embraced the Catholic religion is significant. Mr. Weeks is a graduate of King's college, Cambridge. Senor Vidal, of Plana, Spain, editor of the Socialist organ Espana Nueva a most furious anti-clerical and freethinker, was recently condemned to prison for an attack on the military. When he got time to think in his silent cell, he began to see his Socialst companions in their true light, and on being liberated hastened to the episcopal palace in Madrid, where he made a retraction of all his errors against the Church and religion, and made a fervent profession of faith. It is little short of a miracle. Mr. Raymond Weekes has been received in the Catholic Church. Mr. Weekes was for some time an Oblate at Caldey, and at the time of the re-ception of the Community left with the other members who remained in the Established Church. He was one of the "loyal remnant" who set up the tabernacle of Anglican Benedict-inism at Pershore, and the fact that one of their number has embraced the Catholic religion is significant. Mr. Weekes is a graduate of King's College, Cambridge. " These are between fifty and sixty milling churchless persons in the United States who should be reached by the Catholic Church," declared Archbishop Alexander Christie of Oregon, in his address before the Home Mission session of the Catho-lic Missionary Congress at Boston. "What these people want is the truth," he said. " and it is our duty It would be in the interest of com-mon decency and morality, if the or-der were made to embrace the United States as well as Canada.

that have no substance. But the Lord continues to bind human hearts to His own heart divine. We do not read of these triumphs in the newspapers. But in myriad souls He is enthroned as conqueror. His voice wakens men from spiritual death. He triumphs in the strength and work of the Church. He triumphs in the policy of Pius X. True, indeed, that some scout this policy, but their words are old, their methods century-worn. Every generation has had its prophecies about the fall let Daniel O'Connell answer. Let of Rome, but the world always sees the undying spirit of Irish liberty, Peter, sore at heart because of evil, let that unconquerable spirit answe but untroubled, serene, conscious of the Church's everlasting duration rights; whether she will ever yield and triumphs against the "gates of to another her rights to life and liband triumphs against the "gates of hell." There stands the Church, erty. with the marks of storm and stress upon her, but with eyes undimmed. with vitality unimpaired, ready for any emergency, eager to console the weary and passion-blinded. Around her altars, on which is offered the clean oblation from the rising of the sun to the going down thereof, are gathered her children to celebrate the resurrection of her Divine

#### THE ONLY WAY

Founder.

The other day we read an article describing the success achieved by Canadians in the United States. We are well aware of it, but a far more interesting article could be written of those who, broken on the wheel of labor, live in fetid tenements and are never very far from the bread line. The stranger who plunges into the maelstrom of the great centres across the border finds, as a rule, great difficulty in keeping his head above their swirling waters. Protestant and a graduate of Trinity He may reach the shore of fortune College. He may reach the shore of fortune

Through all this struggle the spirit of the nation was foremost. Men of all creeds united to attain the end. Indeed it is well to remember that while the greatest of all the Irish leaders in modern times was a Catholic, yet the majority of the great leaders have not been Catho-

Swift, who began the struggle for national principles was not only a Protestant, but a Protestant minister. Later on, Henry Grattan, who carried the Declaration of Rights and secured to the Irish Parlia-ment the restoration of its original prerogatives, was a Protestant. Wolfe Tone, the founder of the Society of "United Irishmen" was a Protestant. Robert Emmet of mournful memory was a Protestant. Charles Stewart Parnell, next to Daniel O'Connell, the greatest leader of the Irish in modern times an to whom, until he sacrificed his moral dignity, the Irish people offered a devotion second only to that which was given to the great Liberator himself, was a Protestant. Above all the man who put the soul of poetry into the national movement, Thomas Osborne Davis, was

recall the penal laws that had for their object the extermination of the Irish race, the wonder, the miracle, is that there is left one hut in Ireland where one can find shelter one church in which he can worship, ay, one Irishman to raise his head. Is this craving of a people for re-ligious and civil liberty at last to be answered? The Irish race has proven its right to self government. It has shown a vitality that nothing can destroy. Let the dead past bury its dead. Yes, let the dead past be forgiven, as it has been; let it be otten if you will ; but there is a living past, a past that is a continu-ous reality with the living present and the future yet to be. Let all that has been borne and

n you

suffered be buried in the oblivion of forgiveness. Let there be buried with it all acrimony and bitterness and hate. Let there remain only the living triumph over failure, the victory over death. The living past bequeaths the two principles—that every man has the right to worship God according to his conscience, and that the Government of a people de that the Government of a people de-pends upon the consent of the people. These two principles live though they were born in the past. One is realized and acknowledged by law in Ireland to-day; the other has yet to find its realization.

To that other the Irish have always had the right. Deprived of its excuse they have proven their right. Efforts to reduce them to ignorance could not deprive them of their love of learning. Persecution could take away their religion. Penalties and temptations could not rob them of their love of virtue.

Seven hundred years of an attempt to crush them could not kill their the slate altar-stone, taken with the race-ambition. Nothing could take from them their determination to be free. There have always been in-with whose secret not a living being herent in them the essentials of an without the house, and not more nerent in them the essentials of an energetic and healthy political or-ganization; and these germs have retained their vitality in spite of compulsory famine, compulsory emi-gration, compulsory civil death. Yes, after all, and in spite of all,

solitary place, and had no fea e when this time, of a sudden descent of the authorities. For form's sake-scarcefrom St. Paul, because St. Paul is represented with the sword of his

ly more—a man kept watch over the martyrdom, and so is one of the patrons of warriors. The symbolism alley road, and signalled by the of that age was a living thing: all the flashing of a lamp twice every party thought of the world was translated with which he was acquainted, and there were no others than these to into it. And since flowers were the signal. A second man waited by the most beautiful thing in a tiful world, their symbolic value was of a rarely suggestive character. gate into the court to admit them. They rode and walked in from all For instance, there was "the beau round-great gentlemen, such as the tiful, old-fashioned, Madonna lily, North Lees family, came with a small retinue; a few came alone; yeomen than which "there are many statelier and more gorgeous blossoms of the and farm servants, with their womenfolk, from the Hathersage illy kind, but none sweeter;—that "May lily," as it is called in the North of England," with its "added charm valley, came for the most part on foot. Altogether perhaps a hundred of association, for what picture of and twenty persons were within Pad-ley Manor—and the gate secured—by the Annunciation seems now comolete, unless a branch of these pure white blossoms is seen near Mary and the angel? The mysticism of early

Meanwhile, within, the priest had been busy since 4.30 with the hearing of confessions. He sat in with religious art has invested the Madon the chapel beside the undecked altar, na lilies of our gardens with an inand they came to him one by one. definable reminiscent charm; and when the tall white blossoms rise up The household and a few of the nearer neighbors had done their duty into the cloudless summer blue, their in this matter the day before, and a good number had already made their Easter duties earlier in Lent; so by stillness has an air of mystery, as it the breathless stir of the angelic presence had hardly passed by. The arden where the painted lilies grow 6 o'clock all was finished.

Then began the bustle. A group of ladies, FitzHerberts and is a garden emblematic of poverty: the lilies stand before the ideal fig. Fentons, entered so soon as the priest gave the signal by tapping on the parlor wall, bearing all things necesure of Catholic worship, who was 'humbled among women like as a oor woman.'

But when Fra Angelico saw the courts of a Paradise, they were as full sary for the altar; and it was astonishing what fine things these were so that by the time that the priest was ready to vest, the place was transformed. Stuffs and embroiderof flowers as a queen's garden, and angels as bright as anem-one beds. And the poor were not ies hung upon the wall about the altar, making it indeed seem a sancevery man may buy heaven, the poor man with his penny and the rich man with his penny. The tuary; two tall silver candlesticks, for no other purpose, stood upon

the linen cloths, under which rested

cry of the incompetent and the ineficient.

BIGOTRY IN BANKS

A few weeks ago a letter appeared in the CATHOLIC RECORD drawing at-

tention to discrimination said to ex-

ist in some of the banks whereby

Catholics found it difficult to attain

the higher positions. We have re-

ceived from a correspondenta further reference to the matter, in which he

Your last issue has an article on

the question as to whether there is bigotry in banks. It seems too me

bigotry in banks. It seems too me this question of bigotry is too apt to put itself in evidence at times. I have no brief for bank or bankers, but I have a brief, as every man has,

for justice and fair play, and this

question of alleged bigotry may, like

have known of several Catholic young

men taken in service to banks in the capacity in which they are ordinarily

or no regard for the tone their posi-tion demanded, were the habitual

frequenters of pool rooms and exer-

charged with bigotry if they show no

ieve the young man of genuine worth

and character who has energy and

preference for such as these. I be

many others, have its other side. I

ays

# SUPPRESSING FILTH

The Canadian Post Office officials have taken steps to keep the printed filth of the Menace out of Canada They have served notice upon the Washington Postal authorities of the course they have adopted to prevent the foul sheet from circulating among Canadians. Mr. Joseph Stewart, Second Assistant Postmaster General, has notified the Postmaste of Aurora, Mo., the place where the Menace is published, that he must all copies of the vile sheet which have a Canadian address Here is the order transmitted to him from Washington :

Second Assistant Postmaster Gener al, Washington, March 9, 1914.

Postmaster, Aurora, Mo. : Your attention is invited to the following extract from a letter of the postal administration of Canada dated February 23, viz:

"I have to inform you that the Menace, a weekly paper published at Aurora, Missouri, has been placed on the list of publications which are prohibited from circulation by mail in Canada, on account of its offensive ontents.

Please cause the publisher of the paper in question to be properly in-formed respecting the matter and such action taken at your office as will prevent the acceptance of copies of said paper for mailing to Canada. (Signed) JOSEPH STEWART. Second Assistant Postmaster General

The determination of the Postal body of saints is a democracy; Popes, kings, shoemakers, all blessed, move administration of Canada to let the United States have a monopoly of the perpetually in an unending slow Menace filth, shows that our Northern measure with the ineffable calm of beatitude among the neighbors have a proper appreciation of the infamous character of the lilies of eternal spring. The Little Poor Man of Assisi re-membered that flowers truly belong sheet the Postmaster of Aurora has been ordered by his official superiors not to accept, if mailed to Canada. It would be in the interest of comto the blessed estate of poverty, and bade the Garden-brother spare a corand fragrant flowers, in honor of the States as well as Canada.

TWO

#### AILEY MOORE

third stood a few feet apart, with open arms and "shining toy," to give the young traveller reward and security. On an ottoman—a plain one—at the door, sat a young lady, she had laid her work in her iap, but still held it in her left hand, while with live half marted and the TALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH-LAKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE-LAND TOGETHER WITH MANY STIRRING INCIDENTS IN OTHER

#### BY PICHARD B. O'BRIEN, D. D., DEAN OF NEWCASTLE WES CHAPTER IX

SHOWING HOW LORD KINMACARRA AND MR. JOYCE SNAPPER SENT GERALD

### MOORE TO JAIL

About one week after the burglary About one week atter the outgain and robbery just detailed, Father Mick Quinlivan, having finished his morning duties at the church, was returning to his pleasant home. The returning to his pleasant home. The good man almost always came by the private passage, which, as we have informed the reader, led to his house but seeing just outside the gate, a man in the attitude of expectation, he took off his purple stole, which he reverently kissed, and quietly folding it over and over, he put the big breviary on top of it, and placed both under his arm—a place which seemed made for them, they fitted there so snugly. Father Mick then took the tail of his cassock, and throwing it snugly. Father Mick then took the tail of his cassock, and throwing it over the disengaged arm, proceeded down the aisle towards the entrance. Father Mick looked as happy as

side.

mark.

replied Father Mick.

peace, agra," he continued,

This is not the place made for

go to her, Ailey, avourneen, and seek no better fortune than to be in her

in the forenoon of a sultry day. TO BE CONTINUED

AN EASTER BLESSING

There was a deal of excitement in

made in the proprietorship of the place. Indeed, the Great House was

a veritable gormandizer for the gob-

the ownership of the property, which

elusive part in getting rid of the pretensions of men by crunching

thom between its giant isws or

wounding them so sorely as

successive aspirants

ling up of

" but the

usual, although he was going to a late breakfast. The old geatleman alplace for labor ; though sometimes the labor itself is so happy, Ailey." ways felt quite comfortable after a "good confessional." A good con-fessional meaning to him a great And she looked at him again, for she felt he was holy-the fine old "Ailey !" he said, so solemnly, gathering of people, but more partic-ularly if many "stay-aways" were to be found among them.

Father Mick had a wonderfully great number of plans for working upon the consciences of "stay-aways." He visited them, waited for them on the road, met them in the company." "Something has happened father!" most out of the way places, and at all hours, times and seasons. He rarely threatened any one, old Father Mick; but his old eyes would rest upon th sinner so lovingly, and he would hear his excuse, or may be bear his tem-per so quietly; in fact, he was so much in word and truth, "Father" Mick, that it was a hard heart that

could resist him. What favored the old man very much, too, was that he was known to be poor, and never appeared to be rich. The priest's place is in the heart ! and well Father Mick knew that rings and equipages, and "a dashing horse," cannot fit in the heart of the cottager. He'll admire heart of the cottager. He'll admire them, and God help us, as nature is weak, it may be he will envy them, but, oh! he will not love them! And as Father Mick believed that much of the work of a priest is to be done by "love," he took care to be all things to all mer.

things to all men. "By the heart," the good priest used to say to a young curate, who lived in a different part of the parish but came to see him twice a week heart," he used to say, believed unto justice. Tom, avic, he would say, "Tom, always seize the heart! Eh, isn't that the way? Och! and our poor people have only us to love them; the world is down on them, only their own priest! and see how their eyes brighten when we come near them, and how hearty and joyful they look, when they can do us a hand's turn. Ah, Tom, they're a fine people, so they are-we can't love them enough!" Then Father Mick would give you histories of France, and of Spain, and Italy, and England—of course, all tending to prove the superiority of the "old stock;" and he would look up to heaven, and "thank God!" that Ireland had been always "true." Let us add, as another trait in the

them long for the moment of deliver-ance from the top of the hill that had parish priest, that he delighted in a "sit" of a morning; not even

# THE CATHOLIC RECORD

this day, and he was the fine man. Well, when he got to the door, there

was the master standing in his way, and he says to him, 'Who sent for

you, sir ?" and the priest says, 'Your wife sent for me, and I would like to

see her.' "Well, go back where you came from,' said the master, and he

slammed the door in the face of the

priest, and him having the Blessed

what that is.'

I see. Go on.

curse, Martin ?'

want him."

bring the priest into it."

acrament with him. You know

'I confess I do not," said Mr. Mer

of the self-murderer stretched on the floor of the drawing room had be-come as much a part of the estate as come as much a part of the estate as the green terraces and the odd-shaped towers that pointed to the heavens, so that it was a source of perpetual surprise when after a few months of quiet on the hill, during which time no one dared to tempt the darkness in that vicinity from Martin. Martin. "She was a darling, Mr. Merritt. We all worshipped the ground she walked on, she was that

still held it in her left band, while with lips half parted, and full, fond eyes, she viewed the entertainment of the innocents. Father Mick looked at the young lady and the children, and, poor old good heart, he wept unseen as he looked at them. Ailey Moore has made her usual visit to the good pastor's oratory; but to day she has with her the dead Peggy Hyne's baby, and she is think-ing of its beauty and its fortunes, while some of the little girls, who al-ways follow her, are in ecstasies at being allowed to share the nursing. The moment Ailey saw Father Mick she ran to meet him, and the eldest the darkness in that vicinity from fear of the tragic ghosts which must of necessity walk there, a new family would take possession with a seem-ing indifference of the fate which the observant villagers knew to be pursuing them. To the latest owner of Great House

there was no tragedy discernible in the history of those who had pre-ceded him, as told to him by the few of the townsfolk with whom he came in contact, either in the casual meet ings in the valley or in their capacity of servants at the house. To him it all seemed a matter of finances. It she ran to meet him, and the eldest of the girls whipped the child on one required a great deal of money to attempt the management of the hill property, more than any of his pre-decessors had possessed, hence their inability to make ends meet and the "Happy years! summer days! to my little Ailey!" said the old clergy-"Indeed, sir," answered the sweet girl, looking affectionately on him; "indeed, you stay in the church too ensuing heartaches and tragedies "Is moo an la braaw thaov na teumpull!" "Many a sunny day in the church yard shade, a cushla," As to the curse upon the house, he trusted to his millions, his mines

famous in all the world, for the effec-tive lifting of it from the hill and from the hearts of the people of the town. So much the better, thought he, if they did think there was a curse upon the place; it would keep them where they belonged, away from his orchards and his gardens, the sight of which had attracted him even more than the stately towers of the old mansion. And so the house and

that the poor thing turned pale. "Ailey, never look for anything in this bad world but trial; don't a cushla! Our dear Lady! always grounds were soon delivered from the neglect which the years and the lack of funds had brought upon them. If there was any drawback to the complete enjoyment of Alexander Merritt in the midst of all his money it was the thought that the dear wife

whom he had buried the year before his mines had cast forth their gold, when he was but a poor real esta agent, was not there to share with him the fruit of his good luck. That

solid Ailey, ardently. "Come, let me see your little daughter Aileen !" said the priest, paying no attention to her last rehad been seven years before, and the little girl she had left in the world Come. I have hardly seen her at come, I have hardly seen her all all," he continued; and putting his hand into his waistcoat pocket, he brought forth a medal of the Immac-ulate Conception. "Come, let me see if Aileen knows her Mother !" after her, then but a child of three was now the only thing in the world to make the saddened husband think that life was at all worth living. She was his dearest treasure, even more and, bending down, he held forth the right medal. The little child put than the millions which the world right medal. The little child put forth its arms, and held up its little rosy lips to the mouth of Father Mick. Children browth of Father envied him. It especially was for her sake that she had bought Great House. Here she was free from the Mick. Children know people's char-acters, they say, and certainly they restraint of the city home, no matter how spacious and magnificent. Here she mightroam to her heart's content gave-the children did-a unani-mous vote in favor of Father Mick. a true little princess in a realm that He took the baby in his old arms, was like to a fairy kingdom. To the having given the stole and breviary outer world it was all a golden dream. to Ailey, and said he would go in to breakfast. It was then 10.30 o'clock

The wealthy mine owner and his ten year old Dorothy soon became such an object of admiration in the town that the history of the Great House and its threatening curse grew to be but the remnant of a fairy story of pre historic times. At any rate, the vague rumors that reached the ears of Alexander Merritt caused him po

uneasiness. He was happy with his the little township when the news was first bruited about that the old house on the hill, known for ages hild, happy with his money and all that money can buy. "It may be all right," said Martin past as the Great House, was again to pass into new hands. It was not the first time that a change had been

Lally to Giblin, the gardener. Martin had just brought the horse around to the front door to take his master to the train. "It may be alright now. People nowadays has no faith, and it's only the likes of you will laugh at a curse put upon anything, but as sure as I'm alive the day will come when you'll see it again, if you stay here that long. I've been here nov since the pirce was built, and I've seen others here just as happy and contented as the master and Miss Dorothy; but then, something always

"Well said Giblin, "I'd take my many a time, and it always came

why it has been life to her. It would people to believe that bread and had not come from the accident, un-be murder to take her away. She wine can be turned into God. Do injured. For several days she lay as loves every blade of grass about the you believe that, Martin? I knew one dead. The most famous special-

"Just like the first missus," said artin. "She was a darling, Mr. erritt. We all worshipped the bound she walked on, she was that "You do believe it, then ?" said

beautiful and kind. The master loved her, too, but I saw that she was Dorothy. 'Of course. Miss. It's no more atraid of him. She soemed to be a different person when she went to than what the Lord told us to believe The night before He died He took the bread and He said " This is My Body,'

drive with me alone. It was all over religion, as I found out afterwards. and the substance of the bread was changed into the substance of His She had been a Catholic of the old stock ; her mother, a good honest Irishwoman that educated her a strict Catholic. She was barely out of school when she met the master, and Body." Martin repeated the story, as many

a time he had told his catechism lesson in his youth. "I never heard of that before," said Dorothy. "I heard about the Blood of Christ, and how God loves

nothing would do for him but to marry her. He had some kind of hatred for the Catholic Church and the Irish, and he soon showed it to the poor woman. Many a time I little children and all the lovely the poor woman. Many a time I could see the tears come to her eyes as she passed the little church in the town, afraid to go in for fear the stories about Rebecca and Rachel.' The girl was silent for a time and then she turned eagerly to the old man.

"And do you receive God really and truly into your stomach ?" she husband would make trouble about it. I told her she ought to do it in spite of him. and save her own soul asked

"That's what we believe." answere and the souls of her daughters-there Martin. "It must be nice," she said. "They

were three of them, sir. But she never seemed to get the courage. One day when I had her out driving she was taken sick suddenly. I brought her home as fast as I could. The first thing she asked me to do don't have such things in our church. Anyway, I don't go to church. Father says my governess can give me all the religion I need. But she never was to go and get a priest for her. I ran the horses all the way and brought back the priest. It was Father Connors, God be good to him

tells me things like you." For several days succeeding her interview with Martin Miss Dorothy Merrit was distracted in her studies. There was one great problem which she was trying to get into her mind with a satisfactory explanation, and that was the possibility of a little girl receiving into her little body the great God who filled all the earth and sea and sky and even beyond all that. The problem, however, soon became too much for her shoulders, and she sought assistance in hear. ing the burden by proposing to Miss Hilton, the sour, bespectacled govern-ness, the question as to how bread and wine could be changed into the Body and Blood of the Lord. "It's all nonsense," said Miss Hil-ton. "Wherever in the world did you

ritt. "Well, it's the Holy Communion, if you can understand that any betget that queer notion?" Well, that night she died, and the

"I heard papa tell about it at my birthday dinner, and so I went and asked Martin all about it," said maid, that was a Protestant, said it would take a tear from a stone to "Well, Martin ought to be ashamed

hear how the poor woman called for a priest ; and that man that said he loved her wouldn't send for him." "But what has that to do with the of himself," said Miss Hilton indig-nantly. "The idea of filling your nead with such foolishness. It's only 'If you were a Catholic, sir, you Catholics could believe a thing so would understand. The Lord came to that house and they turned Him and wine into the Body and Blood of ye eat the Flesh of the Son of man

away, just as the Jews turned Him the Lord. "But if the Lord said so, Miss Hil- in yourselves. Like a shaft of light away. And I said then, as I say now, that there is a curse on the place till ton," remonstrated Dorothy, "we on that golden morning the grace of ought to believe it. There's lots of God flooded the soul of the little they send for the Lord again and welcome Him to the place where He hard things to understand in the girl. The virgin heart of the maiden Bible, but you often said that we called forth through the sickness must believe what God says even if we can't understand it, and Martin and over the sun-kissed hills He was treated like a dog. But the man had no luck. They said it was because he lost his money that he killed himself, but I know it was the curse. You can't fool the Lord, I always says it's in the Bible how God said This is My body.'" "Now, Miss Dorothy, I refuse to 

talk such foolishness; and moreover, I shall tell your father to prevent Martin from perverting your reason." "Please don't," pleaded the girl.

Martin," said Mr. Merritt. "All that harmonizes well with your beliefs; but you couldn't expect a man who didn't believe in such things himself "He only just answered my questo have any scruples about turning tions.' away a man from his door if he didn't But when Miss Hilton determined

to do a thing she was thereafter im-movable. And so before the night Mr. Merritt had heard how his coach Well," said Martin, " I suppos she was to blame herself for a good leal but just the same it was the man had been trying to make a Cath-olic of his beloved child. To him it Lord that was turned away." "And I suppose," laughed Mr. Mer-ritt, you would have me turn Catho-lic just because you think there's was an unpardonable piece of im-pertinence, and, heedless of the explanations of Martin himself and the harm coming to my house if I don't tears of Dorothy, he dismissed from his service the faithful coachman, "No man is made a Catholic against his will, sir. But, anyway, there's the story as I told it many and

whose boast it was that he had been at the Great House even before the days of the curse.

Well," said Giblin sarcastically, as happens. Martin was right when he Easy to grow, for neglect them and

injured. For several days she lay as one dead. The most famous special-ists of the country came to the hill to do their best to give back life and youth to the afflicted child. She would live, they said, but her spine had been injured seriously, and she

would ever be an invalid. To the afflicted father the sentence of the doctors had made the sun descend forever from the crest of the hill, and like a thundercloud in the sky he saw the perpetual curse arise over Great House, the strange fulfillment of the great prophecy at which he had laughed in the days when

misfortune seemed always avertible by the power of his millions. The wild winds of winter came and raged against the towers, and the maste thereof knew that the message they brought was that he too must leave the place and follow in the path of those predecessors of his who had also felt the killing breath of some Bread curse. So came the spring. By ceaseless

care and the best attention that money could procure. Dorothy was able to come from the invalid's chair and have the nurse wheel her about the house. It was a dreary time for the little princess. Suffering had worn her to a mere shadow, and the despair seen in the eyes of her father doubled her anguish. Even God seemed far away, as some Being in the clouds who seemed not to know that there was such a thing as suffering in the lives of the young and innocent. If He were only nearer, thought Dorothy; if she could be sure that He was to her, knew her sorrows was close and pains and would stoop to touch her with His pitying hand and heal her, as He had healed the afflicted ones in the Bible stories. It was then that she recalled the words of Martin

about the Body and Blood of the Lord, and the tears came into her eyes as she thought of the happiness it must be to receive the great God into one's own body. Could it be true, she asked herself over and over; could it, indeed be true. Did the Bible really say such a thing? The Holy Book became for her in

truth the very Word of God as she pored over the pages of the Gospel in search of a confirmation of the strange doctrine for whose truth her little soul was crying. And then one morning when the

sun seemed to be shining upon the top of the hill with a greater radi ance than ever, she came upon those and drink His Blood ye have not life

sped on His way, and He Who came vas the very Son of God. There were tears in the eyes of the child as the door of her room opened

and her father entered bearing in his arms a great bunch of lilies. "Do you know what day this is ?" he asked as he stooped to kiss her.

"It is Easter," sh e answered as she took the lilies and buried her face in " My papa is kind to remen hem. ber it with the lilies."

I had not remembered it," he answered. "It was Martin. He brought you these this morning. He is com-ing back to live at the hill. He will drive you out now every day, till you are strong enough to go away." "Am I going away from here ?"

she asked with a disappointment in her voice. "Yes, dear; we are both going away. We must go before worse



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virtue of simple souls, often nothing less than angelic. Frequently, the good confessor would raise his eyes, and silently clasp his hands, and his bosom would overflow, until the tears ran down his cheeks, while the humble child of industry made its little accusation, and believed it had been very unfaithful to its Creator because a shadow, scarcely sensible to any conscience save its own, had passed over the pure spirit. "Ab, my God!" Father Mick would say, "how humbled and how thankful one must feel, eh ?"

Father Mick. then, with his hair combed back, and his breviary and the tail of his cossack disposed of, as aforesaid, made his egress at the principal gate, and was soon joined by a young peasant, whom he did not know, but whom he "liked the look of;" and with him-the young peas -Father Mick fell into a deep and interesting conversation. They frequently paused on the way up to-wards Father Quinlivan's little wicket; and Father Mick then would move back from his companion, and look into his face; and the compan-ion, placing the point of his stick between his two shoes, and leaning upon it, would look at Father Mick, and each would talk very fervently. But when they came to the gate both paused and stopped, as if by common consent; it was evident that the

young peasant was going no farther. et scene was the one which presented itself outside Father Mick's little hall-door, — a sweet scene and a happy one—and the old man looked upon it, perhaps, sadly. Three young girls, neatly and cleanly attired—wearing no shoes, however —two flaxen haired and one dark,

charmed them and snared them. If vou had ever seen t le house for the "good," but for the very hill, you would not be surprised that pleasure of the thing. It was so con any man with a touch of the poetic soling—indeed, exciting—to see the deeply sinful humbling themselves before the face of God; and then the rich humiliation of beholding the curse. the master of the hill and the Great House. God had done much for the House. God had done much for the hill, which rose like a queen from the bed of the valley. Its gown of richest green ruffled softly over the endless succession of terraces, which were braided and seemed with vari-colored blossoms that still followed the irregular line in which their pro genitors had been sewed by the girl-ish fingers of Nature, when she first became the bride of the Eternal. And man, seemingly, had followed out the design of God to make the hill one of the fairest children of His hands, softening down the crudities of over-generous Nature and bearing thither the treasures that had adorned some of her own daughters.

It was not strange, then, that the great mansion which dominated the top of the hill stood there as a king, indeed, whom winds might buffet and snows assail without his taking any more notice of them than the ma Lear took of the wild elements. King the Great House was, and king alone. It never allowed any of the several proprietors to dispute sovereignty with it. From the day on which the first owner had committed suicide in the drawing room, in a fit of madness that was said to have resulted from the loss of fortune brought about by the lavish expendilives.'

ture upon the new estate, and his three daughters had gone forth into the world with a mere pittance, the Great House had entered upon its career of decimation. In the lives of the five succeeding purchasers of the property there happened many an event which could be turned into an old-fashioned five-act tragedy, but I forbear recounting them to you. That there was a curse upon the place none of the inhabitants of the -two flaxen-haired and one dars. That there was a curse upon the House. You don't know my stub-were teaching a little child, a very place none of the inhabitants of the bornness. Lally. The devil himself little child, to walk. Two held the little town at the foot of the hill ever little creature by the hands, and the doubted for an instant. The memory I like it too well, and the little one—

with it if I had all his money. Funny you stay here if there's such

"Well, the curse can do me no harm. It's only them as own the place. Anyone else can escape the You never heard the story of it? Well, I'll tell you—" But Martin did not tell Giblin the

story that day, for Mr. Merritt came from the house at the very moment that Martin was about to launch forth the top of the hill.

into ancient history. The man frowned as he caught the that he eats God in that Bread that the priests give him," remarked Mrs. Drexel, the wife of his business partner, and with the laugh that followed the witticism there "What is that you were talking about Lally ?" he said as they drove out through the gate. "You don't mean to tell me that you believe

there is a curse on this place, you that have been here all these years ! I thought it was only a few old wo-men of the town that dared to think of such a thing."

"You mustn't pay any attention to me, sir," said Martin, "I was only just regaling Giblin. "Still you believe it, Martin. You

have been here all these years, ever since the house wasbuilt; surely you have a reason for holding to such a belief all this time." "I have sir," said Martin. "It was

to

little princess.

" Martin," she whispered as soon

as he lifted her into the carriage,

What man ?" asked Martin.

"I have sir," said Martin. "It was me that cut down the body of old Grace after he committed suicide." "Well, I don't wonder that you were frightened. It's a wonder to me that you remained here after such a terrible thing. Most men would be frightened out of their

"just where was God standing when that man turned Him away and "Well, sir beggars can't be choos wouldn't let Him in ?" ers. Men have to live in spite of their belief in ghosts and such things. I left the place many a time, but "I mean about the priest. Father said you told him all about it yester. every time a new owner comes I soon day. He told all about it yester-day. He told all about it at my party.
It's a funny story, isn't it, and you never told it to me."
"I don't tell that very often, Miss, find myself back at the same job. I suppose it will be so till the end." "That means that you think I am and be obliged to leave the Great House. You don't know my stub-bornness, Lally. The devil himself

Mr. Merritt had many a good laugh that day among his friends at the expense of his Irish coachman, and that

very night, at the dinner which was

given at Great House in honor of the eleventh birthday of the beloved Dorothy, the funniest story told was

on me than on the little one." And so he passed from the hill to the little town below in the valley. That night the new coachman arhis account of Martin's version of the curse that was supposed to rest upon rived at the hill.

To Dorothy it seemed as if a part "Fancy the poor fellow believing of her life had gone when on the fol-lowing day she entered the carriage for her accustomed drive. It was all different now, with a strange driver

upon the seat, where often she had sat by the side of Martin, listening to passed from the mind of Mr. Merritt all thought of the evil genius who his queer talk and funny stories. What a different companion he had to remonstrate, but there was a light in his daughter's eyes which deterred was supposed to be co-partner with him in the ownership of Great House. him. For a moment he looked ques-tioningly at her and then he spoke. "Shall I send Martin for the been from the sour governess, who was now by her side, by the com-mand of Mr. Merritt, who had not But the story had not escaped the eager ears of the little girl who sat seen fit to trust his daughter to the

silent at the table. It was to her a sole care of the new coachman strange story, stranger, indeed, than any she had ever read of in books. She could not quite explain it all, Even the horses seemed to miss the familiar hand of the old Irishman,

for they were restless under the strange rein.

how the priest, just like the man pointed out to her in the town by Martin, could bring God with him; and she determined to ask Martin all and her development into beautiful, healthy young womanhood, was a What it was that startled the puzzle to the physicians who had at. horses no one ever knew, but scarcetended her, but to Martin Lally, who ly had they descended the hill and passed through the gateway of the about it as soon as she would see was prouder than a king on the day him. An opportunity came the next when he drove Miss Dorothy to the day, when the faithful old coachman park, when they dashed off on a wild little Catholic Church in the town, it run through the town. The driver whom her father entrusted her tugged and strained, but he was was but the simple fulfillment of his implicitly, brought around the carriage for the daily drive of the powerless against the brute force of

own prophecy. "I told you how it would be," he the animals. At the sudden turn in the road, where it branched off into said to Giblin that afternoon. place can have any luck that throws the country the carriage was upset: out the Lord. And the day that Father Riley stepped across the threshold with Holy Communion for Miss Dorothy I could see the clouds Miss Hilton was thrown out upon the rocks by the way, with Dorothy cling-ing fast to her from deadly fright, while the coachman was dragged along in the dust at the heels of the scatter in the heavens, and I knew that the curse was gone from the maddened horses. place forever. How do I know? Well, I know, that's all."—H. F. B. in

During those days there was a pall upon the hill. Miss Hilton had been The Magnificat.

killed instantly by the fall upon the rocks, and the coachman had been mangled beyond all recognition. The life of Dorothy had been saved by the for most people laugh at it. I'll show you the place when we come back." "All the people laughed last night," said Dorothy, " and Mrs. Drexel said that it all comes from teaching manner in which she had clung to the governess, thus avoiding the im-Newton. pact with deadly rocks. But she

success you were right about that curse, Lally, only it struck the wrong party this time." "Never fear," said Martin, "I'm old and I can stand it. It's better to be on me than on the little one."

The astonished father was about

"If you love me—yes," she an-swered ; and a flood of peace came

The recovery of Dorothy Merritt,

said, papa dear. God was sent away from this house a long time ago. You must invite Him back. Let Him come to me. I want Him. To day He aross from the tomb, and to day

priest ?" he asked.

into her soul.

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#### APRIL 1, 1914

### THE CATHOLIC TRUTH SOCIETY OF CANADA

The Catholic Truth Society of Canada held its annual meeting in the Council Chamber of the Knights of Columbus, in Toronto, at 8.15 on Tuesday evening, March 24th, 1914.

The meeting was called to order by Rev. Father H. J. Canning, and after Nev. Father H. J. Canning, and after the opening prayer the reverend chairman welcomed the visiting ladies and gentlemen. He expressed regret that His Grace the Archbishop was unable to be present, and in a few brief remarks deplored the lack of desire for good reading among the

people. Among those present were, Rev. Father T. F. Burke, C. S. P., of New-man Hall, Father Dowdall, of Egar. ville, Father Fitzpatrick, of Peter-borough, Father T. Spetz, C. S. R., of Berlin, Father J. Minehan, of Weston, and Fathers C. J. Mea, L. Minehan and G. Williams, of Toronto. The reverend chairman then called

on the President, Mr. J. D. Warde, to read his annual address, as follows :

Reverend chairman, — During the year that has passed the activities of the Catholic Truth Society have been carried on with greater vigor and en-thusiasm on the part of its Executive Committee than ever before in the history of the Society. Not only has its usual routine work gone on, but a new field has been opened up by the giving of lectures, or more properly talks, to non Catholics in, this city,

and also in the surrounding country during the last few months. LECTURES TO NON-CATHOLICS

Early in November last the Rev Vhelan, Rector of St. Michael's Cathedral, discussed with the Committee the desirability of giving even ing lectures or addresses to the people who are to be found on Yonge Street, in this city, every Sunday evening, and generously offered to pay the rent of a hall for this purpose. The Empress Theatre was secured and the Committee, having charge of the matter, arranged for the Lectures, of which fifteen were delivered.

The Committee was able to enlist the services of busy professional and non professional gentlemen in this , and is deeply grateful to these gentlemen, who were good enough to ssist in the inauguration of what we believe is the first organized attempt on the part of Catholic laymen in Canada to reach their non-Catholic fellow citizens in the interests of Catholic Truth. The attendance averaged one hundred and forty persons, some of whom avowing themselves Socialists and Atheists mselves Socialists and Atheists, were amongst the most regular attendants.

This apostolic work is one of the principal objects of the Society, and it was most gratifying to the Executive that means were provided, as stated, for carrying it on. We hope to continue the work next season in a more comfortable hall, than it was possible to secure for the lectures already given, and we would urge every member of the Society to take an interest in this work. as we firmly believe that no member should be content to bask in the full glare of the light of faith and be unconcerne about the thousands living and dying in the darkness of error, uncertainty

and doubt, some of whom we can certainly reach by these lectures. The experience the Committee has had in the season just closing will be of great value in mapping out a plan of operations for next season. LECTURES OUTSIDE TORONTO

At the invitation of the parish , two of our members drove out to Wildfield on the afternoon of the March 10th, and an address on the WA

sources, placed an order for 100,000 copies to be printed in Toronto. With a broader distribution of these little messengers and an increased demand, their cost may be materially reduced and instead of importing hem we shall have them printed aere.

here. The necessity of this work may be better understood by a reading of the following from the Catholic Tribune, published in New York: "A high official of the Post Office Department at Washington told us that the mass of anti-Catholic literature is increas-ing at a wonderful tate. The admit ing at a wonderful rate. The admit-tance of the matter to the mails comes before him frequently, and he is in a position to realize the extent of the agitation being carried on against the Catholic Church. It must take a vast sum of money to scatter this stuff broadcast over the country." This applies, with equal force, to Canada, where some of our own members, even, are sent free copies, through the mail, of that vile sheet

through the mail, of that vile abeet known as The Menace. The cam-paign of calumny waged by a number of vile and scurrilous sheets has re-sulted in a wave of bigotry that must be met and opposed. The least we can do is to fortify ourselves with the knowledge of the facts so that we can disprove charges and disclose can disprove charges and disclose frauds, thus correcting public sentiment. SERMONS IN CITY CHURCHES

We are again able to report that he pastors of ten of our city churches

the pastors of ten of our city churches helped in our work by permitting sermons, under the auspices of the society, to be preached therein, whereby many new members were secured and a substantial addition made to our tinds. Our sincers

made to our funds. Our sincere thanks are offered for their kindness. The list of churches and names of preachers are as follows :

St. Basil's, Rev. Dr. Kidd. Our Lady of Lourdes, Rev. Dr.

Ryan. St. Helen's, Rev. Dr. J. T. Roche. St. Joseph's, Rev. J. Keough. St. Peter's, Rev. H. J. Canning.

St. Francis, Rev. H. J. Canning. St. Anthony's, Rev. N. Roche. St. Ann's, Rev. H. J. Canning. St. Cecilia's, Rev. L. Minehan. Holy Family. HELPING VISITORS AND STRANGERS

The display of the Society's cards giving hours of Mass and Vespers in our city churches was continued in our principal hotels, as was also the \$427 newspaper announcement every week, giving the same information. At the suggestion of a leading actor, a framed card giving hours of Mass

within and Vespers was placed on the stage of all our city theatres for the benefit of Catholic members of the theat rical profession. PERMANENT ASSISTANT-SECRETARY Believing that the Society is now at an important stage in its history, your Committee decided to engage a permanent Assistant - Secretary. whose whole time would be given to

its work. This step was made pos-sible by the members of the Executive Committee subscribing a sum sufficient to pay his salary for six months. It is hoped that long before the expiry of that term his continuance in office will be more than fully assured, and the work of the Society placed on a permanent basis.

PERMANENT HEADQUARTERS Up to a few months ago your Committee held its meetings in the office of one of its members, but at the invitation of His Grace, the Archbishop they have recently been occupying a coom in St. Michael's Palace, and are now assured of a permanent home This will be of inestimable value in

from wh

call.

Church St.

carrying on its work, supplying as it will a place where enquirers may call and consult reference books, etc.,

# THE CATHOLIC RECORD

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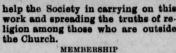
Leaving aside the introductory re-marks, which were of humorous kind

THE ADDRESS

the British Isles.

the

P()W]



Our membership has increased from 285 at the date of our last Annual Report to 345, but in a city of half a million, with a Catholic population of 50,000, a great number of workers should be found, willing and ready to give not money alone but some of the other gifts God has given them. It would be of interest to know the number of young Catholio ladies in Toronto and other cities in Canada, who have left school and are now at home, either playing bridge or afflicted with idleness. How much good they could do if they would turn their attention to something useful, which, after all, would not unfit them for any future they might have in view. The Truth Society would welcome them as members and find some work suitable for them if they

would send us their names and addresses. HONOBARY PRESIDENT

During the year the Society has lost, by death, its Honorary Presi-dent, Mr. Eugene O'Keefe, whose blameless life and princely charities are known to all our people. MASSES FOR DECEASED MEMBERS

Following the rule laid down, the annual Mass was offered up for the repose of the souls of our deceased mbers and benefactors by our spiritual director. APPRECIATION

Again I must thank the executive Again I must thank the executive committee for its zeal and energy during the year, particularly the secretaries, upon whom the bulk of the work falls. The Sunday evening lectures entailed a great deal of labor on the part of the sub-com-mittee having charge of the matter

in the way of providing speakers, musical programmes and advertis-ing, and it was well done. The thanks of the Committee are also due His Grace the Archbishop for his interest and counsel in our work, and for his kindness in providing the permanent office, before re-ferred to, and to the reverend Fathers

who delivered the sermons in ten of the parish churches. The reports of the various committees were then presented, includ-ing that of the treasurer, which showed a balance of cash on hand of

The Rev. T. F. Burke, C. S. P., of Newman Hall, delivered a thoughtful address on the work of the societies the Church and the benefits of membership therein, with special to the Catholic Truth eference Society.

Most interesting addresses also delivered by the Rev. Father Dowdall of Eganville, Father Fitz. patrick of Peterborough, the Honor-able Justice Latchford, and Messrs J. J. Seitz and J. E. Day of Toronto. The election of officers for the en suing year was then proceeded with, and resulted as follows : Spiritual Director, Rev. H. J. Can-

ning. Honorary President, Hon. Justice Latchford. President, Mr. J. D. Warde.

First Vice-President, Mr. H. P. Sharpe. Second Vice-President, Mr. H. McIntosh

Secretary, Mr. J. J. O'Sullivan. Treasurer, Mr. J. F. Copeland.

A most successful meeting was closed by the Chairman requesting all present, not already members, to join the ranks of the Catholic Truth Society and in this manner help those who were unable, through no fault of their own, to hear the voice



other places in Canada, in order to seize this opportunity of speaking out frankly to the Protestant element on that occasion. All, without ex-Henry Grattan, and that one of undying fame, whose speech from the dock has wafted him to immortality and whose epitaph is yet unwritten, Robert Emmett—all of them Irish Protestants. What was Edmund ception, pronounced it a revelation to them. It threw such a new light on Burke, the most trenchant and powerful of orators ? A Protestant ? issues. This must have why it was purposely ignored and the public was deprived of its benefits. We know that the Orange Sentinel What was Dean Swift ? An Anglican clergyman. What was Charles Phil We know that the Orange Sentinel considers Dr. Foran a dangerous demagogue, and that its friends, while professing personal friendship for him, would not be sorry to hear of his disappearance from the public platform. Exceedingly strong must be the light when it blinds even the lips, the most flowery and effective of speakers in the Irish cause ? A Proastant. What was Richard Brinsely Sheridan, the most striking example of the meanness of party and of the coldness and ingratitude of Gov ernment ? Another Irish Protestant Come down to the middle of the ordinary secular press of the non-Catholic and anti-Irish class.

nineteenth century. Who was it that established the Dublin Nation and gave Ireland the motto : "Educate established the Dublin Nation and gave Ireland the motto: "Educate that you may be Free?" What was he, that little man whose mighty pen disturbed the House of Lords and and which placed the speaker in har-mony with his audience from the very beginning, Dr. Foran spoke as follows:

made Governments quake! was he the one whom O'Connell I must begin this evening by a con lesignated as his successor and called fession of my own lack of knowledge. I am not sufficiently conversant with 'our prophet and our guide?" Thomas Osborne Davis? A Presbyterian. When the famine swept the land and the evil ghost of misfortune stalked the under currents and the different situations on the actual chess-board of Irish politics, or rather of Imperial over all Ireland, who led in that politics, to be able to speak intelli-gently upon the details of the present situation. Moreover, it changes, day justified rebellion against the conditions that were crushing out the life of the nation? William Smith O'Brien, after day, with the rapidity of a moving picture show. I doubt if any brother of Lord Inchiquinn, an Angli can; John Mitchell, the author, one in this hall, any more than my-self, is in a position to discuss, with journalist and patriot exile; John Martin the editor of "The Felon," all Protestants. And when these men were on trial for their lives, who dea knowledge of the conditions and the men, the interests at stake and the means made use of, in the polit-ical field of the State of New York. fended them ? James Whiteside, Sir Colman O'Laughnan and Isaac Butt, And yet that is a neighboring state : the founder of Home Rule. All Pronot three thousand miles away as are testants. Take up the columns of the Nation

It will be necessary, therefore, for in these days of literary out-put un-equalled in the annals of any counme to treat the subject from a gen-eral constitutional standpoint. try. Who wrote some of the most stirring ballads and songs that do so without any bitterness and with cheered the people on their desper ate cause ? Francis Davis, the Bel a desire to be fair to all connected with the Irish question, be they the advocates of Home Rule or be they fast weaver ; Speranza, Lady Wilde Lady Dufferin, Samuel Ferguson, and its opponents. The great trouble to my mind seems to be the desire, for a host of other Irish Protestant poets. motives of a selfish and a prejudiced When Ireland wanted a Marsaillas hymn that would galvanize the na-tion into life and activity, who wrote character of certain enemies of the Home Rule cause seek, through thick and thin, to impress on the world The Memory of the Dead ?" John the idea, that it is a religious struggle. Kells Ingram, a Protestant professor of Trinity College, and uncle of the famous Anglican Bishop of London Apart from these extremists, whose interest it is to foment religious differences and distrust, every honest student of the question must see in it a constitutional question. You may call it political, or national, if to day, Bishop Ingram. When there was an avenue open for constitutional endeavor to carry to a triumphal issue the cause of Ireyou so desire, but in its last analysis land's self-government, who it is a constitutional problem. It is a general in the ranks? Charles S. Parnell, another Protestant. no more a religious one than was the question of the Canadian Confeder.

Need I go over that long list and tion, prior to 1867. We then saw indicate any more of the Protestants men of the highest standing in the of Ireland who fought her battles for ranks of true patriotism fighting constitutional freedom ? I ask you tooth and nail against the proposed to-night; is it rational to suppose that all these men had labored and Men

alone that is the cause of the strug and this alone that is sought by this anomaly and this alone that is sought by the advocates of the Home Rule cause. Livery and Garage. Open Day and 179 to 483 Richmond St. 380 Well \* We all admire patriotism ; we all feel keenly the right of every man to love the land of his forefathers. But love the land of his foreignments. Due there are times when one may carry his love of the old land to inoppor-tune lengths. A Scotchman once emigrated to New Zealand. In his loneliness for the "Land of Brown Uasth and Shaggy Wood," he saked Ioneliness for the "Land of Brown Heath and Shaggy Wood," he asked to have a few Scotch Thistles sent out to him. He planted them in his garden. Next year the thistles over-ran the whole section of the courty and the people were going to lynch the Highlander for the manner in which he sourch to express his low which he sought to express his love for the old land. We must ever cherish the memories of Ireland, her traditions and her glories, and cele-brate also her misfortunes; but let as take a lesson from the fate of the cotchman's patriotic efforts in New Zealand, and leave the weeds and seeds of faction, hatred, prejudice, bigotry and disunion on the other side of the Atlantic. We do not want

them here to spoil our fine crop of Canadian citizenship. We may add that the vibrating ap-

peal and poetic peroration of this address were heartily applauded and that it did much to open the eyes of the Protestant element to the man-ner in which Orangeism is trying to associate itself with Protestantism in

order to excuse its unreasonable at acks on Ireland's cause. No wonder that Dr. Foran is so dreaded by that lement and that it moves heaven and earth to nullify his work and influence.

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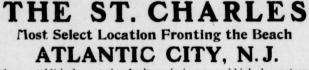
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delivered. The meeting was a great success, the farmers, with their fami-lies, driving in from miles around, and over two hundred persons were At the invitation of Rev. present. Father O'Leary addresses by two of our members are to be given to non-Catholics as well as Catholics at Bracebridge and Gravenhurst on Sunday, March 29th. The giving of these addresses outside the city is a new departure, and the Committee will, as far as possible, gladly arrange for speakers for special meetings of this kind in outlying parts of the city or in any of the neighboring towns on receiving an invitation so to do. CONVERTS

As stated in former Reports, the question of attracting converts to the Society has been one of our chief cares, and to accomplish that object the Aquinas Auxiliary was formed a Branch of this Society, with the following aims and objects : 1. To foster fraternal relations

with and among converts, and those in doubt in matters of faith and religion.

To encourage and assist those who have made sacrifices for their faith.

To aid in spreading a knowledge of Catholic doctrine and history. The first of these auxiliary socie-

ties was established in St. Peter's parish and it now has a membership of forty and holds regular meet ings to further its objects every month. It is hoped that similar branches may be formed in every parish in the city in the near future.

DISTRIBUTION OF LITERATURE

The Society continued the distribution of leaflets through tho boxes at the church doors.

Through the kindness of His Grace the Archbishop many hundreds of copies of the "Catechism of Social Science " and the " Live Issue " were distributed at the Sunday lectures to non Catholics. Your Committee, finding some difficulty in securing a stock of pamphlets from the usual many volunteers and enthusiasts to respresentative people. Dr. Foran had declined invitations from Halifax, Montreal and various

may be directed. The office has been comfortably furnished and member and others are cordially invited to Our Assistant Secretary will be found there and the entrance is by the North door of the Palace on

REFERENCE LIBRARY

As stated in our last Annual Report. a beginning was made towards gath ering together a Reference Library by the purchase of three hundred pamphlets dealing with the leading subjects of Catholic truth. The aim is to assemble a collection that will be available at all times for the propagation of truth regarding the Church, and for the refutation of the falsehoods and calumnies that from time to time are directed against her in the press and elsewhere. We would respectfully solicit donations of works of a suitable character for this library from our members and others who may feel disposed to help this good work on.

WORKERS WANTED

One of the great difficulties ex perienced in broadening the scope of the Society is the want of enthusiasts to carry on the propaganda work. Less than a dozen men have been responsible for this work so far, and a large body of Catholics, with means and sufficient spare time to at least occasionally help in the good work, are outside the Society's rank and in different to the cause of Catholic Truth. Every thinking Catholic must be alive to the necessity of providing a bulwark against the enorm ous amount of printed matter, issued and sold, derogatory to Catholicity and harmful to humanity. This is the special work of the Truth Society and it enlists the aid of the printing press in carrying it on. Thousands of leaflets and publications are avail-

able on almost every religious and social topic, and it only requires funds to place them in the hands and homes of non-Catholics and Catho-Committee, in securing a We have room, and to spare, for

MORE LIGHT ON THE **IRISH QUESTION** 

ADDRESS BY DR. J. K. FORAN OF OTTAWA

The following address was de-livered on St. Patrick's night, at Ottawa, before the Anglican Young People's Association, in the Parish Hall of St. George's Church.

We give it to our readers, not only on account of the unique circum stances under which it was delivered, but also because it was so well re-ceived in high Protestant circles and was so unanswerable, as far as the fanatical elements are concerned, that some very mysterious influence was brought to bear with the result

that there was absolute silence in the press regarding the event. The pastor of St. George's Church in pro-posing a hearty vote of thanks, qualified the address as splendid from an oratorical, historical and logical view and expressed the hope that Dr. Foran would come again to continue for them like subjects, which tend to the creation of a higher citizenship.

It was the first time that ever an Anglican Church Association thus celebrated the occasion of the Irish national feast in Ottawa; there was patriotic music and singing, and a magnificent treat for all present; yet, despite the fact that reporter were there, that they took down the whole address, the leading papers of the next day did not even mention the fact. Is this because the argu ments of Dr. Foran are absolutely unanswerable? Judges of the Su preme Court were there: French Canadians and Irish Catholics, who came to see how the speaker would come out of the position into which

he had placed himself; a very large audience of Protestants ; not a few very pronounced Orangemen and all

of the Church, to learn the truth if only through the printed page. conteneration of the provinces, in the maritime provinces, devoted all their domination of a Church to which they energies to defeat the proposed unit-ing of the different sections of what their names and deeds ought to conis now our Dominion. In their vince you that Ireland's cause is not hearts these men feared that their a mere religious struggle; it is a

confederation of the provinces.

provinces would lose their prestige, their self-government and their best constitutional one The policy of the Irish Nationalist interests and that a central Govern-ment, then at a distance that was Party is not destructive ; it is constructive, its aim is not to dismem

made greater by lack of communicaber the empire, but to place anothe tion facilities, would absorb all power and leave them deprived of the rights and priveleges that they chercolumn of strength in the edificea column that no political Samson can ever shake.

ished. No sooner was the machinery of Confederation in working order demned to be hanged, drawn and quar-tered and their heads spiked on the than these very same men came in and became ministers in the Governgoal. Smith O'Brien, Thomas Darcy ment; their provinces began to reap the immense benefits of the united McGee and Charles Gavan Duffy. What became of the three ? O'Brien legislation and they grew to be the very strongest friends of the new became one of the most influential of parliamentarians, and left as an system. And so will it be with the authority to the British House his Ulster leaders, who to day fight so bitterly against the Home Rule Bill. ' Principals of Government." McGee came to Canada and became one of But we must take facts as they are the Fathers of Confederation, and presented to us by history and by his lectures on the Constitution actual events. These people would have you believe that the aim is to prior to Confederation are the most masterly exposition of that magnificent system that has ever been made. Duffy went to a penal colony as a felon, and became Prime Minis-ter of that colony, and was, twenty have one church, that of the major. ity, dominate the entire country and its adherents take vengeance for long past injustices upon the descendants of the perpetrators of such wrongs. It is a false cry; a false, a shameless years afterwards, knighted by the Queen for his services to the country.

Were these men contending against From the days of the earliest strug. constitution ? No. It was against gles around the tottering Irish Parliathe mal-administration of that conment down to the advent of Redmond stitution in Ireland that they fought as a leader, with the sole exception of Daniel O'Connell, almost every For eight hundred years has that constitution been in process of forman who devoted his talents, his means, his liberty or his life to the mation, as Tennyson describes it, "broadening down from preced-ent to precedent." Wherever its cause of Irish freedom was an Irish Protestant. On the long chaplet of beams have fallen they have im-parted the light of legislative liberty and the warmth of patriotism. Be it over the forests of Australia or the Irish patriotism the decades of Irish Protestants are many ; and what Ire-In Bodenston churchyard sleep the veldts of South Africa, the jungles of remains of Theobald Wolfe-Tone; the India or the plains and mountains of great and immortal patriot who died Canada, everywhere there is freedom in prison the victim of his own heroic of self-government. In all that vast endeavors for Ireland and of the extent of Empire Ireland alone is excruel laws that crushed his country cluded from the benefits of that constitution ; Ireland alone constitutes

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and he was an Irish Protestant. Need I enumerate them? Lord Edward Need I enumerate them? Lord Edward Fitzgerald, Flood, Curran, Plunkett, freedom. And it is this, and this

land owes to them is incalculable.

In 1848 three men were

#### FOUR

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation, Dear Sin-Since coming to Canada I have a reader of your paper. I have noted with ction that it is directed with intelligence and (and, above all, that it is imbued with a Catholic spirit. It strenuously defends Cath-inciples and rights, and stands firmly by the ness and authority of the Church, at the same semoting the best interests of the country wing these lines it has done a great deal of to raore and more as its wholesome influence mero Catholic homes I therefore earnestly mend it to Catholic families. With my bless pour work, and best wishes for its continuer a Yours very sincerely in Carist. Donarys, Archishop of Ephesus. Apostolic Delegatu

#### University of Ottawa, Ottawa, Canada, March 7th, 190

as Coffey: -For some time past 1 have read your -For some time past 1 have read your you upon the manner in which it is pub-is matter and form any which it is pub-is matter and form any which therefore holic spirit pervades and it to the faithful user, I can record managers, believe me to Yours faithfully in Jesus Christ, D. Falconio Arch. of Larissa, Apos. Deleg

LONDON, SATUBDAY, APRIL 11, 1914

IRELAND-NORTH AND SOUTH

"One of the chief causes of poverty of Irishmen in the homeland was largely due to the great burden o texation imposed on them by the Roman Catholic Church."

This the Rev. S. E. McKegney o this city is reported to have said in a recent lecture entitled "A Trip around Ireland." Mr. McKegney may be taken as typical of a class of clergymen not yet quite extinct whose chief stock in trade is a rehash of stale calumnies against Irish Catholics. There is enough left of the old leaven of ignorant prejudice and pharisaism to give them a hearing occasionally.

The Catholics of Ireland are ignorant, dirty, superstitious, povertystricken and priest-ridden ; while the Irish Protestants are enlightened, God-fearing, prosperous and free.

That is, in brief, the picture our pharisaical friends paint of the poor Irish Catholic, while unctuously thanking God that they are not like other men, even as this priest-ridden papist.

They are different.

Let us take the picture as painted by Harold Begbie and we shall see just where the difference comes in. Who is Harold Begbie? He is, first of all, a Protestant of Protestants ; an Englishman sincerely, nay, passionately attached to the Church of England. Of one of his books the Bishop of London said : "Read a book called 'Broken Earthenware . Your sceptical friend has got

to answer this." Professor William James writes of the same book : " I might as well call my book a footnote of his. I am proud of the dedication

"In Ireland I came face to face with this problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness of disposition, en-tirely admirable in the beauty and contentment of their domestic life, wonderful beyond all other nations in the wholesomeness and sanctity of their chastity. In this place I make no comparison of the South with the North-that I reserve for a later chapter ; my present purpose is to speak solely of the South. In-stead of a lazy, thriftless, discon-tented, and squalid people—as I had imagined them to be—the Irish of cordantly, sometimes larking with the boys. Among these young people it is rare to see a big, well-built, and healthy specimen of humanity. They are wonderfully small, pale, and flat-chested. It is a population of bloodthe South won my sympathy and compelled my admiration by qualities the very opposite. It seemed to me that these hard working, simpleless dwarfs. "But York street is like heaven

hell in comparison with the slums of West Belfast. In only one quarter living, family-loving, and most warm-hearted people had done what we in England have largely failed to do. of London do I know of more terrible dog-holes. I was so stifled in some of these even in our villages, to wit, solved the problem of life. The charm which every traveller feels in the dens that I could scarcely breathe. The damp, the foul smells, the ragged beds, the dirty clothes of the

south of Ireland is the character of the Irish people; and my investiga-tion forced me to the judgment that this character is the culture of Irish poor wretches huddled together in these dark interiors assailed me with a sense of such substantial loathing that I felt physically sick. The faces of the children literally hurt my Catholicism. My problem lay, therefore, in squaring the admirawith my detestation of the Church which has guarded Irish character "I find that Miss Margaret Irwin, Secretary to the Scottish Council for Women's Trades, experienced the same feeling of repugnance and

from the dawn of history. "I was compelled to admit that I had greatly misjudged the Catholic nausea. . .

Two principal delusions exist "I met many Catholics all over Ireabout this great and loyal city of Belfast. One that it is religious, the other that it is rich. I do not think land, and in only one or two cases did I feel any sense of uneasiness in their company. Over and over again I was humbled and abased by finding exaggerate when I say that a man would have to travel far before he how immeasurably mean was my ex-perience of spiritual life in comparifound a city where the foundational principles of the Christian religion son with the lives of these humble and ignorant Catholics, who love are more perfectly ignored, and where the labor of the poorest people is more inadequately re-warded. God with the clinging trustfulness of little children.

'But my aversion from Catholic "In this Chapter I confine myself creed remains. . . Intellectual-ly I am much more in sympathy with Mussulmans than with Catholics. to the question of wealth. There are men in Belfast who are very rich; there are skilled workmen in "Nevertheless, I should feel myself guilty of a crime if I wrote one single shipyards and factories who earn high wages ; but the vast multitud word with the object of weakening an Irishman's faith in his Church. of the city is horribly, wickedly, and

disastrously poor. "There is an inquiry now proceed. So beautiful is the influence of that Church, so altogether sincere and attractive is the spiritual life of Catholic Ireland, that I for one, ing in Belfast on this subject, an in quiry which is secret. But in spite of that secrecy I hope a report may be issued, with all the evidence prerather than lift a finger to disturb t, like the man in the parable, would before the committee. sented should astound the conscience of stand afar off, bow my head upon my preast, and utter the honest prayer. mankind "Fully to realize the condition of God be merciful to me a sinner.

"Let the Protestant reader ask himself this question, whether his admiration goes to the Catholic priest living with the peasants of Ireland, sharing their poverty, and de voting himself to the beauty and beauty and chastity of Ireland's spiritual life, or to the Irish clerical politician who secretly slanders in England these fellow-Christians, with no other ob ject in mind than to preserve his own ocial ascendancy ?

The length of these quotations pre cludes comment. We shall only add a few shorter extracts :

"After spending many weeks in Ireland, after going here, there, and nearly everywhere, after meeting numerous grudgingly. circumstanced to know th truth of Irish social life, I returned to England with not one single case of Catholic persecution in my note book. Among all the good and earnest Pro testants I met in Ireland, none could tell me a single story of Catholic bigotry. It is most important for the minded English Protestant it for themselves. who reads this chapter to remember that no Irish Protestant ever com plained to me of Catholic persecutio

bigotry, self-esteem, and a violent or hinted at Catholic intolerance." intolerance. The large and liberal We cannot go into the details which spirit of charity is wanting. Meekshow how thoroughly this fair-

## THE CATHOLIC RECORD

spirit and for the same reason as the young Socialist is a Unionist, of whom mention was made in the early pages of this book. I should be a Unionist in order to force for Belfast, by the strong hand of democratic England, tayation of and fat, bloated, coarse featured, and redfaced women, pulling their shawle redfaced women, pulling their shawis over their heads, ocme from the pub-lic houses and pass along the pave-ment in a pageant of shabby gloom. The faces of these people are terri-ble. They are either flerce, hard, cruel, and embittered, or they are sad, wretched, hopeless and desof democratic England, taxation of the rich and social reformation for sad, wretched, hopeless and des-pairing. Factory girls, without hats, pass in hordes, sometimes singing, sometimes laughing disthe poor. "In Catholic Ireland, spiritual life

I should be for Irish self govern. ment. I should want to save my country from dragging at the heels of a rich, powerful, and sorely troubled nation committed to indus-trialism. I should fight to preserve the character of my own people their simplicity, their natural conditions, their contentment, and their faith in God. And if I lived in Bel-fast, as I said before, I should be a unionist, a unionist for the sake of England's purse and her genius for social legislation."

Not only to the Rev. Mr. McKegney, but, if such there be, to the McKegneyites, we commend not only the foregoing quotations, but the whole book. " The Lady Next Door ' of the truth-loving, if ultra-Protestant, Harold Begbie.

THE REV. FATHER T. F. BURKE C. S. P.

Elsewhere we gladly give space the exclusive publication of the Rev. Father Burke's St. Patrick's Day ration at Massey Hall, Toronto. With characteristic modesty he headed the manuscript "a lecture," but the great audience, thrilled by his eloquence, had beforehand properly characterized his St. Patrick's Day lecture as a great oration.

Some years ago there was proposition to have a Catholic Residence or Catholic Club in connection with the University. The scheme was so ill digested that it was difficult to find out just what

was intended. Under such conditions million dollars might have been xpended in a residence or club, and if the right sort of priest had not been secured to animate and vivify the undertaking it would have been a million dollars wasted. We can

not too highly commend the action of the scholarly and high-minded Belfast it is necessary to visit the slum quarters, to enter the kennels Archbishop who secured first of all the of the poor, to examine the wage books of the home workers, and to make a study of the ragged, barefoot children of the street. No honest essential thing-a priest who was at once a man, a scholar and a gentleman. The essential thing provided, the rest would follow. While many man who has conducted such an investigation can doubt that the condipriests might be so designated, not one in a thousand would, like Father forte treaty ; so international honor tion of Belfast is a disgrace to civilization and a frightful menace to the Burke, fill the varied requirements. health and morals of the next gener-It does not require exceptional ex-

ation. The heavy scowling faces of the poor, the stunted and ansemic perience to know that the Catholic bodies of the children, haunt the soul students in any or all the departments of an observer with a sense of horror of University work are exposed to and alarm. One feels, regarding real dangers to faith and morals those swarms of children in the streets, that nature has made them Father Burke, who devotes himself to these students, is, for them as well as for the non-Catholic students, the "That Belfast is rich except in poverty is a delusion: it remains to embodiment of Catholic truth and consider whether the city is relig Catholic discipline. Good and holy

and zealous as our priests are there We must pass over much that we are few indeed who could acceptably should like to quote: we trust that fill the position that the learned Paulour readers will get the book and read ist, Father Burke, fills so efficiently and so well.

"Penetrate to the individual soul, The Catholics, whether in arts and you find that the religion is hard. medicine, or dentistry, or law, or repellant and Pharisaical. It breeds veterinary science, or any other department of the University, will go forth to all parts of the province, and ness and humility are excluded. they will either help or hinder the

Armagh city. Its population is less than eight thousand. But the County of Armagh is only 45 per cent. Catholic; the Encyclopedia Brittanica says : "Of the total about

#### HIGH ETHICAL GROUNDS

tion."

We have had a surfeit of articles and speeches recently on the high athical grounds, the sacred principles of international honor and similar onsiderations that made it imperative for the great nation of the United States of America to abandon its claim of the right to exempt American vessels engaged in coastwise traffic from the Panama Canal tolls. Ten years ago Panama was a prov-

ince of Colombia. Theodore Roose velt, then President of the United States, was very anxious that work on the Canal should begin under his administration. The French Com-It is the kind of business we do not pany was quite as keen to get 40,000,000 for its abandoned work.

A treaty with Colombia was nego tiated, but failed of ratification by the Senate of that country. Panama should rebel and pro claim its independence Presiden Roosevelt might achieve his ambition and the Frenchmen get their money. Panama revolted. The revolution would easily have been stamped out by Colombia if she could send her troops by sea. But before the insurrection took place, President Roosevelt ordered American ships "to prevent the landing of any armed force, either government or insurgent." On what high ethical grounds of international honor the

United States could prevent Colombia from landing her own troops on her own coast is not even yet quite clear. But the subsequent "revolution" was successful naturally. And Washington at once "recognized" the republic of Panama and concluded the treaty under which the Canal was built. But there is a greater power than Colombia behind the Hay-Paunce-

and high ethical considerations replace the Big Stick.

### EXPLOITING BIGOTRY

At Potsdam on Tuesday night a ecturer who styles himself Rev. Ben jamin Clearmont and who spoke in Brockville a few nights ago, making a vicious attack on the faith of citizens belonging to the Catholic Church was ejected from a hall. Later he made an affidavit before a reputable notary public and it was published. The substance of it is that he never was a Catholic priest and started out on such an indecent campaign for the money that is in the unwholesome traffic. Just why such birds of pas sage receive attention from respect-able people is hard to apprehend. It is a sorry comment on the frailties of

corder. We congratulate the people of Potsbe m on their sense of fairness and

human

nature."-Brockville Re

their choice. They are wise enough bigotry. The Toronto Telegram says that J. M. Acuff had no connection to understand that the Catholic who would betray his Church is hardly with the American publication, the Menuce. Mr. Acuff is only the printer. the kind who would stand by his friend. His attitude only results in He was connected with the Leader of Springfield, Mo., and the stock issued his being distrusted by both. He attempts the impossible task of trying to him is merely a means of interesting to go north by south. Facing both him in the success of the Canadian ways, he never gets any place. No venture. The owners are Noble man can serve two masters, and no Scott, W. F. Philips, and Acuff. one wants to have anything to do with him who tries.

Very different is the attitude of the individual towards the consistent Catholic. Sincerity and conviction always beget respect. Ever loyal to his conscientious belief he retains his own self-respect and does not forfeit the respect of his neighbour.

COLUMBA.

#### NOTES AND COMMENTS

THE CANADIAN Churchman, the official mouthpiece of Anglicanism in Canada, moralizes on the Bible in Ireland and quotes some anonymous statistics purporting to show that not a single copy of the authorized Catholic version could be found in many of the larger towns. In several others "only one copy could he had." while in the larger cities-Dublin, Cork, Limerick, for instance - "only a few shops kept them for sale." The jarvey who piloted this guileless commission about the country certainly did his work well. We venture to say that under his guidance his employers saw the Giant's Causeway in Bantry Bay, and the Lakes of Killarney in Donegal. There is no limit to the credulity of the average Bible-vendor in Ireland or in any other Catholic country. The same is apparently true of the

A SUBSCRIBER of the Presbyterian communicates to that journal some effections upon the recent abandon. ment of one of their churches in Toronto, "splendidly situated in a thickly populated district of workingclass people." This closing down he characterizes as "Presbyterianism in retreat." laying the blame upon the supine Home Mission Committee of the denomination in question. If he cared to pursue his investigations a littlesfarther he would probably find that having squandered so many thousands of dollars in the vain attempt to undermine the faith and moral stamina of French Canadian and Ruthenian Catholics, and, in regard to the latter, in maintain-

ing a system whose one purpose is to delude and mislead by a shameless masquerade, Presbyterian finance is unequal to the task of safeguarding its own. Perhaps it is that in face of the undeniable doctrinal and numerical shrinkage of Presbyterianism whether in Canada or in Scotland, it is deemed politic to keep up a show of propagandism. But what a pity that it should be at the expense of that moral rectitude upon which the Presbyterian of the old school prided himself even under the stress of spiritual starvation.

to be seen only by God, but because ANOTHER CORRESPONDENT of the he is ashamed and afraid to same journal discourses upon "What seen by his fellow.man. ails Protestantism," question laugh at him, nickname him a mooted in its columns in a former monk," deride him as "an old issue. It may be interesting to Cathwoman." If he goes to Communion olics to see how the more penetratoftener than once or twice a year he ing spirits among their Protestant imagines everyone is looking for the fellow-countrymen are coming gradufirst sprouts of the nimbus about his ally to realize the impotence of their forehead. If he is caught sneaking several systems to cope with the great missionary - problem upon one to ask him when is he going to which they descant so garrulously wear the Roman collar. He has a and to which they contribute so horror of being considered pious. lavishly. "Inconsistency or insincer-He would much rather be considered ity on the part of Protestants genera "sport" than a "saint." He is ally," this latest contribution to the afraid to profess his faith openly be- discussion, sets down as the chief contributing cause of the stagnation complained of. But what is much more interesting is the frankly. long-standing divorce. He is living expressed view as to the discord and confusion on foreign missions caused by the divided-the necessarily divided-state of non-Catholic Christendom. This, somewhat homelily expressed, is what he has to say : "Our heathen friends are largely like ourselves. If confronted for th under a bushel. If religion is first time by a Presbyterian one broached in his presence he sits as might consider his creed all right; later a Methodist assures him of something a little better ; next a Baptist tells him of his belief ; others lips are sealed. He will stand for anything rather than endanger his on the other fellows until the poor man does not know where he is at. He becomes an atheist possibly and the last state of the man is worse than the first.'

Canadian Churchman's editorial chair.

may subscribe for it, and sometimes read it when they have made sure that there is nobody looking. If, then, these words, of ours should cause them a momentary embarrass ment their blushes will be all un-

Blessed is that Catholic community that knows not a specimen or two. He who discovers the existence of such a Utopia deserves a medal. Moreover, before we accept his evidence we would have it passed upon by some learned body. Otherwise we would be inclined to pronounce it a fake. For, unfortunately, like the bad weather, they are to be found

always with us. To avoid a possible misconception it may be well to define what we mean by "too modest Catholics." We do not mean those praised of Holy Writ, the meek and humble of heart. Undue display is destructive of real religion. Humility is the groundwork of sincerity. To do good at all we must do it in secret, that is, unostentatiously, for God.

This modesty and humility is not only praiseworthy but of the very essence of faith and service. But the "too modest Catholic " does good in secret, not because he wishes

#### 45 per cent. are Roman Catholics, 32 per cent. Protestant Episcopalians,

and 16 per cent. Presbyterians, the Roman Catholic faith prevailing in the mountainous districts and the Protestant in the towns and low lands. About 74 per cent. of the whole constitutes the rural popula

Philips owns most of the Missouri Menace. The combination is simply a money-making concern. The Baptists of Toronto seem to be most active in helping the American bigotry-exploiters to establish their business in Canada. In a rural district of New York recently a farm

house was destroyed by fire. It was probably an accident. A thorough investigation failed to connect it with incendiary effort; but the farmers had been readers of the Menace of Missouri, and a respect able Catholic farmer of the neighbor

hood was accused and haled into court on no ground except the heated suspicions excited by the reading of that paper. This sort of anti-social work is carried on all over the United States, to the injury of the country, with no other object than to make money or political profit.

TOO MODEST CATHOLICS

# need to promote in Canada. We hope we have not unduly offended their sense of modesty by

mentioning them in print. We have had them under observation for some considerable time, and we have quite made up our minds that we need have but little qualms of conscience in turning the searchlight of

publicity upon them. They belong to the class that think it bad form to be seen with a Catholic paper. They

neen :

everywhere. Like the poor, they are

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and references, and I wish the book a great success." Of another book by Harold Begbie The Church Times closes a eulogistic notice by saying "it stands easily first of the novels of our day." The Times, The Scotsman, The Christian and innumerable other English papers bear testimony to the sincere, uncompromising Christianity of Harold Begbie. The Christian's review of "The Priest ' is worth reproducing here : " Mr. Begbie has touched one of the most important features of the situation when he places in contrast the essential irreligiousness in spirit of the Romanisers, with the manner in which the soul which is reaching out after God, rises above outward ceremonial." . . .

Evidently Mr. Begbie is not in sym pathy with the Catholic Church ; but he is an able writer, a close observer, a scholar and a Christian gentleman.

In "The Lady Next Door" he gives the result of his trip around Ireland ; every Irishman, Protestant or Catholic, who is nauseated with the McKeg ney style of false witness should read the truth as presented in " The Lady Next Door." A few quotations :

"I have inherited, and experience of the world has deepened, an almost violent antipathy to the Roman Occasionally I have en Church. countered, in England and abroad. Catholics whom I liked very much Catholics who seemed to me charm-ing, delightful, and quite sensible people. But my aversion from Rome remained constant. The dogmas of that Church have ever seemed to me only one more degree preposterous and unholy than so great a part of her history has been villainous and detestable

if intensely Englishman, conducted the investigation on which his conclusions are based. We shall add only an extract or two from the observations of a keen, vigorous, alert Protestant repel. business man, sixty years old, who lived all his life in Ireland :

As for Catholic intolerance--tha is the purest moonshine. I do not know anything that more disgusts me with our Protestants than their shameful use of this detestable in vention.'

"No: the cry of intolerance is sham, and a very mean sham at that. Now, let us look through Harold Begbie's eyes at the prosperous, enlightened and religious North :

" (Belfast) can justly boast of an immense and solemn city hall, a remarkable technical college, factories which. I suppose, are without their equal in the world, a few streets of really splendid shops, a pleasant or really spiendid snops, a piezaant suburban circumference, and fine scenery outside, easily to be reached by excellent trams. But at the heart, this packed and crowded city is the this packed and crowded city is the most depressing, dismal, and alarm-ing exhibition of what competitive industrialism can make of human existence that I have yet explored.

"York street is typical. It is com posed of chapels, factories, shops, pawnshops, public houses and small hotels. Till 11 o'clock at night you may see ragged and unwashed children of six or seven years of age going with their pennies to buy supper in the sweetshops. I have warms of tiny girls barefoot in the rain, carrying a baby wrapped in their shawls at 10 o'clock of a wet and bitter night. I have seen at least a dozen tiny children wandering forlorn and miserable in this single street between 1 and 2 o'clock in the morning. Drunken men, halfdrunken men, and melancholy sober men:little,stunted,whitefacedwomen

gentle and sweet minded man who has escaped uninjured from the iron vice of this hideous theology. The majority do not attract, do not win, do not prepossess. They disgust and "They never ask them.

selves whether Christ, if He came to Belfast, would attend Protestant Churches and listen to the violent denuciations of Popery, or whether He would go into the tragic streets seeking the lost, comforting the un-prosperous, and blessing the neg-lected children. They seem to think that Christ would even like Belfast." 'One woman told me-not

"One woman told me—not a sensitive and neurotic woman of fashion, but a very sensible, hard-headed woman of business—that she annot bear to face a crowd of workers coming from the shipyards and the factories. 'They frighten one,' she said ; 'their faces are so

hard; they seem to scowl at one with hatred.' "

When we read the big, honest, sincere, Protestant Begbie we cannot help feeling a certain pity for the honest or dishonest little McKegney. Another quotation :

'Belfast is built upon slob, the foundations of the rich city are merely piles of timber driven into the marshy sludge of the river. I believe that the foundation of it prosperity is human slob, the flesh and blood sludge of sweated human. ity; and I believe that one day all this boastful prosperity will subside in ruin. How much slob there may be in the religion of Belfast I do no pretend to determine; but I am very sure that this religion is not founded upon the rock."

In conclusion Mr. Begbie says:

"If I were an Irishman and lived in Belfast, I should be a Unionist— but not, the God of Sweetness and Light helping me, an Orangeman. I this; we have not been able only quality he could bring to Canada and the practical professing Catho-sincerely devout among her strayed is hould be a Unionist in the same to find the exact religious census of is his trained capacity to exploit lic they never hesitate in children the wound has ever gaped,

work of the Church. Their influence will either dilute or strengthen that of the priest. To keep the Catholic students in touch with Catholic religious influence is all important. Father Burke is just the man to do this all-important work. Outside of the direct and immediate influence on Catholic students, his influence

on non-Catholics cannot fail to be far-reaching in its consequences. Newman Hall will be a Catholic centre whose influence will radiate even beyond the hopes of its founders.

#### ARMAGH

The Rev. Mr. McKegney in his recent lecture told a cock and bull story of the city of Armagh erecting a statue to an Irish soldier who deserted and fought with the Boers in

ago the owners of the "Menthe South African War. It may be that there was such desertion ; some ace" did not own more than a English officers were shot at that thousand dollars, but they had time for selling military secrets to learned the trade of pandering to the enemy. There was some Irish bigotry. To-day they own more than pro-Boer sentiment. There was a a thousand acres of land in Missouri great deal of violent English prodrive two or three motor cars each, Boer sympathy also. Campbellemploy 150 workers, and live like Bannerman, who later was Premier kings. A large part of their income is in the form of gifts from admiring of England, was pro Boer. Lloyd George narrowly escaped with his Protestants. Besides the Menace they life from a public meeting where publish a great variety of books to develop and extend the hatred from he gave free expression to his very pronounced pro - Boer which they derive their big profits. sympathy. But the little McKegney type of clerical politician does establish a branch of the Menace businot recall these things; they would ness at Aurora, Ont., was on the editorial staff of the Menace in Missouri

not serve his purpose. He says that Armagh is " mostly of Roman Cath-He knows nothing about the laws, needs, or interests of Canada. The olic denomination." We question

He is ashamed lest someone may decency. They have given a much needed example. In this whole business of exploiting bigotry we have a clear answer to the question : Is religious bigotry more prevalent among Protestants than among Catholics? There are no people coining fortunes out of bigotry among Cathointo Vespers he half expects somelics. On the other hand, there are large publishing houses deriving their profits from antipathy to Catholics. Many thought there must have been some fool with a big bank account behind the "Menace" published in Aurora. Mo. But the bank in this case was simply the readiness of

cause it might hurt his business or his position in society, between both of non Catholics to swallow the crudest which and religion there exists a falsehoods about Catholics, and to contribute money to any agency in a non-Catholic community and he promising to allay the hunger for feels that they have made up their anti-Catholic literature. Three years minds to have no truck or trade with Papists. We do not go so far as to say that he is prepared to sell his birthright for a mess of pottage, but we do say that he hides his light tight as a clam. He hears the Church being misrepresented but his

lips are sealed. He will stand for business interests. He swallows his principles for the golden bait. He endeavours to acquire a reputation J. F. Cross, who came to Canada to for broadmindedness, and only succeeds in being laughed at. They pretend to fawn and flatter him but in their heart of hearts his pseudofriends despise him. They are afraid to trust him. As between him and the practical professing Catho-

THIS IS just what the Catholic Church has been preaching to these misguided souls for centuries, but her warning has fallen upon unheed. ing ears. To the observant and the sincerely devout among her strayed

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but they have failed to see where the remedy lies. Perhaps even yet, out of these very divisions and the evils which follow upon them, their footsteps may turn into the only path which leads to safety. Realization of the gravity of the evil is necessary to this end, and that an everincreasing number are coming to that point evidence is not wanting. The only marvel is that they should stop short in their meditations and continue to waste their energies upon a dying cause. In regard to missions, the intellectual heathen is left to draw his own conclusions, and the form into which these invariably crystalize could not be more suc cinctly expressed than in the words quoted above.

As TO THE fecundity of the Presby terian mission to the Ruthenians, we get a little side-light through the Methodist Christian Guardian. A contributor to that periodical is enumerating the foreigners in Regina and descanting upon their religious and educational prospects. This is one of the Ruthenian centres. A systematic canvas of these people revealed the fact that four families svow themselves Presbyterian, three Methodist, one Baptist, while 288 are Catholics. The Presbyterian whirlwind campaign does not appear to have reaped results, despite bogus masses and other attempts to mask its real purpose.

THE MAIL and Empire had lately a despatch from its " special correspondent" concerning the recent placing on the Roman Index of the writings of Maurice Maeterlinck. It proceeded to give some explanation of the nature and purpose of the Index, and appended a list of some notable books which appear thereon. A bald list of this kind is of course open to many misunderstandings, which, it is fair to add, the Mail editor could scarcely be expected to appreciate. It happens, sometimes, for example, that a translation or a particular edition of a book is forbidden to Catholic readers, while the original is not only not so, but, on the contrary, is highly commended by the Church. A notable instance of this is the profoundly-cherished "Imitation of Christ" by Thomas à Kempis. This appears in the Mail's list of prohibited books, a circumstance that will have occasioned surprise to many readers. A word in explanation would have set this right, but this the Mail's "Special Correspondent" evidently considered beyond his province.

THE IMITATION IS one of the world's cherished possessions. It has long enjoyed almost universal popularity, and it may be doubted if any other religious book except the Bible is so well known. It is almost as much prized by devout Protestants as by Catholics, and has had an important part in the shaping of the spiritual life in innumerable souls. In this connection, however, it should be explained that it has had many urious editions, some of them leaving out or mutilating berecognition the Fourth yond Book, which is in reality the Keynote of the whole. This Book treats of the Holy Eucharist and is unmistakable in its sense of the Real Presence, and conformity to the Catholic dogma. For this reason it has sometimes been altogether omitted from Protestant editions, or -which is much worse-has been twisted into a sense entirely foreign to the mind of the author. It is such an edition, and not, as it is hardly necessary to add, the original work or authentic translations that appears in the Roman Index.

Waiting so that she may help you to bring it in order." Before the lady could recover from her mortification, she was already seated in her motor car, which took her straight home. the source of the lady have of the most en-lightened governments of to day is *liberty*, *religious and political*. Now, I maintain that Ireland has given to the most of the most en-lightened governments of to day is *liberty*, *religious and political*. Now, I maintain that Ireland has given to the most of the most en-lightened governments of the most en-lightened governments

"FORWARD !"

REV. T. F. BURKE, C. S. P., AT ST. PATRICK'S DAY CONCERT, TORONTO.

"Crisis have come in her exist ence, when, humanly speaking, it seemed as if she might be wiped out of existence, but after each crisis Ireland has stood by her broken homes, by the ruin of her churches, and by the graves of her broken hearted dead she has stood-and she has stood looking FORWARD."

We live in an age and in a country of freedom. We live in an age which more than any preceding it has recognized the rights of the in-dividual man, and in a country whose laws accord to each citizen living under them the highest bless. ings of civil and religious liberty.



tory and aspirations of Ireland an It is fitting, therefore, that we who are dwellers in this land and through whose veins courses the free blood which impresses itself upon Irish character is faith, fatherland, freeshould celebrate the feast day of a people whose existence Religious liberty ! How the peopl for centuries has been one long protest against civil and religious oppression and whose life has been of Ireland have loved it; how they have cherished it; how they have sought it. The faith of Ireland was born in freedom; has been main ne long cry for liberty. tained steadfastly in spite of innum-

Throughout the world to day in every faithful heart through which erable difficulties, and remains to-day the proudest star in the firmament pulses one drop of Irish blood, there of Catholic glory. Freedom's nearest kinsman is the lives, as the precious legacy of Irish faith and fatherland, the "spirit of an Truth: the word of Heaven says:

of Ireland,

exalted freedom.' the truth shall make you free." Whether they are found in Can When St. Patrick came from Rome ada or America, or in the republica of the Southern Continent ; whether to preach the religion of Jesus Christ in that Island where the they dwell by the banks of the shadow of the Roman eagle had never fallen, he came to a people Yukon in Alaska or of the Ganges in India; whether they traverse the seas or cultivate the land: whether they take part in the Councils of who loved the truth ; he came to a nation possessed of the greatest bulwark of liberty-namely, intelligence. In the Druid schools, and in the State or of War; whether they are victorious in the triumph of or wear the laurels won upon the battlefield; whether in their wanderings they inhabit the East or the West, the North or the South, the children of Ireland, those exiled disciples of freedom, taught in the school of adversity, rejoice upon, St. Patrick's Day over the glory that fested. has been, grieve over the sorrows of their country, and, smiling through appeared in the Roman empire all appeared in the Koman empire and men from the Emperor upon his throne to the rabble of the crowded cities united in their efforts to de-stroy the religion of that Judean their tears, hope for a brighter dawn. This day brings with it the memor-ies of a glorious past, while it has the magic power to offer an inspir-ing hope for the future. who had suffered a criminal's death When the first followers of Christ On such an occasion as this, we attempted to practice Christianity in the Imperial city, they were commight, with greatest profit, dwell solely upon the life of the hero, the pelled to do so secretly in the cata-combs beneath the ground. Ireland teacher, the saint, who has given us the day we celebrate. We might re-call the history of the gentle apostle, the Christian Missionary, Saint Pathad no catacombs. There religion was openly professed. In other countries the inauguration of Chrisrick. We might successfully draw a deep lesson of freedom, from a contianity was the signal for strife and persecution, and faith was estab-lished and flourished only because sideration of his life and work, for in that life there was a pathetic an-tithesis. He came to Ireland a cap-tive ; he left Ireland an emancipator; the blood of martyrs is immortal in its flowering. In Ireland, the free-dom-loving, truth-loving inhabitants were possessed of a diviner vision ; and while with extended arms they welcomed to their shores the Apostle slavery, but he freed his masters from the bondage of pagan dark. of the Nazarene, they received into their minds the peaceful message of ness. On such an occasion we might go his truth. In other countries Christianity was born in travail and labor; in Ire-land the faith of Christ was of a spotless virgin birth.

### THE CATHOLIC RECORD

vellous achievement.

the world the most powerful and striking instance of love of freedom that the world has looked upon. In their aspirations other people have succeeded and they taught the lesson that success can teach. Of their longed-for goal the Irish people have failed, but that, in spite of failure, they have persevered in their struggle or libeatr during conturies is a for liberty during centuries is a more marvellous fact than success itself. From the days of St. Patrick until the present, as we look back through history, were I asked to de-fine what Ireland has stood for, I would say that she is the national personification of freedom-religious and civil. There is much in Ireland's struggle

and failure to awaken sorrow, but not to awaken regrets. As one of her most recent poets puts it : "We sorrow, not with shame, but proudly, for thy soul is white as snow." The great trinity which sums up the his-

even the name of Patrick, to the hame of some be it said, suffers in

shame of some be it said, suffers in the obloquy and ridicule which are attached to it. Ah! what a noble heritage is in that name! That name speaks of the purity of Chris-tian faith; it tells of the height and length and breadth and depth of Christian learning; it contains the epitome of Christian sainthood; it corrises with it the history of Christepitome of Christian santhhood; it carries with it the history of Chris-tian freedom. Patrick! It is uttered to day in the office of the Catholic priesthood; in the prayers of the Church of God. It is reverenced wherever the light of religion has shed its beams; it is spoken with honor and with devotion not only in the little island of the sea but in every region to the farthest limits of the world. It quickens the hearts of the countless descendants of the Gael whithersoever they have coamed. In the records of apostolic Gael

triumph; in the history of religion's growth; in the annals of learning's progress; in the story of humanity' welfare; in the pages of national glory-no name deserves to be written in brighter letters or to be inscribed in more enduring characters

then the name of Patrick. As springs the mighty oak from one small seed, although other ele-ments are needed for its growth—so

while other minds were required to advance the glory and the prosperity of Ireland the root and source of it all was St. Patrick. Through all his labours and those

of the monks who were trained in his holy schools, there shines a spirit of religious freedom. And one of the strongest evidences of its ex-istence is to be found in the presence of learning and the high standards of education maintained. From 432, the date of St. Patrick's landing as an apostle, to the time of the Danish apostic, to the time of the Dahlan invasion and even later, the island was dotted, with schools, churches and monasteries and places of learn-ing whither flocked the students and scholars of Europe; and the Island of St. Patrick became the instructress of the world. Nor was Ireland con-tent to confine her influence within the limits of her own shores. Her staunch and stalwart monks were expansionists in the cause of religion and education.

It is difficult to suppose that the unhappy and suffering Ireland of to-day was once the teacher and apostle of the proudest nations of the worldyet so it was. When Goth and Hun and Vandal, in their barbarous might were ravaging the countries of the continent ; Ireland in her free atmosphere of true religion and education could not only train her own children in her schools and universities, but could also send forth from her shores many a learned monk, the soldier of Christ, to become an exile indeed but an exile for the sake of humanity and God. They believed in their right to spread the truth-not in their right to spread the truth—hot by the terror of the sword—but by the peaceful weapon of love appeal-ing to reason. Their missionary labors were an evidence of the con-

sciousness of freedom which animated them to speak.

Although Ireland underwent many sufferings in the centuries preceding the "Profestant Reformation," al-though there were many internal contentions which have so often proven an obstacle to the advancement of the country ; still the religious freedom of the people was not directly molested until those years of sublime sacrifice, beginning with Henry VIII. Then came the struggle in which Ireland suffered as the martyrs who reddened the sands of the Flavian amphitheatre with their blood, for a principle-the right of every man to worship God according to his eonscience

Dermot O'Hurley, Archbishop of Cashel, Patrick O'Healey, Bishop of Mayo and Richard Creagh, Arch-bishop of Armagh. Oftentimes

James I. went even further. He ordered Catholic priests to leave the country under pain of death. The celebration of the Mass was forbidden, even in private. In his Amnesty Act he granted pardon and benefits to all except "papists and assassins.'

But it was not until after the revo-lution in England that the greatest persecutor of Ireland appeared upon the scene in the person of the dictator-Cromwell. I need not rehearse the story of Cromwell's devastation of Ireland. There are some to day, who reading history through the fog--Cromwell. I need not rehearse bedimmed glasses of prejudice, would place the laurel wreath of greatness upon the brow of Oliver Cromwell. They know not what they do" for his history is one of the most in-human and blood thirsty in the records of the world. To read his life aright serves to inspire pity for the historian who attempts to justify his actions.

This persecutor was deemed a God fearing man, yet he sought to destroy the Catholic religion. He organized

an army of twenty thousand fanatical Puritans, who read the Bible constantly, yet he acted like an Attila or a Zenghis Khan on a mission of devastation, plunder and ruin. He praised God for the favors of liberty and enlightenment, yet he did not hesitate to rob a nation of its most sacred rights. He thanked God for being the instrument in His hands for the advancement of Christianity, yet he blackened the very name of Christian by the awful murders he committed in the name of law and committee in the name of law and religion. Where in all history can you find a blacker record than that which stands against Cromwell in the massacres of Drogheda, Wexford, and every town that offered the slightest resistance to his infamous march Where in all the records of foul deeds can you find a fouler than that which is written against the Puritan tyrant, in the blood of innocent men, women and children ? Where can you find more condemning sentence passed by man against himself than that which is contained in Cromwell's own words in regard to the people of the

towns of Ireland : "When they submitted, their officers were knocked on the head, and every tenth man of the soldiers killed, and the rest shipped to Barbadoes." He deserves no word of praise ; he

deserves nothing but the condemnation of every sincere and honest man This was the height of Ireland's religious trial, but through it all Ire land stood steadfast in the faith, suffering the longest and severest martyrdom for the sake of religious liberty that the world has ever wit-nessed. The Mussulmans invaded the lands of the East that had received a faith even from the lips of the apostles, and Christianity was almost destroyed.

A persecution just as terrible swept the fair country of Erin, but the Ireland of St. Patrick stood firm and faithful. The legacy of that Saint carried with it its burden as well as its glory. The Irish people stood above the ruins of its churches; above their devastated schoo houses; above the graves of their broken hearted dead, but they stood and they stood, facing forward. Side by side with Ireland's love of religious liberty has gone her crav ing for national independence. From the eventful period, seven hundred years ago, when the glory of the ancient kings of Ireland departed, down to this enlightend twentieth century, the frish people, imbued with the spirit of liberty, have cherished the dream of independence. Time would not allow us to recall They have kept brightly burning on the history of those days, nor would the altar of the national heart,

ment that ever represented the Irish And when, after this brief and

partial freedom, the independence of Ireland's legislature was annihilated and new fetters were forged for struggling Erin, what were the great hd patriotic principles upon which Irishmen united for the purpose of obtaining self Government? They were, as shown in the Constitution of that formidable organization, known The United Irishmen :" protherhood of affection, a communion of rights and a union of power among Irishmen of every religious persuasion, thereby to obtain a complete reform of the legislature founde

on principles of civil, political and religious liberty.' It was in the heroic but alas! futile effort to maintain these great prin-ciples of liberty that the memorable attle of Vinegar Hill was fought, and that the Green Flag bathed in blood was furled, but only for a time, on the grave of Irish independence; CONTINUED ON PAGE ONE



Keep them, I pray Thee, dearest Lord. Keep them, for they are Thine-Thy priests whose lives burn out be-

fore Thy consecrated shrine. Keep them, Thou knowest, dearest

Lord, The world—the flesh are strong, And Satan spreads a thousand snares To lead them into wrong.

Keep them, for they are in the world Though from the world apart, When earthly pleasures tempt, al

lure, Shelter them in Thy Heart.

Keep them and comfort them in

hours Of loneliness and pain When all their life of sacrifice

For souls seems but in vain.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

FIVE

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It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. dear reader, have a share in that work by contributing of your means to its maintenance and extension ? The opportunity awaits you : let it

#### DEATH OF REV. GEO. W. BAILEY

The Rev. Geo. W. Bailey, parish priest of Chippenburn, England, died

Father Bailey was in his sixty-third year. He visited Canada three times, and during his visits he won many friends who will regret to hear of his death. He preached in several churches during his visits and will be remembered for his eloquent ser-mons. Mr. Alfred Bailey, of Toronto, Ont., is a brother of the deceased priest. Rev. Geo. O'Toole, of Cantley, Que., and Miss Mary O'Toole, of Regina, are nephew and niece.

not pass you by. Previously acknowledged. Friend, North Rustico Ia Memory of Father M.D., Ottawa John Broderick, Mitchell. Money found, Antigonish. A Friend, Kinbuin. 3 50

in that town on the 14th of March, after a few days illness. The Bishop of Clifton, to which diocese Father Bailey belonged, sang the High Mass and a large congregation gathered to pay their respects to the deceased pastor. Many priests of the diocese also assisted to show their esteem for one of their senior colleagues.

THE SLIT-SKIRT and other feminine monstrosities of dress are not to be tolerated at the Belgian Court. The King of the Belgians, according to the London Standard, noticed at a recent Court ball a lady of high he came to Ireland in servitude ; he society dressed in the very latest not only broke the bonds of his own fashion-that is, in deep decollete and a short skirt with a very high slit. He immediately gave a significant look at the Court Marshall, Count de Merode, and whispered something in that official's ear, Count de Merode went thereupon straight to the lady, offered her in a most callent expension of the state of the sea state of the most gallant manner his arm, and crossed with her the ball-room from the students of the civilized world, one end to another. The lady felt at first highly elated, but her spirits dropped as they approached one of the doors and the Count said to her, "Excuse me, madam, but his Majesty has noticed that your dress has become somewhat torn open at the

and in her universities enlightening triumphant in the possession of what for the past seven hundred years. she has vainly sought-her civic independence.

On such an occasion we might fitingly call up the vision of former greatness and allow our feelings of admiration for Ireland's heroes and sages. come somewhat torn open at the seam, and he has commanded me to take you to one of the Ladies in-

courts of the kings—pagan as they were—he found an intelligence as keen as Greece or Rome could boast; and a readiness to accept we wish to recall it in its fearful reality. But in order to show how faithful Ireland was to her religion, how she steadfastly maintained the right to her own worship, let us catathe truth which neither the world lings of the empire nor the indolent of the Hellenic lands ever manilogue but a few of the injustices by which those in power sought to de-stroy Catholic faith from the country

When first the symbol of the Cross of St. Patrick.

Under Henry VIII., the Irish Parliament was chosen from those only who recognized his ecclesiastical authority, and in the election of officers Catholics were denied appoint ment unless they would renounce their religion and swear allegiance to the Church of England. Under Edward VI., the same policy

was continued ; the same form of inustice was practised. The English Reform worship, was introduced, but the Irish people refused to acknowledge it as a religion, and in conse quence, in order to protect themselves during the violent oppression, were forced to follow the dictates of their conscience in secret.

After a short respite under Queen Mary, this religious opposition was carried to still greater lengths. Henry VIII., had failed; Edward VI., had failed ; Elizabeth determined not to fail. Despite frequent insurrec tions the people were finally, physic-ally, subdued and the religion of

England was declared to be the only faith that could exist. The clergy and the people were punished for heresy. Their refusal to submit

heresy. Their refusal to submit caused them to be placed upon the rack, to be condemned to the scaffold The history of the Christian Church contains no more inspiring -their property confiscated and their civil qualifications denied. If, in the beginning, Ireland had no martyrs. page than that which records the story of St. Patrick's conversion of Ireland. It relates no work more they now appeared, and with their complete ; no results more enduring. blood more strongly cemented the faith of the people in the teachings Within the career of one man the pagan island of the Druid was made of St. Patrick. Christian isle of saints and

High on the muster roll of heaven law from the time of Henry VIII. to

High on the muscer foll of neaven amid the many martyrs that fell in that time, beneath the un-Christian soul of Elizabeth, shine in brilliant letters the names of Dublin, and that was the only Parlia-There is a tendency to-day, and

through the almost unbroken gloom of the centuries, the unquenchable fires of liberty.

Although ruthlessly dispossessed of their land by the infomous Cromwellian system, held as bondsmen, regarded as an inferior race; deprived of the means of education, prohibited from practising their religion; fettered by all kinds of penal enactments, the brave and generous Irish people never forgot God and they never forgot country, but clung with unwavering fidelity to the ancient faith of the Cross while they nourished, with unanswering devotion, the noble sentiment of freedom. And what the Catholic people of Ireland—always in the vastmajority—desired for themselves, they desired as a nation, and ad-vocated as much for their brethren

of another faith as for themselves. Their spirit of liberty was broad, including in its desire the welfare of those of all religious persuasions within the borders of Ireland. For, notwithstanding the persecutions that had been suffered, when during that had been surfed, when during a brief period of sunshine that gleamed through the dreary years of her bondage, Ireland echoed, through an independent Parliament, the voice of her magnanimous people, what did she say to her enemies ? Did she attempt to retaliate ? Did Did she attempt to retainte? Did she claim an eye for an eye, and a tooth for a tooth ? A life for a life? No. On the contrary she proclaimed over every inch of Irish soil freedom for all creeds, thus enunciating that great principle of civil and religious liberty which is one of the distinguishing features of the best civilizations of to day. The the best civilizations of to-day. The only period, and it was a very short period, in which liberty of conscience was recognized in Ireland by express

Keep them, and O! remember Lord They have no one but Thee, Yet they have only human With human frailty.

Keep them as spotless as the Host, That daily, they caress — Their every thought and word and

deed. Deign, dearest Lord to bless.

Keep them, this is my life's one prayer Thy victim let me be, That none of these, Thy chosen ones, Be ever lost to Thee.

DORAN.-At Fort William on March 24, 1914, Mrs. James Doran, beloved wife of Mr. James Doran, 349 North Vicker street, aged twenty-seven years and eleven months. May her soul rest in peace !

DIED

MONTH'S MIND .- The Month's Mind Mowin's and the repose of the soul of the late Rev. Dean Coty, Hamilton, will be celebrated in St. Patrick's Church, that city, on Tuesday morning, April 21st, at 10 o'clock.

# **Church Decoration** THE THORNTON-SMITH CO.

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#### **TIVE MINUTE SERMON**

REV. J. J. BURES, PRORIA, ILL. EASTER SUNDAY

THE RESURRECTION - MOTIVES FOR REJOICING

"This is the day which the Lord hath made; let us be giad and rejoice therein." Words taken from the 17th psaim and applied by the Church to Easter Sunday.

To day the Christian world is celebrating the great Easter solemnity for which we have long been prepar-ing. This is the bright sun of Christian festivals around which all other festivals revolve. This is the festival of festivals, the day which the Lord hath made. "Let us be glad and rejoice therein."

During the past few months, the sol-mn ceremonies of the Catholic Church have presented to our consideration the private and public life of our Lord and Saviour, Jesus Christ.

We have learned salutary lessons of poverty, humility and mortifica-tion from the divine Infant as He lay cold and abandoned in the crib at

We have seen Him subject to His We have seen fill duplet to file Virgin Mother and foster father, St. Joseph, and have resolved to imitate His prompt obedience; while His faithful observance of all the details of the Law has filled us with admira-

From His public life we learn the duties of charity. "He went about doing good." His whole life, but especially His public life, was a con-tinual work of compassion and

For the past forty days we have been meditating particularly upon the sufferings of His passion and preparing by penance and mortifica-tion for the glories of His triumphant resurrection. We have followed Him to the cross and laid Him in the tomb. But the gloom and desolation of Good Friday, the lamentations of sorrow and the garb of mourning have been laid aside; and the Church to day puts on her robes of splendor and pours forth her allelujahs with accents of joy.

She rises from mourning more glorious than the sun from the midst f clouds. But why such rejoicing? Why does the Church decorate her altars with the choicest flowers and celebrate this day with all the pomp and grandeur of her magnificent ceremonial?

It is because on this day we cele-brate the consummation of His mistion, of all His labors for the salvation of man. It is the anniversary of His victory over death and the powers of darkness.

Of the many reasons for rejoicing I wish to call your special attention to two from which all the others

The first reason for our rejoicing to day is centered in the fact that the resurrection of Christ is an un answerable proof of His divinity.

That Jesus Christ is both God and an we, as Catholics, firmly believe In fact, if we had the least doubt about it we should cease to be Catho lics. You all know that the Church always taught it and that the faithful always believed it. But did you ever ask yourself why, upon what grounds, the Church taught it ? Did it ever occur to you that the Church may teach some things without a reason? If so, let me tell you this: the Catholic Church guided by the spirit of truth is infallible and teaches nothing that Christ did not teach, nothing that is not solidly grounded in Scripture or apostolic

Let us then take a brief review of the reasons upon which this dogma is founded and then we will better understand the motives of our rejoic.

and in three days I will rebuild it." and in three days I will rebuild it." "I will arise again in three days." This prophecy was fulfilled. Three days after His death, Jesus Christ arose victorious from the tomb. The stone of the sepulchre was moved. The guards were overturned, awe-stricken and bewildered. The dis-ciples beheld again their Master Who is glorious and immortal. St. Thomas, the incredulous apostle, touched the scars of His wounds, and placed his hand in the wound in His side and, moved by the miracle NEARLY IN

and placed his hand in the wound in His side and, moved by the miracle of the resurrection, exclaimed full of faith "My Lord and My God." This fact of the resurrection of Christ firmly established by the four Evangelists who record it in almost the same words : "He is not here; He is risen," is the foundation of our faith, and the confirmation of the divinity of Christ and of the Church founded by Him. "If Jesus Christ be not risen," says St. Paul, "then is also vain." GWhen we recall to mind the state "I am not a strenuous user of medicines or patent medicines, but I have taken nearly everything recommended for Indigestion and Constipation.

bodies which they now have.

punished."

again incorruptible."

Indigestion and Constipation. I have been so bad with Acute Indi-gestion that I was nearly in convulsions and had to be held. I have used "Fruit-a-tives" and I have not had another attack norsuffered at all with Indigestion since taking them. "Fruit-a-tives" is the only remedy I ever used that did me any good, and I am grateful to "Fruit-a-tives" for making me as well as I am today, and everyone agrees that I look in firstclass health. OWhen we recall to mind the state of the world at the coming of the Saviour; when we remember that a large majority were in abject slavery; everyon health.

My husband likes "Fruit-a-tives" very much and takes them whenever he has occasion to use a remedy for Constipawhen we reflect upon the fact that all vices abounded, that woman was in a most degraded condition, that the family existed only in name, that MRS. D. MCRAE gods of wood and stone were wor-shipped everywhere, that sensuality and vice received the honors due to God and that the transformation of

CONVULSIONS

With Acute Indigestion.

"Fruit-a-tives" Cured Me.

NEWBURY, ONT., MAY 29th. 1913

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

Goa and that the transformation of society was wrought by Christ and His Church—then will we under-stand why we rejoice on this glori-ous day, the anniversary of that act which wrought this transformation. The resurrection of Christ is a Each soul shall be united to the body it had in this life as is clear from the words of Job. (xix, 25, 26.) "I know that my Redeemer liveth; and in the last day I shall rise and pledge of our own resurrection. Is not this another powerful motive for our rejoicing? We shall rise again from the dead. What an irresistible see my God; Whom I myself shall see, and my eyes shall behold."

The resurrection is clearly stated incentive to perseverance! Yes, we by Martha when she says to Jesus (St. John xi, 24) "I know that he shall rise at the last day. Faith teaches it, reason sustains this belief. Faith (i. e. Lazarus) shall rise in the resur-rection at the last day." The postradition strengthens it, Scripture confirms it, and Christ's resurrection sibility of the resurrection of our bodies is shown by the resurrection of Lazarus who had seals it. Faith teaches it. The Apostles

Creed says "I believe in the resur-rection of the body." In the Athan-asian Creed we read "All men shall rise again with their own bodies." been dead four days. But the great, the unanswerable rgument, the seal, the pledge of our And the fourth Lateran Council de-fined that "All shall rise with the resurrection is the resurrection of Christ Himself. "For," says St. Paul, "If the dead rise not again,

This belief is not contrary to reaneither is Christ risen again." (I Cor. xv, 16.) And again he says "If we son. For it is easily seen that if God can create the body of man from believe that Jesus died and rose nothing, He can also collect the par again ; even so them who have slept through Jesus will God bring with ticles of the body once dissolved.

Him . . . and the dead who are in Christ shall rise first." (I Thess. Everything in nature proclaims the fitness of this. Plants die and return again to life; flowers decay iv. 13. 15.) All shall rise, the just and the reand revive; the seed that is put into the earth becomes corrupt and

probate. The reprobate to igno-miny and shame, but the just to glory and honor. The bodies of the just will be rises again to a new life. Tradition strengthens our faith in this dogma. What was believed by the fathers and faithful in every age endowed with the qualities of a glorified body, like the body of our must be the true faith of Christ. But it is so with this dogma. Time

Lord after His resurrection. They will possess the quality of will not permit many quotations. Tortullian who lived in the second impassibility by which they will not be subject to pain or trouble of any kind; subtility by which they have century says that "the confidence of Christians is the resurrection of the lead." St. Ambrose says "the resurthe nature to a certain extent of a spirit; agility by which they are free rection of the body is necessary that the good acts may be properly rewarded and the bad acts may be

from every burden and can travel through space with wonderful rapid-ity; and charity by which quality the Scripture, both of the Old and New glory of the soul redounds and contributes to the glory of the body. Christ on this day, by rising from Testament, confirms this faith. God will send His angel to call the dead to life. "For," according to St. Paul (I Cor. xv, 52) "the trumpet shall sound and the dead shall rise the dead, obtained for us these wonderful privileges. O! my dear friends,

our joy ? But in order that our joy may be complete, in order that we may aspire to this glorious resurrection there is something necessary on our part. A spiritual resurrection must take place in us. We must rise from A MAN tried to sell me a horse once. He said it sin.

## THE CATHOLIC RECORD

## TEMPERANCE

WHY DO MEN DRINK ? Why do men drink ? There is nothing pleasant to the taste in beer or whisky. Beer has a tang that is made by acid. Alcohol is a fiery liquor that burns the lining of the

throat and the stomach. Why do men drink ? At first they Why do men drink? At first they drink for sociability's sake, because they are out "to have a good time," because they think it manly to go into a saloon, and stand up at the bar, and have a dram. They feel big. The drink is rather sickening to them, especially if they take much of it, but what does that matter, are they not " out for a lark?"

Why do men drink? Alcohol is a poison. Drink a quart of whisky at one time and it will kill you. Taking it in smaller quantities prevents it from being immediately deadly, but the constant use of it is, after all,

only a slower poisoning. Why do men drink ? There is a sense of exhilaration after several drinks of liquor, because the action of the heart is quickened. It throbs fas or under the stimulant. The brain too feels the excitement of the everish blood. There is a false sense of gayety. But after the poison loses its power on the system to enforce along the speed of the circulation of the blood, there is a reaction. The spirits droop. The heart slows down in its pulsations below normal. There

is a feeling of oppression and of sad-ness. If the man gets drunk, the stomach sickens before he gets over the spell, and the blood takes some time before it is rid of the poison. If his kidneys are not in prime condi-

tion, they filter out the impurities slowly and, even in doing so become themselves more degenerate. Why do men drink ? There is no benefit from liquor. It does not add to a man's strength, or increase his

capacity to work, or help him to achieve success. Why do men drink ? It is an expensive habit. Only one drink a day of 15 cent liquor means a yearly out-lay of \$54.75. And where is the

drinker who takes only one dram a day? Even if he does not drink regularly, a periodical spree costs a lot of money, and the frequent treat-ing of boon companions exhausts his savings.

Why do men drink ? It is injuri ous to health. Life insurance com-panies will not take men who work in breweries unless they are total abstainers. Athletes are forbidden to touch it. Men who meet with seri-ous accidents or who have to submit

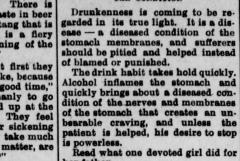
to surgical operation, usually have much better chances of recovery if they are not liquor drinkers than if their organs are affected by alcohol Why do men drink ? It is an ob jection to a man in the eyes of em ployers. It is a hindrance to promo tion if a man's breath smells of lignor in business hours. It is a danger man has work involving the safety of other people, like drivers, engineers etc., for an extra glass means intoxi-cation, and intoxication often causes accidents, and accidents occasion death.

Why do men drink? It is the cause of a legion of evils-brawls, thefts, poverty, insanity, etc. Almost all criminals in penitentiaries were addicted to drink. Many of the inmates of poor-houses and insane are not these powerful reasons for

OASTED

CORN

FLAKES



RENDERS DRINK NAUSEOUS

THBOUGH RESTORING NATURAL PHYSI

CAL CONDITION

her father. Silver Lake, Ont., Jan, 30th. You may remember sending me a treatment of Samaria Prescription. I have administered it all and since the third day. Father has not taken a drop of any kind of liquor is nd looks a new man. Please accept my heartfelt thanks. May your company ever prosper in the good work it is doing.

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> asylums were brought to their pres ent misery by liquor. Why do men drink ? It is a fre-

quent occasion of sin. It excites the assions. It arouses anger. It stirs It strengthens the inclina desire. tions of nature and weakens the will. It drives away the grace of God. It darkens the soul. It closes the door of heaven. It opens the door of hell. Now is a good opportunity to take the course of safety, strength, of courage, of virtue, of success. Give up the habitual use of liquor. Even the moderate drinker is in peril, if he takes alcohol into his system every He does not take it for nothing day. -he wants enough of it to feel stimulated. The quantity has to be steadily increased. He does not intend to become a confirmed drinker. But he goes on and on, moderately until the longing for liquor is practi-cally uncontrollable.—Sacred Heart Review.

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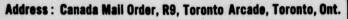
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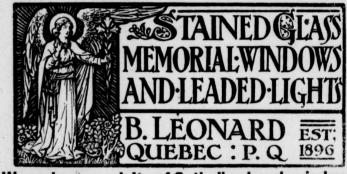
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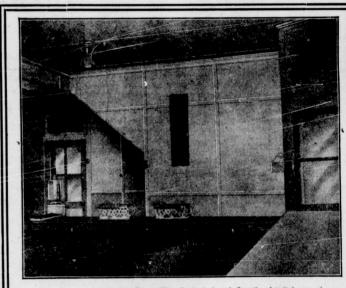


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APRIL 11. 1914

ings. If we follow the life of our Saviour on earth from His birth until He began His public career, we find nothing extraordinary. He appeared as other men. He was called the carpenter's Son. Except on one oc-casion, His divinity was hidden ; His

humanity alone appeared. Afterwards, when He had commenced His public ministry, we catch now and then glimpses of His divine nature. Although we see that He was a man, we see clearly that He was something more. "In things superior to man we may look to find God." find God." The changing of water into wine,

the multiplication of the loaves and fishes, the healing of the lepers, the curing of the blind, deaf and dumb, the raising of the dead are as superthe rating of the deat are as tablet, ior to the powers of man as heaven is superior to earth. God alone could perform them. No one but God can undo the work of death. Jesus Christ had but to say to the man who lay four days decomposing in the tomb; "Lazarus come forth:" and the dead arose, the blood began to circulate through his veins, and he became as he was before he died. That Jesus Christ performed these wonderful things is as certain as is any historical fact. Had we been present, my dear friends, at any of these scenes, with what feelings of admiration and awe would we not have regarded the author of them Would we not have been irresistibly impelled to fall at Hisfeet and worship Him as more than human?

But if His divinity appears in these miraculous works, it appears far more strikingly in His own resurrection from the dead. All His other miracles—even the raising of Lazarus -might be and have been attributed to other causes ; but His resurrection firmly establishes the fact that He was God.

He was cou. He arose by his own power alone. Before His death He Who said "I am the resurrection and the life" had foretold that He would rise from the dead. "I will [destroy this temple

"I will idestroy this temple

A was a fine horn with it. I wan But, I didn'

sin. We must, as St. Paul says in to-day's epistle "Purge out the old leaven." Then with pure consciences and happy hearts we can feel to its fullest extent the joy which to day's festival ought to bring to every Christian. Then we can enter into the spirit of the Church and understand and feel the power of her joyous anthems and allelujahs. Thus we see, my dear friends, the

Burning The Midnight Oil Thus we see, my dear friends, the mystery of the resurrection is a pledge of our own resurrection, a proof of the divinity of Christ and the foundation of the rock upon which this Church reposes. Against that rock the storms and billows of two thousand years have beaten in vain. Against it all the powers of earth and hell have, waged an inces-sant warfare. But there need be no fear; for He Whose glorious resur-rection we celebrate to day has pro-mised that "the gates of hell shall not prevail against her." Let us, then, rejoice on this glorious feast, and let us resolve to conform our and let us resolve to conform our lives with that of our Divine Model, that loving and imitating Him here we may spend an eternal Easter with Him hereafter. Olmydear friends, I wish this joy to

each and every one of you. I trust you are all prepared to enter fully into the spirit of the Church on this glorious day. If any of you are not thus prepared, let me entreat you to remove the impediment. "Purge out the leaven." Attend to your religi-ous duties. Make a good confession and receive your Saviour in the Blessed Sacrament of the Altar.

Then you can raise your hearts in joy to the Lord. And then I can with confidence indulge the hope and prayer that you may so live that, when your time comes to finish this earthly pilgrimage, you may arise all glorious with Jesus and enjoy Him forever in that blessed abode whose joys it "Hath not entered the heart of man to conceive."

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ship authorizes you to say disagree able things to your intimates.

APRIL 11, 1914

#### CHATS WITH YOUNG MEN

#### EASTER PEACE

"The Alleluins" ring out and re-echo'round the world with each re-curring Easter, for the day tells of peace restored between God and man through Christ's triumphant victory over sin and death by His resurrec-tion from the grave. There is joy universal. Heaven resounds with gladness, and all earth rings with joy for the shackles of sin which held men carbine have been stricken off men captive have been stricken off and they rejoice in the liberty of the children of God. There is peace in every Christian heart, for Christ the Saviour has brought it through His tonement for sin upon the cross. Sin it was which took man's peace

Sin it was which took man's peace away, and sin satisfied for has brought him peace again. This peace remains, in preparation for the eternal peace of heaven, as long as one keeps from mortal sin. Oh, if men would but listen to the words of the experienced and take the wise lesson taught them! Solo-mon declared everything was but vanity and varything was but

vanity and version of spirit, only to adore God, and Him alone adore; and St. Augustine said: "I have sought peace in all things, but in Thee, O Lord, I have found it." It is eace that the soul craves and this is what God gives to those who serve Him. It was the promise of peace that was Heaven's message to man as spoken by the angels when our Lord and Saviour was born to the world, and it was this promise He fulfilled in His resurrection, for His first words were "Peace to you," and this salutation of peace He reeated to every one He met from that time forth. Our Lord often spoke of peace during His discourses to the people and told how they might ob-tain it. It was to be gained by fol-lowing His directions, thus: "Learn of Me because I am meek and humble, and you will find rest to your souls:" "Take up thy cross and you will find rest to your souls." is by following in His wake that the at and much desired peace is to be obtained.

The same is true always; for no one separating himself from God can know peace. No one that will not listen to His voice can hope to have

listen to his voice can peace in his soul. What is true of individuals is true of nations. What de-pation's peace? In. stroys a nation's peace? In ternal dissensions brought about by the violations of God's law of mutual charity, and, worse still, the ignor-ing of God and the throwing off of responsibility for one's words and acts on any other than one's self.

on any other than one's self. What makes war among nations? The failure to do justice one to an-other, or to adjust and reconcile dif-ferences according to the law of brotherly charity. Witness the hunbrotherly charity. Witness the hun-dreds of thousands that are killed upon the battlefield, the millions wounded, and the tens of millions that are beggared and made homeless, the outcome of differences among the rulers of nations which are fought out in bloodshed. All this could be averted if they would but have re-course to arbitration based upon the wise and broad platform of Christian

charity. To conclude, Easter is the day of peace, and the gratitude it prompts should incite every Christian man to spread peace and cause peace to be known and bloved upon every side. It was Christ's gift to His followers sprang up. It was Christ's gift to His followers sprang up. before He departed from them. "My peace I give you, My peace I leave you," not as the world giveth, but a perfect peace, peace with God, thy SISTERS which the Blessed Virgin shed be "Won't you come in and see my perfect peace, peace with God, thy neighbor and thyself. And He ex-

the hearts of mankind! Let them sound the depths of every human soul and fill them with their heaven soul and fill them with their heaven ly music! Let the peace of Christ be passed from lip to lip till all the world rings with its sweetness, and then the grand awakening to better things and higher life will be general. With all God's children, we will be resurrected in Christ our Lord, Who in His Easter rising would have us rise with Him, for He said, "I am the resurrection and the life, every man resurrection and the life; every man who lives and believes in Me, shall not die forever." But to attain this we must heed the words of St. Paul, who says: "If thou wouldst arise with Christ

seek the things that are above, where Christ sits at the right hand of the Father; have a relish for the things of heaven, and be not content with

the things of this earth." God grant all a fulness of Easter joys. May they be the foretaste of the endless joys of heaven!—"Seed-lings" in Sacred Heart Review.

# **OUR BOYS AND GIRLS**

He had endured. Loud was the rustl-ing of the cedars, and sad the sigh of the willows — "Alas! now He is gone!" The yellow iris said to the cypress tree. "Henceforth I will wear mourning," and immediately LEGENDS OF GOOD FRIDAY changed the gay color of its mantle to purple. The cypress vowed to thrive nowhere save in the abodes of the Christian dead. One tree alone. On the night before His bitter pas sion, Our Lord passed by a wild thorn-bush, which sighed mournfully on account of the cruel torture it was to cause its Creator. Hearing the sighs, Jesus turned round and the Christian dead. One tree alone, the tall aspen, was unmoved by the sadness of its companions, and while they hung their boughs in mourn-ing and waved its lofty top; where-fore it was condemned to tremble as long as it lived. Hence the familiar phrase. "To tremble like an exercise said to the bush : " In token of your innocence and compassion, angels shall adorn you on each anniversary of My suffering with blossoms of pur est white." As He spoke He stretched phrase, " leaf." forth His hand, and, lo! the thorn-bush doffed its sombre dress and ex-When the Spaniards first landed on the shores of the New World, they found a little flower growing on the seashore, and immediately gave it the changed it for one of brilliant white

ness. The weeping willow hangs its name of passiflora, because in it were boughs intoken of mourning, because wonderfully reproduced the instru-ments of the Passion. The wreath from it were made the scourges with which our Lord's sacred flesh was torn.

of red specks is interpreted as signi-fying the crown of thorns; the five When St. Veronica bearing the veil with the adorable Face im-pressed upon it, was fleeing before stamens are the five sacred wounds ; the seed bud, the bitter chalice ; the leaf, the lance ; the three scars, the nails ; the tendrils, the scourge. Acher pursuers, the hazel-bush offered her a hiding place. On this account the kernels of its fruit are of a reddish color.

nails; the tendrils, the scourge. Ac-cording to tradition, the passion-flower grew in wild profusion on Gol-gotha. All Nature was deeply im-pressed by the sufferings of our Lord, and this flower was particularly favored by being indelibly stamped with the instruments of the Passion. Among the Good Friday legends in which enimals figure. the praticist When Jesus, bleeding from many wounds, wassabout to be crucified, stooped to bend aside, lest it be crushed, an evergreen plant that grew near the cavity prepared for the cross. After He was fastened with nails, unable to move hand or foot, which animals figure, the prettiest is that of the crossbill. This bird is the plant which the Redeemer's hand. had gently drawn aside, lifted its head said to have vainly endeavored to liberate our Lord by pecking at the nails in His Hands and feet. Hence its sad note and deformed bill, the mandibles of which cross each other and with its leaves cooled the parched lips of the Saviour, and wound itself under the crown of thorns. And later, when the God Man cried out,

mandibles of which cross each other in opposite directions. The Italians say that when our Blessed Mother stood beneath the cross, the swallows, swooping and darting overhead, longed to help and comfort her. Even the birds were sorrowful at that awful sight, and then done of the and the set of th "It is consummated!" the faithful plant drooped and died. It buds and blossoms anew in the springtime, yet to this day it bears the traces of its ncient grief. While the Divine Victim was hang-

ing on the cross, the violet also tried to refresh Him by sending up its sweetest odors, and since that Blessed they flew closer and closer, circling round and round until at last they swept her breast with their soft Friday, it has been the most fragrant feathers as they passed. The tears were raining from her eyes, and fell of flowers. When our Blessed Saviour was

suffering for us on Calvary, Mary, His Mother, stood at the foot of the cross. on the upturned breasts of the little birds, and wherever a tear fell the Before He gave up the ghost, she feathers turned from black to pure white. And so the swallows have raised her eyes to receive His last lance. Never since the creation of worn their white badge ever since in memory of the comfort they longed the world had countenances met with looks so fraught with loving tender-

to give to the sorrowing mother. The legends of Good Friday are ness. Then the dying Redeemer turned His gaze to the blood-stained like flowers which bloom forever, for they are born of Christian piety, which never perishes, and which will earth, when lo! a full-blown lily

At the death of the Saviour, Holy Easter lily, Miss Moran ?" said Helena d, kindly. Scripture tells us, all Nature revolted Scripture tells us, all Nature revolted against the incomparable crime that had been committed. The sun was eclipsed, and the dead arose from their graves. When Jesus cried out, "It is consummated!" trees and The little dressmaker straightened her tired back. She was crippled and plain, but she limped into the front room with an air of dignified reserve. Circumstances had compelled her to turn her sacred parlor into a bedroom and rent it to this stranger, but she had not ceased to shrubs gathered closely together and resent the situation. After a minute her eyes wandered from the lily and rested with satis-faction on a large, gilt-framed picture hanging at one side of the room. The subject was a man of perhaps forty, whose photograph had been trans-ferred to glass and colored vividly. Beneath it was a shelf draped in red canton flannel lambrequin, and holding a wooden crucifix and drinking glass which had been decorated with glass which had been decorated with splashes of brown paint. From one side of the glass leaned a bunch of dry immortelles. Helena's glance followed Miss Moran's 'Is that a-relative of yours ?" she "Is that a-relative or yours? she inquired, cautiously. "My brother, Jerry," was the an-swer, "We lived together here. When he died, seemed as if I'd die, too. My niece, she painted that but-terfly an' cocoon on that glass, and I've kept the everlastin's in it ever since.' A sudden light came into Helena's face as she saw the meaning of the homely things she had despised, and with a thrill of sympathy she turned to another picture which stood on the floor, leaning against the wall. This is my brother," she said, ly. "To morrow will be his first

# THE CATHOLIC RECORD



told of the overwhelming sufferings

"To tremble like an aspen

laid her black onyx cross, and at one side placed the beautiful lily in the crystal vase, exactly as she had in-tended to arrange them on Miss Moran's shelf... "It looks just beautiful there !" murmured the little dressmaker, in

pathetic relief. pathetic relief. Then Helena took the needle-picked fingers in her own soft hands. "Miss Moran," she said, and her voice trembled, "I am sure we are both trying, by what we have done with our brothers' pictures, to help

ourselves remember that "' Calvary and Easter day, Earth's darkest and earth's brightest

day, Were just one day apart."

The faded blue eyes lifted to Helen's were glassed over with tears until they looked like Jerry's in the pic-

"Yes—God bless you, miss !" whis-pered the little dressmaker.—Youth's Companion.

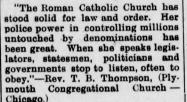
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til He shall invite us at our departure from this life to His eternal peace, which He says so encouragingly will be ours forever and which no man can take from us. Let the glad "Alleluias" of the

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softly. "To morrow ... Easter in heaven." "Oh !" The little dressmaker's "Oh !" The little dressmaker's Then sympicture and back again. Then sympathy triumphed.

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