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.

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 salva-tion to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you : let it not pass you by.

The Catholic Record

LONDON, SATURDAY, FEBRUARY 14, 1914

THE NEW YEAR

Another milestone has been set upon the Road of Time and we have lived harder, moved faster, climed higher, and wrought more gloriously in the last decade than in any one since God smiled upon the bleak, raw universe. In all the ages from creation down, mankind never before aimed so high, planned so broadly, or achieved so disturbingly.

The sands of the hour-glass have run at a new speed. The very clock has quickened its tick. We stride at a new pace: we wear seven league boots, and think with seven-league

We have questioned in the mountain and on the plain, in the air and on the sea, and found long - hidden and priceless secrets.

We know the schedule of the comet and the ages of the stars: our fleets are on the ocean-bed and on the wave and in the clouds. We have become fish-men and bird-men. We swirl like dolphins through the deeps and glide like eagles triumphant in the face of the sun. We have replaced the living beast of burden by whirring, whirling steeds of steel. Nature is no longer Mother of Mystery. Her veil is rent-her soul exposed. We are no longer her slaves, but her competitors. We breed her forces and her riches in our testtubes and our furnaces. We have made the desert to flower: the arid by accepting the horrible dissensions wastes are sweet with the fragrance of oranges a-bloom, and the prairies only method of recommending the wheat. The river and the waterfall are vagrants taught and trained to serve our will. The lawless torrent is bridled and turns the turbine in the canon. The merciless battalions of plague and pestilence no longer slip within our walls. With miscroscope and antiseptic, science is devastating the hordes which once made greater havor than the spear fatal retort that if their ingenious and sword. The miracles of tradition are trite and commonplace compared false. with words that flash from ships a thousand miles apart—with trains that rumble through the river ooze-with scales that weigh the hairs upon s housefly's feet. We scrutinize a mass of tar, and see a thousand dyes and drugs and perfumes lurking in its depths. We press a button and a city blazes into light. We turn a screw and lo! we hear the mastervoice burst into song. Who knows what strange and startling heritage

lies in 1914? Each dawn is arched with rainbows. Every new conquest of science is an argument confirmatory of the truths that God has been pleased to reveal.

TO BE SEEN

A correspondent informs us the Anglican Bishops will settle, and for all time, the Kikuyu question. How they are going to perform this very delicate operation to the satisfaction of three parties, with their divisions within the precincts of Anglicanism. passes our comprehension. Anglican Bishops are not given to dealing with controverted points within their domain. They shun them or cover

spected by even their own subjects. They are bound up with the State which Cranmer and his henchmen placed on the altar. They are like the Bishops who told King Edward that "he was the only source of spiritual jurisdiction within the realm," and consented, says Collier, "to be upon their good behavior for their office." They are the successors of the prelates who cowered before Elizabeth and submitted tamely to any indignity at the hands of that strongminded virginal female, and of those who saw James bestow ecclesiasti cal dignities upon unordained laymen without a murmur of dissent. They look complacently upon the swelling sea of conflicting opinions, of gibes at the authority which they claim to possess, and see in all this but proofs of the beauty of Anglican-

ism. Doctrinal mobility does not

affect them at all. Some of their

clergymen go in for pretty vestments.

stained-glass windows, "Mass,"

seven sacraments, while others, also

orthodox, denounce them as deceits

of the devil. Some of them, with no regard for history or truth, hark back to the Primitive Church, and, with nothing but hostility for the Vicar of Christ, try to claim kinship with the Church which, during centuries, taught Englishmen to revere and obey Peter. His guidance they forsook and chose to wander in arid deserts rather than remain in his realm illumined with supernatural light. They became inhabitants of the city of confusion and merged all spiritual tribunals in the Crown. They exchanged unity for discord, faith for doubt, and fashioned Church which does not teach, and which, being a house divided against itself, excites our astonishment even as it provokes the scorn of unbeliev-There is no majesty in her demeanor, no authoritative utterance on her lips. Professing to guide, she can stretch no helping hand to those who are in the grip of doubt, and, professing to teach, she can utter no word that may silence the wrangling divines that are within her gates. And we wonder not at this. For Anglicans are now in possession of the whole legacy bequeathed to them by the revilers of the Church of God. They are reaping the harvest sown by the "Reformers," who abdicated their manliness and for pelf and place manufactured a church on the lines laid down by their spiritual overlords. Many of them, as it has been said, profess to believe in the Adorable Sacrifice of the Altar and cleave to so-called Bishops who reject and blaspheme it-who witness to unity of their own community-and whose is by gravely assuring them that the whole Catholic Church has been for ages divided and corrupt, but that their own sect, with its shameful origin and ignoble history, with its manifold creeds, each of which is the formal negation of all the others, is the true ideal of the Communion of Saints; and thus to provoke the

ST. PETER'S THRONE

account is true Christianity must be

In one of his oracular moods. prompted perchance by indigestion, Carlyle says that the throne of St. Peter received peremptory notice to quit England with its "delusions and impious deliriums."

Some writers regarded this language as dictum, unquestionable and infallible. But the sage of Chelsea who spoke to his generation in words that seared and blasted, who led his followers and left them there, was not a prophet, was not even endowed with foresight that even men of average ability possess. Were he to revisit the earth he might be astonished that St. Peter's throne is en shrined in the hearts of a multitude of Englishmen. He might notice the stream, ever flowing and ever increasing, of converts, who base their hopes of eternal salvation on what he styled "delusions and deliriums."

Yet, seeing about him a society without lungs, fast wheezing itself to death in horrid convulsions and deserving to die, he contrasts it with the tune when the Church was the

own, he says: "Religion is not a diseased self-introspection, an agonizing enquiry; their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling in it. Religion lies over them like an all-embracing heavenly canopy, like an atmosphere and lifeelement which is not spoken of, which in all things is pre-supposed without speech.

IRELAND THROUGH FRENCH SPECTACLES

To the Editor of The Globe :

Having been inspired through the reading of your leading article in Friday's issue, the 29th inst., re the Ulster extremists, and being an Irish Protestant Home Ruler, I send you the following from the pen of the eminent French sociologist, M. L. Paul-Dubois, bearing on the subject of your article. In his monumental work, "Contemporary Ireland," M. L. Paul-Dubois says: "The ascendency party never cease calling the garrison to arms. As Unionists they make war on the Government when it is Liberal, because it is friendly to the Nationalists; they oppose it even when it is Unionist and Conservain their cause. They carry on a campaign for a policy of coercion against a policy of reform, and demand, compensation for their lost privileges. The condition of mind they are more Royalist than the King, more Imperialistic and reactionary than their English brothers and friends. 'Ireland is a land of many sorrows, said John Bright. Men fight for supremacy, and call it Pro testantism; they fight for evil and bad laws, and call it octing in defence of property; liberty, as the extremists understand it, means their own supremacy. To touch their privileges is to make an attempt on the honor of the Empire. As Loyalists they threaten to throw the Boyne, if the Crown does not behave as they wish Milners and the Jamesons who probrothers of the Irish Londonderrys and Abercorns. Begetters of hatred and of anti-English feeling, they are in Ireland, as in Africa, to use the phrase of an Irishman, 'the bilious deposit on the national stomach.'"

Now, sir, I ask, how long is the

Protestant democracy of Ulster going to tolerate the "bilious deposit" on its stomach? They are the upholders of their greatest enemies the landlord class—and any man who does know anything about the history of landlordism in Ireland will come to the conclusion that if the Pope's writ did not run through reland, the landlords' has, and they did not make any distinction be Protestant or Catholic, for which I am here to testify.

A DESERVED CENSURE priest."

APPLICABLE ALSO TO A PREACH. ER IN MEDICINE HAT, ALTA In a recent issue of Dixie (Jack-

following compliments to the

Rev. Claude Jones:
"Rev. Claude C. Jones is pastor of the Main Street Christian Church a congregation of good people and intelligent people. . . . People who heard Claude Jones preach recently tell me a few things he said If they report him correctly, the women in the audience should have eft the congregation. No narrow minded preacher has a right to ac

members who distribute the Menace, a filthy sheet containing advertise Door,' a story of the underworld The Menace is unfit to be in the hands of any boy or girl, and the Menace publishes the same sort of attacks that Claude Jones poured

upon his audience recently. 'Brother' Claude Jones should not discuss those things he knows nothing about. His attacks on Catholicism indicate his utter ignorance of the teachings of that Church, and the neglect of the teachings of his

own Church.
"Some of my friends say that Claude Jones, in reading myarticle in Dixie, exclaimed: 'A Catholic wrote Thousands know me here, and if Claude Jones said that, thousands know that he lied. I wrote the article because I deplore a man who claims to be Godly and fighting sin, hammering a religion he know nothing about. No, Rev. Claude Jones, I'm not a Catholic. I was never a member of but one church and that is the church you belong

"I have been to the jails, hospitals, and places where there's gloom and darkness. I have found there Cathodomain. They shun them or cover the tune when the Church was the them up with honied words or speak about them in a halting manner.

They have no authority that is re
the tune when the Church was the darkness. I have found there Cather the world. It men and women as Good Samarithans, but I have never met this Claude Jones, who attempts to create generating it with our sensationalism in the public pulpit.

And what there Cather with national progress? Did not Christ himself say, 'What shall it profits a man if he gain the world and lose his own soul?' If there were

The reason I criticized him is The reason I criticized him is because I know if he is a Christian he can do more good combating sin and denouncing the vices than he can by denouncing a religion that he knows just as much about as he does of the man in the moon—as much about as he knows about theology.

"His attacks show weakness of the head and machiness of the head

head and weakness of the heart. His criticism of Dixie shows that he

who, under the name of the Gospel of Jesus Christ, takes delight in atacking any religion and in catering to the passions and prejudices of the

METHODIST PREACHER BEARS FALSE WITNESS

APPEARS TO HAVE NO REGARD FOR TRUTH AND DISPLAYS REMARKABLE IGNORANCE CON-CERNING IMPORTANT THINGS

A few days ago Rev. Dr. Theron Cooper read a paper before the Syra-cuse Methodist Ministers' Associa-tion. It was of the slanderous variety that has become so common among our Methodist brethren, who appear to have thrown religion to the dogs. Just as a sample of the Cooper brain blight, we make a few extracts from his furious fulmina-

ion. Dr. Cooper attacked the South American republics, saying. "We all know that the slow progress of the South American states and the frequent upheavals of Mexico have been due to the religious blight that fell on these countries. Next to 'Mohammedanism' stands Roman-ism as a great religious shadow over government, mind, morals, and all important interest of men and na-

Continuing his attack, Dr. Cooper said," Have you dreamed that the Church in almost every city that now furnishes us our policeman and many of our mayors and magistrates, that supervises our reading matter, that is kept at the head of our courts even to the supreme court of the United States, and has a representative at the side of even our presi dent, has changed, become modern friendly, big hearted and kind heart ed Catholics in the proper definition

APPEAL FOR "MODERNIZING" 'We would all hail a modernizing movement that would lift the old Roman Church out of the unreason able, if not the blasphemous, dogma of Papal infallibility. We would re-joice if she would cease to play upon the gross misconception of the Immaculate Conception. We would welcome as a sign of mighty progress the release of her clergy from the unnatural fetters of celibacy, with its necessarily attendant evil and crimes. We would rejoice if she would close her confessionals, and allow her people the liberty of addressing their prayers to the Almighty God through the merits of he blessed Christ-the only high

FATHER SHERIDAN REPLIES On the Sunday following Dr. Cooprector of St. Lucy's Church, preached

a sermon on "Blasphemy," which was a reply to the ministerial paper. After defining speech as God's greatest gift to man—the one attribute which places him above the lower animals in physical perfection -Father Sheridan said that it was indeed, a terrible thing to abuse that great gift by direct or indirect forms

of abuse of God.
"As Catholics," he said, "we be lieve that the Church was founded by our Lord Himself. Who told one of His apostles—that he—Peter—was ck on which that Church was founded. Consequently, we believe that to speak irrevently and calumni-ously of God's own institution is un-

ANALYZES THE STATEMENT

"We have recently been called upon to read such calumnies arising from an assumedly Christian source uttered against the institution established by Christ. Let us analyze a few of these strictures and see how much foundation there is for them in

It was said of the Church that she was the cause of the lack of progress of the South American tates. I have never visited South America, but from my reading know that they are not blessed with the corporations and trusts that we have in North America. But I ven-ture the assertion that the people are just as temperate, just as pure and that race suicide is no more prevalent among them that it is here. I have studied Catholicism for over thirty years and have specialized in its doctrines for over twenty years and I know of no doctrine of the Catholic Church that tends to retard national progress, except the dogma given to Moses on Mount Sinai, 'Thou shalt

ABOUT NATIONAL PROGRESS

And what has true religion to do

question of an earthly or material took place in 1881 when Lord kingdom, there might be some force criticism of the Caurch on this score, but if national prosperity were an evidence of God's approval, He would, indeed, be fickle, when we see a pagan nation making vast strides in one century, a non-Cath-olic nation in the next, and a Catholic nation in still another. Why, then, condemn the Church for not doing what God never intended His

Church to do? "Another blasphemy was in relation to the Catholic Church's condemnation of Modernism. From my own personal knowledge, I will stand here and declare that not one out of a thousand non-Catholic clergymen realizes what Modernism means.
The doctrine of indulgences has been misrepresented for more than three hundred years. It has been called a license and permission to commit sin, whereas everyone who has any real knowledge on the subject is aware that no one in serious sin can obtain an indulgence. A like mis-understanding prevails in regard to

"What Modernism really means is the holding of false tenets which would eventually eliminate the existence of a Supreme Being, the divinity of Christ and the holy bible—doctrines which every consistent Christian, whether Catholic or Protestant,

must condemn.

"Another criticism is directed gainst the Church because some in dividual Catholic writer or speaker hymn 'America' should be hissed if it were sung in the presence of Catholics. A Catholic child of seven years old knows that the utterances of any individual are not to be ascribed to the Church. As to the hymn 'America,' although it is, with the national spirit of civil patriotism. it has been sung repeatedly in our own—St. Lucy's—academy, and we hope that it will continue to be sung as long as the walls of the school shall stand.

THE IMMACULATE CONCEPTION

"Then, too, the Church was condemned because of the doctrine of the Immaculate Conception of the Blessed Virgin. I venture to say that here, too, the good speaker did not know what he was talking about. I know of one reverend gentleman who, after denouncing the doctrine, immediately afterward declared that from any taint of original sin, giving of the Redeemer. The doctrine of Immaculate Conception means only that it was necessary for God to protect the flesh and blood of the virgin from whom our Lord derived the human part of His nature.

"Another stricture was regarding the celibacy of the clergy. The question of marriage is one that, as a general thing, it is good to leave alone, and regarding which everyone should mind his own business. The Church directs celibacy in imitation of Christ, our Lord, and in accord

AN INSULT TO HUMANITY

"Can it be that there is any one so immorally rotten as to say that celibacy is impossible? Were not on Catholic ministers celibates before their marriage and if their partners should die, would they not return to that state? of their greatest preachers and teachers-their most eminent divineslived and died unmarried? Are they not preaching Sunday after Sunday to celibates — unmarried men and women of all ages? Dare they say, then, that celibacy is impossible? Such an insult to humanity can only be dictated by sheer hypocrisy.

"As to the remarks that the Pub-

lic schools are too religious for the Catholic Church, it is so absurd as scarcely to be worth a reply. I have studied in Public schools and I know that they are conducted in accordance with the laws of the state of New York that forbids any religious teaching within their portals. Because of the lack of religious teaching—not because of too much religion—the Catholic Church and the Catholic people cheerfully erect and maintain parochial schools where it is possible to combine intellectual training with training of the heart and oul-where the children are taught how to spell God and who God is and how He is to be attained.'
—Buffalo Union and Times.

LORD STRATHCONA AND FATHER LACOMBE

The death recently in London of Lord Strathcona, High Commissioner in Great Britian for the Dominion of Canada, is much regretted by our Canadian neighbors who looked upon him as the "Grand Old Man of Canada." The Northwest Review of Win-nipeg, Man., says: "It is we in the ciate his clear-sighted wisdom and statesmanship which will ever main as a monument to the children of the Canadian race." Among the many friends of Lord Strathcona, bereaved by his death, is the Rev. Father Lacombe, the veteran Canadian missionary. The first meeting between these two remarkable men

They met again in 1909. Lord Strathcons had not forgotten the priest, who, some time after, received a check for \$10,000 from the nobleman to help him in his mission

PROTEST WAS POTENT

A notable instance of the triumph of a just cause is recorded in the American Catholic Quarterly Review (October.) The means employed was unanimous protest on the part of loyal Catholics against the discontinuance of religious instruction in the schools. The procedure adopted is described by the Rev. R. B. Fau, S. J., in an article entitled: "Why Catechism is still Taught in Spanish Public schools." Commenting on the power of Freemasonry in Spain he says "No one is surprised, if we except the Masons themselves, when the lodges try to banish the Catholic religion from Spain." What is their method?

"Sure that it can not change the faith of the aged, Freemasonry attaches itself to another plan. Why not kill this hateful religion in the young, the innocent, the inexperienced? No sooner thought than done. And the lodges endeavor to ween the youth of Spain from the ecclesiastical mother that blessed them in their cradle. But to attain any end means must be adopted. Masonry is no exception to so sweeping a law. First, it establishes the modern schools in Spain. Their founder is Ferrer. He it was that initiated Barcelona to the "tragic week." His name is written in the blood of innocent women, in smoul-dering convents, on mutilated tombs. American Catholics know his career, know he was shot as a rebel against authority, as a plotter against his king. All this the world is aware of, and Ferrer's memory is forever doomed to the execration of poster-

Our readers are familiar with Ferrer's history, or the Review published the details at the time of his trial and just punishment. Masonry contended that his execution branded Spain as a bigoted, bloodthirsty nation, it spread broadcast terrible tales about ecclesiastical government, and a campaign was begun to put the Conservative party out of office. It succeeded, Freemasonry and Radicalism held sway. "They must strike religious education to the very heart. The child must be educated without God, without morality, without religion, without espect for parents, without patriotism." Could men be found to advocate so fatal and so foolish a plat-form? Father Fau answers:

"The grand Oriente, Senor Morayta, the president of the Institution libre de la ensenanza, of Madrid, Senor Cosio and the Masonic fraternity urge, command, entreat Count Romanones to eject the Catechism fantasy!

"Will he do it? . . . The Count gives his word. He can be Count Romanones reckoned without

to the public. Spain sprang up indignant at such an idea. Cries of indignation rose on all sides. Men from every rank de

nounced so terrible a proceeding, and the women lent their aid in a notable project to defeat the aim of Free-"Without posters, without masonry. placards, without newspapers and without exciting the people" thousand Catholic women assembled at the palace of the Duke of Luna, and signed a protest which was delivered to Romanones. Their enthusiasm spread throughout Spain and everywhere Catholic women demanded religious instruction in the schools. The Count claimed that a great part of Spain wanted religious iberty. The women answered Spain to speak for itself." The next day the papers announced that in every church of the land a box would he placed, wherein any one displeased might deposit a vote signifying their

On the day assigned, countless thousands of men and women assembled in the churches, and deposited their opinions—which proved to be most lively sentiments of faith, and of indignation against the Govenment. The Holy Father took notice of this demonstration, in a telegram to the Marchioness of Aguilafuente, stating:

The Holy Father is confident that the Catholics of Spain, with perfect unity of action, laying aside all dis-tinction of party, and in accordance with the vital interests, the laws, the venerable traditions of their noble nation, will keep as obligatory the teaching of Catechism in the Public

It is not surprising to learn that the "Government made up its mind to show a spirit of tolerance. It determined to respect the liberty of conscience of all its citizens."

Pessimists and neurasthenics have nothing to gain by feeding their bile

CATHOLIC NOTES

The Catholics of the German empire at present number about 25,000,000; in 1907—six years ago—they numbered 22,540,485.

Spain to-day contains 17,517,294 Catholics, 1,739 parishes, 38,808 priests, 22,558 churches, and 7,568

At least fifty converts are the out come of a mission to non-Catholics conducted recently in St. Mary's Church, Clapham Common, London, by the Rev. Geerge Nicholson, C. SS. R.

Monsignor Benson, it is announced. and again will be the preacher dur-ing the coming Lenten season at the Church of our Lady of Lourdes.

The English Red Cross has had con-Assumption four decorations in recognition of the Sisters' great ambulance service in Constantinople. The con-ferring was attended with unstinted praise of the work of the Sisters.

On Sunday. November 16, His Eminence Cardinal Farley confirmed one hundred Negroes in St. Mark's Church, New York. Thirty-five of the class are converts. The Cardinal administered the total abstinence pledge to all.

Phipp B. Gordon, an Indian and member of one of the pioneer families of Superior, Wis., was ordained to the Catholic priesthood recently by Bishop Koudelka. He is the second

of his race to be so ordained, and the first in the United States. the sister of the heir to the Aus-Sacred Heart, at Brussels. Her brother will be the future Emperor. In the Convent of the Sisters of Charity in Vienna is another Royal Princess, who as a religious of St. Vincent de Paul, is working among

the poor of the city. The Catholic "Who's Who" of England for 1914 contains the name of Mr. Crawford Flitch, a brilliant together, we may add, with those of other workers in literature, such as Cecil Chesterton, and Miss Lawrence Alma Tadema, the poetic daughter of

a famous painter. Frederick J. Haskin, in the Chicago Daily News, in an article on "The Immigrant in American Life," says: "The main body of the new immiration is Catholic. Out of 1,000,000 immigrants arriving, probably 600,-000 are Catholic affiliations. It is estimated that during the last twenty ears 10,000,000 Catholics have come

to America." The work among the Japanese in Breton has been most successful. Over fifty Japanese Catholics are already under his instruction. Of these, twenty have received baptism at his hands since he came to the city. The field is a most promising one, and seems ripe unto an abund-

France last year gave almost as much money for foreign missionary purposes as all the rest of the Cathoworld combined. It furnished almost one half of the missionary laborers sent by the Church to foreign lands. And all this it did in spite of "As soon as the Count gave the slightest indication of his intentions intentions" is engaged in a life and death stru with her enemies at home.

One of the most interesting visitors to the recent missionary congress in Boston was a little brown woman in the black garments of the Sisterhood of the Holy Childhood. She was Sister Marie Louise, a Japanese nun, aged sixty-seven years, who for half a century has worn the habit of her Sisterhood, and who is said to have done more to save helpless missionary.

Rev. Father Planchet, a Lazarist missionary in China writes: "The hopes of reaping a good harvest ex-pressed by me last May not only have been realized, but have ex-ceeded my fondest dreams. I need no longer speak of my 35,000 cate-chumens, but boast rather of 37,000 grown persons who have just been baptized in this city. The importance of this event cannot fail to impress even the most unobservant.

The Rev. Father John Driessen, S. J., of Cincinnati, while answering a night sick call fell from a street car, breaking an arm and otherwise severely bruised himself. Despite his condition and suffering, he insisted on being allowed to enter the contagious ward of the hospital to assist a dying man. With broken and sprained arms, he put on the garments worn in contagious@cases and administered the last Sacra ments, after which he himself received surgical attention.

His Eminence John Cardinal Farley, speaking at the annual meeting of the St. Vincent de Paul society. Particular council of New York urged those present to combat the destructive propaganda of Socialism. "It is amazing," said His Eminence, It is amazing,' the number of pamphlets these So fact is that they are energetic, their energy is without limit. Should we be outdone in energy, we who work for the love of souls, for the love of God, by men who do not be-lieve in the existence of God?"

AILEY MOORE

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

BY RICHARD B. O'BRIEN, D. D., BISPOP OF LIMERICK

CHAPTER II

SOME OF THE ACTORS AND SOME OF

well of Saint Senanus was just in such a spot as the holy re-cluse would have chosen for retire-ment. Some small distance from ment. Some small distance from the road, which had been only re-cently made, there was a rising ground, encircled by ancient beeches, and in a quiet corner, as if the hill had lain down to rest beside it, was the blessed spring. A gigantic stone cross spread its arms above the highest point of the elevation, and highest point of the elevation, and directly up to the foot of the cross led a flight of rude steps, at each of which the pilgrim paused to make his orison or acknowledgement. The whole area of the enclosure was bounded by a rough shaded path, along which, with bared feet and along which, with bared feet and along which, with bared feet and along which, where the "rounds" staid devotional pace, the "rounds" were made which were to be con-summated by the application of the

healing waters.
On the day of the events which we chronicle—and let it be understood that we write a true history—faith and hope had brought a more than an ordinary confluence to the well. Within the precincts of the sacred place were gathered a strange as-semblage of almost every class; and outside, as we have already intima-ted, a large number had collected to red, a large number had collected to gratify curiosity, to amuse themselves or to beg. In the immediate vicinity of the entrance, and inside it, sat two women and a boy. One of these, the elder, was dressed in a patch-work cloak, to which there was no telling how many years and how many different materials had contributed. She was deeply wrinkled, embrowned by the sun, with quick grey eyes, firm lip, and altogether an imperious expression of features. Her hair was perfectly white; and terminating her accumulation of rags, she wore an aston ishingly clean cap, with a most liberal appendage of border. By her side was appendage of border. By her side was a wallet, well watched by the boy aforesaid. He was evidently a rela-tive; and though his hair all on end and dreamy eyes-grey, like those of his protectress—impressed the look-er on with a notion of his idiotcy, yet, when the fellow took the trouble to master his stray mind (and 'twas seldom he did so.) there was an intelligence in his look and word that was startling from very contrast. Let it be recorded, too, that he had learned to read and write, and that through his corduroy jacket and trowsers, or the portions of these habiliments which remained to him. there shone out a shirt as astonish

ingly white as the old woman's can These were no other than Biddy Browne, the beggar woman, and her

grandson, Eddy.

Now, how Biddy Browne came to have a grandson was a wonderful thing to those who met her for the first time. She had, as may be imagined, a manful mode of thinking and of acting, which is by no means acceptable to the lords of the creation, unless in themselves, and on becoming the "better half" of any swain, was likely to be the "whole" of him;—that is to say, Biddy Browne was a woman that would make nothin' at all " of any pretender to domestic allegiance; and, indeed, gentle and simple, each in their own way, contributed by their fears, or, they said, their affection, to spoil

Nevertheless, the old woman had not been always so morose-and even still there were moments when her lips parted, and her features relaxed, and her moistened eye told of the and her moistened eye told of the fount of feeling that welled up within. She had been a wife, a wido *, and a mother. She had never possessed much, but the landlord coveted the little she had, and she becam dependent upon the mother of Eddy, her daughter. The husband of the latter was first driven to excess by persecution, and then transported for having presumed to feel—'twas said that an insult he gave some shoneen made him be identified as sharer in a deed which he had never known-and he was exiled. The old story of the young wife drooping and dying, and an old parent and orphan lpless, was that of the family of Biddy Browne. Her heart was em bittered, and unless where her interest or deep affection operated, sh was sharp as a two edged sword But she loved the boy, and he loved her fondly; and his eye, after wan-dering round and round scenery, or gathering, would fix itself upon her face with a concentration which was surprising, and which would vanish as soon as noticed.

The beggar-woman was, at the moment of which we are writing, so seated as to command a view both of the enclosure and the road. How ever, the former seemed to attract all her regard. In fact, she was in one of her phases of feeling, for her one of her phases of feeling, for her eyes were brimful of tears, though her lips had relaxed nothing in their firmness of expression.

One by one the persons performing

their devotions at the well presented a full front to a spectator from the gate. The "round" having been de by the trees, and across the hill-top, by the back of the cross, there was a descent to the spring. and then the pilgrim emerged from behind, and with clasped hands and

downcast eyes passed near the en

A pale young girl, with a beautiful child in her arms, just came from the recess, and bent her way towards the ascent to the stone cross It was on her that the old woman's mind was occupied; and when, having step by step slowly ascended, she placed the little creature on its knees at the foot of the great symbol and joining its tiny hands together, the printed symbol while the she pointed upwards, while the baby's eyes followed the direction, Biddy Browne seemed quite a woman—the "flood of never ebbing time" was rolled jback, and in the midst of awakened memories she nidst of awakened memories felt as she used to feel."

"Ah. who is that?" said the second woman, whose presence the reader may by this time have forreader may by this time have for-gotten—" who is that dear young girl; surely she isn't the mother of the baby? Lord bless her; see how she prays? May God bless her!"

Biddy had been interrupted in a banquet which the soul loves to enjoy, that of flowing feeling, and she turned towards her interrogator with some of her habitual asperity of manner; but she had no sooner seen her than her whole countenance was changed. The countenance was changed. The woman was a stranger, wore a fullgooded mantle over her face, was deadly pale, and was weeping. The old beggar woman saw she had felt sorrow, and pitied her.
"Who is she ma'am'? She's wan

sure ma'am, of the neighbor's children, that the divil's childer dhrunk the blood out of. She's Peggy Hynes, an honest father and mother's child, an' a good daughter, that watched the ould people like an angel till she closed their eyes—an' God was thankful to 'em to take 'em away, so he was. Oh whuirra, whahair! to see her bringing her baby to the ould well once more to pray for his father before she goes.

Goes where ?" Where? To the poorhouse to be sure. Where else would she go agra? Sweet bad luck to the agint! he found the bit o' land ready made o his hand, an' the nice little an' the finces an'—oh, the vaga-bone," continued Biddy, " the baby's prayers will rain fire from God upon

Where is the husband?" meekly asked the stranger.
"Where's the husband? Didn't

he get forty shillins for the house, the pleasant house his wife was born in—the price of one of the ditches, and isn't he gone to 'Merikay." " An' he'll take her little one from

the poorhouse?' Take his little wan from the poorhouse! See, ma'am, Peggy Hyne's husband will ware his flesh,

ma'am, and sell his marrow, to bring his darlin's to his heart across the say. Och, I hard 'em say wan' day that he was lazy—bad look to "Whillu! whillu! gran' - who'

there, who's there ?" cried Eddy, in his most boisterous tone; and starting to his feet in ecstacy again, he pointed to where the light fell pointed to where the through the trees upon the stream that flowed from the well.

Whisht, you omedhaun, whisht. "O, gran', the flower of the valley our own Ailey Moore—ain't it? Hould your tongue, you fool, didn't I tell you a thousand times,

Miss Ailey?"
"Och bother, I tould herself so, did, gran'; an' I said you scowlded me for sayin' she was our own Ailey; and she laid her white hand on my head, gran', and she called me good Eddy, an' said that was her name-our own Ailey; an' I tell you gran', she is our own Ailey.'

"Well, whisht, avic, she'll hear you -whisht now."
"Yis, but gran!, she's our own

Ailey—
"Oh! did you ne'er hear of our own

Ailey Moore?'"
Eddy would have continued a song for the edification of all concerned, only he had received a look that he understood, and a pinch that he

There then came on the path before described, a young person—a lady she was in grace, and face, and form-about nineteen years of age. She was strikingly beautiful, yet her beauty was a character that the heart feels, more than the eye sees. About the ordinary height, trans-parently fair, with dark hair, brow serene and well-defined, and a contour decidely Grecian. She appeared, in that sequested spot, the angel descending upon the Genezareth of the

oor. She had thrown off her bonnet, and a white veil hung half way over her face. Her dress was a light blue muslin; and as she walked along, her rich lips, half-parted in prayer, her head a little raised, and her fair small hands gently closed before her bosom, the feeling she inspired

was akin to worship.
Such a creature was she whom Eddy, in the enthusiasm which kindness from those above them ever kindles in the hearts of the humble called his "own Ailey Moore."

After-almost beside her-walked agirl about her own age, who carried her bonnet. She was fair and much flushed, and might have been termed handsome, had not a certain look and air of discontentment marred the general effect of her

marred the general enect of her rather regular features. Many a one succeeded, old and young, biding themselves by the "communion of the saints," with the dead and the distant; or, in filial or parental piety, praying for blessings

down into the waters," fond friend-ship, full of faith, lifted its hands to heaven in their behoof, and cried "Our Father!" for their restoration

We may not stop to inquire the moral and physical effects which followed from this simple devotion.

Scepticism would laugh at our con Scepticism would laugh at our conviction, and piety needs it not. But surely the same God who attached a healing power to the shadow of His servants, may, if He will, again make an angel of revivification descend into the waters of the "Holy Well," and make those manifestations of His benevolence so becoming His mighty mercy. To sneer at the possibility of such an interposition— to shut out all access to belief, because of one's own sense of God's economy, is equivalent to a denial of revelation; and to refuse such testimony as we and to refuse such testimony as we occasionally encounter, that the Almighty has deigned to interpose, would, in our opinion, be exceedingly

The truth is, that in these coun tries, since the Reformation, many persons believe as little as they can and progress in their abbreviation of faith until they believe nothing They judge by human sense, and are They judge by human sense, and are governed by human prejudice to such an extent, that the moral world is with them only a kind of theory. Certain classes of proofs are not only never seen by them, but, from the constitution of their minds, if seen would be rejected without ex amination. Of course their conclu sions respecting matters of a miraculous nature, are just as wise as those of a clown regarding the motions of

Mercury and Venus.

After a short time Ailey Moore and her companion took their places at the foot of the stone cross. On the next step to theirs sat the young woman and her baby; an old man of venerable aspect was at the foot; a swarthy, middle-aged man, a soldier, the well, and the processio around the area of the sacred place appeared still undiminished. Biddy, the beggar woman, had "cot-

toned"—to use her own world—to the strange pale woman. The latter had spoke little; she watched every visitor, and examined each man as he came and went. She anxiously sought some person, though apparently in vain. Many things she heard, however, from Biddy, that seemed to interest her deeply, particularly when they referred to the "family of the Borans;" and as these were no favorites of the old cynic—she hated their kith, kin, and generation—it may be presumed that 'Ol1 Daddy," "Nick the Devil," and James, had no great share of fair

play in her conversation.

An excitement in the immediate neighborhood of the well, a halfsuppressed shout, and the rattling of carriage wheels, now attracted the notice of the disengaged portion of the visitors. Ears were of course erect, and necks stretched out in exectancy; the proximity of the Lord of Kinmacarra's promised arrival filled the minds of the people with

ne one idea of his coming.

Eddy, the grandson of Biddy rowne, the beggar woman, had the Browne, sharpest eye and ear and aim in the barony, and accordingly was the first to recognize the parties who approached. He first gave one of his fixed looks, and listened for a mo ment; then he started, and having drawn an uncommonly long draught of air into his lungs, he illuminated the understanding of all present by

Tally high ho, fat pork!-tally high ho! on Friday! Tally high ho, you know, the devil vas Luther's adviser!"

specimen of village rhythm, and appeared to have yielded himself up to an uncontrollable frenzy. His head swayed from side to side; he smacked his fingers and exerted himself with such a will, that devotion at the well of St. Senanus would become a rare commodity if the gate were always

to be filled with such music. Gran' thought it high time however, to interpose, for she knew now whose presence was to be anticipated. In fact, every one at the well knew from Eddy's song that they might expect Mr. or Mrs. Salmer, or both one and

the other.
Biddy had rarely given the parson any quarter, though she sometimes deigned to take an offering from his lady. She saw no kind of utility in unnecessarily assailing either them, and we agree with her.

The reverend incumbent of the soil and his wife shortly after made their appearance, not without some unpleasant prayers, we must say, "not loud, but deep," because Salmer was well known to be on the best terms with the new master. engaged themselves, according to their taste, in jest, or laugh, or criticism upon the "turn out" of the noly man himself, and his holier helpmate: but there was nothing

"Begorra, he's a beauty." "And she's Venus, all out." "Faith." said a third. "I believe

tis thrue what they say."
"What?" inquired one of the former. "Why, there was an ould prophecy n the family that only one in the

world could be found to marry aither av' em."
"Whist!" with a chuckling laugh.

And the carriage came up. Mrs. Salmer was quite a pattern lady of the gospel, and Mr. Salmer was quite a pattern man. Both considered that, preceding generations had neglected the

dded to the "true Catholic Church." The philanthropic pair had concocted a system, dialectic and social, which a system, dialectic and social, which was quite sufficient to evangelize a kingdom; and their joint regret and asperation were, that all Irish propagandism had been defficient, and that its zeal should receive a new impulse from their example; Mrs. Salmer looked forward to the day when the "Society for the Diffusion of the Scriptures" would press a most of the Scriptures" would press a most of the Scriptures" would press a most of the Scriptures. of the Scriptures" would pass a un-animous vote of thanks to Mr. Salmer for the astonishing effects of his pastoral care in Kinmacarra," and Mr. Salmer looked forward to the day when he should wear an apron

Personal appearance has lately be come too much the subject of minute description. We hold the custom to have approximated, if it have not in deed arrived to, an "abuse of privi-lege." But as philosophy must yield to prescription, we unwillingly fall in with the error vulgaris for the allegiance which we owe to our readers

astes. The Rev. Joram Salmer, then, was a man of four or five and thirty, and might, for all the world could pro-nounce, be five, or even ten, years older. He was very thin, lank, and tall, with hands and arms which swung to and fro as he walked, as if they did not know on earth what brought them where they were, and would willingly part companionship with their owner. A most unexcep tionable cravat, of pure white, bore huge, his nose very straight and high, his small black eyes made per high, his small black eyes made per-petual but vain efforts not to look cunning; devotion seemed to them a continuous drill, and all were fixed upon a face so wan and parchment like, that it was an oppression of weakness, for such nose, and eyes, and mouth to quarter themselves up

Mrs. Joram Salmer, of whom we speak with great respect and fear—every one feared Mrs. Salmer—Mrs Joram Salmer was a fitting partner for perfection, like that of her lord. Sh was very long, like him, and had many of his facial and general traits. Her ears, it was remarkable, were very far behind, and her nose far and pointedly before; in fact, they looked as if antagonistic powers had been dragging them in opposite directions. Her eyes were large, and of no colo that we ever heard of: but they always seemed in a trembling balance upon the two ends of a beam; and er mouth was kept quite rigid, unless when she spoke, when the size of the under lip showed that it had been kept under severe discipline. Now this face, haloed round by a crimped, close, fair muslin border, and surmounted by a large cylindrical looking cap, was quite satisfactory to Mr. Salmer, and we question whether enemies' remarks thereon can be at all justified. Biddy Browne contended that there was no such face for spoiling a handsome bonnet, but we protest against any participation in the remarks or evil judgings of any parties who did not esteem Mrs. Joram Salmer as she esteemed herself, wherewith we pro

ceed with our story.
Well, the Rev. Joram Salmer and the lady just described came thunder ing down the road towards the well of St. Senanus.

Many a time before in the pleasant

summer and autumn days, the clergy man and his wife had passed by during the rites by which humble faith sought to propitiate its Maker, and now, as in former times, the crowd divided to permit the rich vehicle to flit by. Except in the averted head and the half-uttered The fellow hopped from one leg to sarcasm, the people knew little of the their patron or practices, and they apprehended on this day no varia-tion from the conduct which they had witnessed for a couple of years. They were therefore not a little astonished when the carriage drew instantaneously a rush in its way, a kind of request for explanation The peasants looked at the parson's family, and at one another; around the country and in at the well. Their demeanor expressed, as clear as any language, "What is the meaning of this?"

In the midst of their doubt and conjectures, the Rev. Joram Salmer lescended from his carriage, his wife followed, and they both entered the hallowed ground.

Never had been witnessed such con-

fusion in that part of the country The well was instantly black with people, or rather grey and white with them. Inside the boundaries all devotion came to a stand still. The children, who felt there was some thing wrong interpreted the affair as dangerous to themselves, and began to cry; young girls shrunk into the corners old women gathered round the sacred fountain; and the young men of the parish, who were always on the lookout for a little exciting variety, thronged in at the gate and

Eddy was struggling manfully in the hands of his gran'. She held his head and covered his mouth, until he begged himself free; but he had no sooner been trusted, than the

eternal strophe-"Tally high ho, fat pork!" interrupted by another suffocation smote the ear, and awakened the

humor of the villagers.

The reverend gentleman ascended the steps toward the stone cross, manifesting all the way many in-ternal workings of pity and con-tempt; his wife followed, held by his hand, and one or two steps behind parental piety, praying for biessings upon fathers, mothers, or offspring. The crippled and the blird, too, lay by the well of St. Senaus, as did the afflicted by the mysterious lake of Judea; but far from having "none to let them

make an oration, and Mrs. Salmer, as became her, to hear and sanction the Having settled his feet and his

parties, or the three parties,—that is, his wife and his two feet,—he commenced by assuring them (the people)
of his ardent and anxious love for them, which was answered by a universal "gan dhoubth," which meant that his love was unquestionble. To be sure, 'twas said in way which was not entirely demon-strative, but at all events, they said strative, but at all events, they said "gan dhoubth—go devin,"—indeed, that's true. He proceeded to announce that their new landlord would soon come amongst them, and his arrival should be hailed by them with joy. He came to make his tenantry happy, and to diffuse among them the light of true religion (here there was some confusion). The them the light of true religion (here there was some confusion). The late master of the property had not lived as a man of God (great murmurs, and a sod flying by Mr. Salmer's head). He hoped there was no man here (a voice, "To eat pork on Friday—Eddy, tally high ho, fat po—"). Happy would it be for them, if, abandoning the Pagan distinction between meats, which Paul declared between meats, which Paul declared should attain in the latter days, they would fling off the yoke (a voice, "O the parsons,")—the yoke of superstition, and obtain the freedom—(same voice, "From tithes")—of the Gospel. The country was suffering deeply from (voices, "from the tithes.") from (voices, "from the tithes.")
No; the tithes were the law of
England; but the country was
suffering deeply from the reign of
falsehood, the worship of stocks and stones, (and now Mr. Salmer waxed into a warmth quite prophetic), woman worship the the

Here there was an ominous hush succeeded by a more ominous yet in-describable kind of noise. The parties behind were closing in, and those before were flushing and breathing strongly. At the words "Woman-worship," there was a per fect heave forward of the whole mass a woman's voice crying, "Naove whuire banathe!"—Blessed and Holy Virgin! The speaker was evidently drawing to a crisis. Several sods, some turf, a few black potatoes, had een flung, but an absolute hurricane scription, however, were flying round expression of "Roman apostasy" had been uttered. He stood his ground, and Mrs.

Salmer looked out of her large eyes quite resigned, only she appeared to

have attained some color.

He was proceeding with even more energy, and exciting the crowd to a frightful degree of anger. In a short time he became quite inaudible from the groaning, and almost invisible from the pelting, but still the great arms swung, and the big lips moved, and the little dark eyes seemed running after one another, inside his

Mrs. Salmer now felt a little nerv

ous, and she clung to him.

There was a rush; and shricks, cries and curses filled the little home where sanctity had so long rested. Mr. Salmer's hour appeared to have

The old man who was mentioned as having been seated on the first step of the ascent had never stirred till now. He stood up majestically, and opening his old arms in front of the crowd, he waved them Don't touch him, boys-don't touch spot where your grandfathers knelt down to pray. Mr. Salmer," said he, turning to the parson, sthranger a'most, in this "you're mind me, not near such a sthranger as you think. Take the advice of gray hair, and go home wid your lady. Open the way there!" Salmer looked, but 'twas not thank-fully. His eyes seemed to inquire;

but he answered that he was engaged in the work of God, and would die a

martyr.
"Much better for you, Mr. Salmer,
"Hark'ee to die a bishop—deed it is. Hark'ee sir; the sweat of that crowd put bread and butther on your table today, while they wur atin' lumpers or Indian male thimselves; an' they gev you this for nothin'. Now, don't be unraysonable — id may satisfy your mind to abuse 'em; but you ought to be contint wid ridin' in a carriage out of their earnin's

I'm bound to save their immortal

souls !" Oh, as fur as that, don't be foolish. If you wish to save souls—you say you kem' from England—that wants sowls to be saved very much. Thry your hand wid the colliers, that don't know the name o' God; thry your hand wid the fact'ries, that don't know the manin' o' virtue; thry your hand wid the counthrypeople, an' tache 'em the Christian law o' marriage; or thry your hand wid the pious and larned clargymen of your own cloth, that's comin' over to th' ould church as fast as hops. Now 'charity begins at home,' you know, Mr. Salmer: I showed you your ground; but you'll get a bigger name from disturbin' the pace at Kinmacarra!"

"Joram, my dear, leave this wretched place," said Mrs. Salmer. said Mr. Salmer; not be put down by an agent of the priests."

"Take your wife's advice," said many voices. "Go home, now;

you've got enough."

you've got enough."
"Tally high ho, fat pork!—tally high ho, on Friday." roared Eddy.
"The priests—" said Mr. Salmer.
"Go home," roared the crowd.

"The priests, I say—" "Hould your tongue," roared the

"I must and shall-There was no resisting them no longer. They closed on the unfortunate gentleman. His shoulders and feet were seized; he was raised from the ground—borne out—followed by his wife, who was respectfolly led after him. No one can say what the people, thus goaded, might have done, but a man appeared

Gerald Moore presented himself. A moment was sufficient to dash through the gathering. He stood by the side of Mr. Salmer. "What, what," said Moore, " will

seize upon a single and unarmed He has been abusing our re

you disgrace yourselves?

ligion!"
"Well, one was enough to be fool; you should not forget charity, because he dishonored it. Let go this gentleman!

"Young man," said Salmer, "you have used expressions—"
"Mr. Salmer, I think you had better go home. Here's your car riage. You see it hasn't been dis riage. You see it hasn't been dis-turbed. So, sir, that is much better. Mr. Salmer, will you enter, if you please. Now, reverend sir, I pray you not to disturb yourself; drive on

coachman. Farewell!'
And the carriage drove off, amid the hisses, laughter and groans of the multitude, for such it had now

said the soldier, who had never pre-sented himself during the row, but who had not withdrawn his eyes from Gerald since his arrival.

'Yes, my friend, that is my name. "You are a good man, sir." Would that I were; I wish to be an honest man.'

Have you an enemy-a great, deadly foe ? The man breathes not whom I

have injured willingly."
"There is, nevertheless, an individual, perhaps two or three, who seem to have the power, and who plot your ruin." Truly, 'tis an enterprise hardly

worth their wisdom. And the ruin of your family !" Gerald started. The ruin of your father and of

the lady whom I heard the poor peasants call 'our own Ailey Moore!" The veteran look at her through his tears, for Ailey at the moment was approaching.

TO BE CONTINUED

MISS ANNIE'S HAPPY STORY

Monseigneur was in the garden was a beautiful old garden, the kind one cannot imagine unless one nas been there. For even to Monseigneur, who had watched it for thirty years, it was full of surprises It was the rendezvous of the birds flowers of strange lands grew in that garden; wild blossoms summere there and learned to love it so that they dwelt there till all their wildness was forgotten. Only the sting in their fragrance and their proud en durance of August heat gave sign of

heir origin. Monseigneur came early to walk these mornings, while the dew was still on the roses. He was growing very feeble, and his friends in the the hot spell, lest some time as he set so quiet on the shady veranda, musing over the problems of his "dear children" or reading his Office, ne should fall asleep not to awaken.

Polly was in the garden, too. Her green feathers glistened in the morn-ing sunlight, and she preened herself proudly as if conscious of the effect of her emerald brightness against the packground of red roses near which her cage was .hung.

"Bon jour, Monseigneur," she called in her shrill, cracked voice. But Monseigneur did not hear her. He stood by a bed of St. Joseph's lilies. eaning on his cane with both hands. Once or twice he took off his broad black abbe's hat, and tucking the gold headed cane under his arm pressed his hand to his forehead as if a pain were there. The sun touched his white hair lovingly, making it shine like silver against the purple of his robe.

Polly was puzzled. "Bon jour. Monseigneur," she in sisted. "Monseigneur, Monseigneur, qu'avez vous?' Finally he heard her, and absently responded: "Bon jour, petite; bon

As he passed her cage he stuck rose bud between the wires, and Pol-ly, accepting the attention with a ridiculous imitation of a grand lady's graciousness, fluffed her feathers and screamed to herself: "Petite, la belle petite."

Then came a singing voice: O Sanctissima, O Purissima. Dulcis virgo, Maria. "Ah, there is Mees Anne," mur-

mured Monseigneur, and he paused again by the bed of lilies and watched the gate in the garden wall.
"Mater amata," the voice continued,

a rich, vibrant contralto. Soon the glint of a white gown showed through the bars of the tall iron gate. The hinges creaked and the gate swung in to admit a woman. She was tall and healthy looking. One noticed, first of all, her hair, blue black in the sunlight, and then her small, strong hands. showed very brown against her white skirt. Monseigneur was bow-ing in a very courteous, old syle way white skirt. as she came toward him.

"Good morning, Monseigneur," she said; "how are you feeling this

But at the question his smile changed to a petulant contraction o

in an impatient tone:
"Mees Anne, when I am in my garden I am seek. When I stay in my room I am ferry seek, and I hat an-swered that question forty-five times

already."
"Mees Anne" raised her black eyebrows. brows. "Ah, but I am afraid Mon-seigneur is cross this morning," she

"Qu'avez vous, Monseigneur?" shrilled Polly, with timely interfer-

"Ah, am I then cross? So I am sorry. I do not mean to be cross. But every kind nun must know for herself if I am seek or healthy, and there are fifty kind nuns."

"I was going to tell you a story if you were pleased and not busy," re-sponded Miss Anne as they sauntered toward the veranda.
"I am pleasant, and I am not

busy," Monseigneur hastened to assure her. It is a happy story?'

"As all my stories are."

"Ah, but they are not truly happy.

The poor young man always goes away sadly because mademoiselle has an aged father or a baby sister to care for, or because she has other calls. You are most unkind to your poor young men. Why do you not make them marry and be happy?" @As she spoke, he drew the shade at the east end of the veranda and stood

courteously for her to be seated. "I do not know how to do that,
Monseigneur, and I can not write
what I do not know."

Monseigneur paused; then, as if
the thought had come suddenly,

spoke:

My nephew is coming to visit me to morrow. I have not seen him since he was very small, but I think I will tell him to teach you to write happy stories. Yes, he

"Oh, but Monseigneur," she exclaimed, blushing with dismay,

do not want to learn."
"You will learn from him. See, here he is as his mother sees him,' and Monseigneur read from a letter on the table—"tall, straight and handsome he is, my Cecil. And the grace of God is in his eyes. You will love him, all do, though he is so

little your small, old sister. Miss Anne blushed uncomfortably

No. Mees Anne, you must not be one should teach you to write happy stories. God meant that you should know. Tell me the story now.'

be not offended. In my country a maiden would be glad and would now any kindness of intention.' Do not think, Monseigneur, that am angry with you, but I do not wan

Child," reproved Monseigneur,

We sall see," said Monseigneur. Promise me to bring your story to-morrow to read for us. Cecil shall each you with much gentleness, but ne must know your need to learn.

The stories wil.

also will your face."

Miss Anne rose abruptly still much

much ambarassed. "Very well, Monseig
mbarassed. "Very well, would wish The stories will tell him that. neur, I shall do it because you wish

t, but I do not like to." Monseigneur only smiled content-edly as she turned to go.

Cecil-tall, straight and handsome with the grace of God in his eyes— was not in the garden the next morning when Anne entered. Monseig neur was waiting for her on the veranda. He smilingly led her to a

"Ah, it is good. You haf the story." noticing the roll she carried.

Nothing was said of Cecil, Anne, thinking he was to come before she should begin to read, made no motion to open the manuscript. Monseig

neur smiled. 'Shall we not begin?" he asked. Anne, somewhat bewildered, opened her manuscript and began to read with a strange feeling of disappointment that roused her angry pride against herself. Monseigneur was enjoying himself very much. He leaned back in his swinging chair, out of range of Anne's vision, and smiled amusedly. Anne read bravely on. The story was really charming, but she felt out of sympathy with it. Not till the end, where the "poor young man" went away sad, did she forget her dissatisfaction and enter into the spirit of the story. Cecil, she had by this time concluded, bad not yet arrived, and her annovance

But when she ceased reading the sound of clapping caused her to turn. There in the window, behind Monseigneur's chair, stood a youth, tall, straight and handsome, with the grace of God in his eyes. "You will grace of God in his eyes. love him, all do," the words of his mother's letter, ran through her mind, and she blushed hotly with displeasure. Monseigneur was still smiling. Rising, he motioned to Cecil to join them, and when the young man had come out on the porch, said to Anne:

Mees Anne, this is my nephew, my guest, M. Cecil Mahon.

The two bowed. Anne was very ill at ease. They were seated, Cecil opposite and at some distance from her. Nothing was said for a few awkward mements, while Monseig-neur still smiled benevolently and slowly nodded his white head. Anne was studying the tip of her shoe, but feeling the stranger's gaze, looked up and met his eyes. "The grace of God," yes, that was it; and an impelling friendliness, a serious regard hat could not antagonize, were there Against her will Anne smiled, knowing that as she did so her displeasure vanished in the recognition of a kin-

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You mean that he knows it al-

"Yes."
"I think he does, but it would make him very happy if you would tell him."

tell him."

"But, Cecil, I do not want to tell him." Then seeing the wonder and chagrin on his face, she added. "Do not be hurt at that. You do not

quite understand."
"It is maidenly reserve, is it not, Anne? I do not understand that. But he is my uncle and your father's friend, and he is very old. You need not feel so with him.

But it is not just maidenly reserve." She paused, clasping and unclasping her strong hands. Cecil looked up at her from his seat on the arbor bench, but she was gazing

sweet she was in her perplexity.

"Aune, dear," he said, very softly
and slowly, putting his arm out to top her chair swinging. She turned o him and put both her bands on his. For a moment they sat quiet, as though hushed before something holy seen in each other's souls. But Anne could not look at him long without smiling, such friendliness and comradeship were in their love. In answer to the smile, he teasingly

Because he would tease me.

But I tease you and you do not 'She gave him another smile, " he

would say, 'I told you so.'"
Cecil was somewhat puzzled. "Did he tell you so ?" Yes," admitted Anne, in confu-

Wise old uncle! Aren't you glad he told you so, now that it has all

Yes, but I don't want him to tell me he told me so," answered Anne with two or three determined little

nods.
"How did he happen to tell you ?" continued Cecil.
Oh, didn't he tell you, too?"

asked Anne in surprise.
"Why, no. He told me that he had a charming young friend whom I must not bother too much, as she was very busy most of the time, and though she was always pleasant to young men she did not enjoy giving them much of her time. She preferred the companionship of story-book people. As soon as I met her I decided that she was altogether too enjoyable an acquaintance to resign to story book people. Did I bother

"Terribly for about the first ten minutes she knew you." And then ?"

She wanted to know you better. But did Monseigneur tell you he was not satisfied with my story-book

"He said my stories were not truly happy, that my 'poor young men' always went away sad because they could not marry mademoiselle. And I told him I could not write what I did not know. Then he said he would have you teach me to write happy stories when you should come.

confusion and his amused eves. And what did you say to that?"

asked Cecil, laughing.

Annie tossed her head. "I said I did not want to learn, and when you came I was going to dislike you very much and give you all sorts of trouble in your school."

"Did I prove a good teacher?"
Anne smiled at him in a way that made a verbal answer unnecessary.

"And will you write a 'happy story ' now?"
" No."

There was a surprised silence dur-ing which Cecil regarded her amused You are like this garden in which you have grown, Anne. One is always coming upon surprises here Why will you not write a 'happy story' now?"
"Because," she began, seriously

and looking at him, paused while her eyes grew tender almost to tears, "because," softly, "where the happy' begins is too sacred to

It was morning again in the gar den, Monseigneur was too feeble now to walk as he had walked in the early summer. So he spent his early summer. So he spent his morning on the shady veranda, swinging slowly in his big chair. His broad, black hat lay on the table beside him, and near it his goldheaded cane. His eyes were closed and his book lay face downward, but his lips murmured bits of the Office. The morning breeze lifted the white hair on his brow. Polly in her cage nearby was quietly preening, seeming to know that her master was eary and needed quiet.

Time passed. Now and then one of the black-robed nuns came to the door, and seeing Monseigneur sleeping, turned away smiling because he sted well. At 10 or thereabouts Anne came through the garden toward the veranda to tell him her happy story" as she had finally to after Cecil's request. She came shyly for one so strong, pausing to pluck a full, white rose. She that Monseigneur was dozing and thinking that the fragrance would rouse him, stood near, holding the rose toward him. But he slept peacefully on, and Anne sat down to wait, watching the tired, old face. It was a peculiar face. The lines were gentle, just verging on petulance, kept from it by humor and sympathy. On the left cheek, below the eye, was a large, rough

wart, which, with two deep lines be tween the brows, gave to that side of the face an intensely cross and ogreish look when the kind, blue eyes were closed; but when open, a twinkle from them transformed the

Monseigneur smiled in his sleep and murmured the words of the Benediction. Polly promptly responded.
"Bon jour, Monseigneur; bon

jour ?"

Monseigneur," and at a sudden strange change in the face before her, called less softly, "Monseigneur, Monseigneur, wake up!"

But Monseigneur did not hear her.

His head dropped forward on his breast, and the long, white hair fell

over his face. Anne, with terror in her voice, called sharply: "Monseigneur, Monseigneur!"

And Polly, hearing the note of terror, rustled her wings and screamed wildly: "Monseigneur, Monseigneur, qu'-

avez vous."

But Monseigneur did not hear her. Sitting so quiet on the shady ver-anda musing over the problems of his "dear children" and reading his Office he had fallen asleep not to awaken.-Mary R. Brennan in Ex-

AN OLD IRISH WOMAN'S ROSARY BEADS

Translated from "Le Messager de la Con During the course of a mission preached in London Father Conway, who had been thirty-five years in the priesthood, was invited to visit one of the noblest families in the city. The hostess had amongst her jewels modest rosary beads of Irish oak, and

the missioner looked his surprise.
"Do you wish me," said the lady, "to tell you its history?"

"I shall be pleased to hear it," he

The story was as follows:
"First of all I must tell you that
my husband's people were about the
greatest fanatics amongst the Protestants, and that my own ideas about Catholics were certainly very false. I had been taught that ignor ance and idolatry were their great est faults. My husband and I were most careful to allow no Catholic to enter our service or have anything to do with our children. One day my waiting maid came into my room almost beside herself with excite

ment.
"'Oh, my lady, see what I have found—one of those horrible Papish idols!' And she held towards me the very beads you are looking at.
"'Yes, indeed! And where did you

find them?" 'At the entrance gate. The doorkeeper said they belonged to a poor old Irish woman who comes every day to sell cress.'

I took the rosary with me to the drawing-room, where Harry, my husband, and his younger sister were, and while we were laughing at the thought of the superstitions of Rome two visitors were announced.

"At last my young sister-in-law said: 'Letty, will you ask the old lady to come here to morrow? It will be suchafun! 'I willingly gave my consent to

Clare's proposal. My husband, after some slight hesitation, agreed in his turn. The two visitors were invited to be witnesses of a scene from which we hoped to derive much amusement, and one of the servants was ordered to bring the old woman next day.

The following morning at an un-

conscionably early hour we were all together again. Harry had completely entered into the spirit of the game, and I was working out the neans of converting this poor, ignorant creature.

There she is !' my husband suddenly called out. And we all went in a body towards the window to see a little old woman, very neat in ap pearance, coming up the principal avenue beside our condescending looking footman. She seemed to be disputing and protesting vigorously.

What, to go into that grand room with my dirty boots! Sure, the lady can come here and tell me

what she wants me for.' "' No, my good woman, come in,' said I to her, going to the door.' We don't intend to do you any

She made a courtesy in her oldfashioned way.
"' Do me any harm? Who in the

world would want to do me any harm."
"Certainly, nobody. But come

in.'
"She allowed herself to be persuaded at last, came in, and then the following conversation :

"'Tell me, my good woman, have you lost anything?' "'Upon my word, I don't know. And what can Mary Feenan have to

And what can Man, lose, my lady.'
"'Oh, but you have lost something. You have lost your God.'
"Lost my God? May the Almighty me! Whatever can

you mean by saying that?"
"'Don't be angry, Mrs. Feenan.
You have lost an idol, one of the things that you Papists adore.' And

I held towards her the rosary. "'Oh, then you have found my beads! May the good God reward you, my lady! That's all I can say, only I am greatly obliged to you." Wait a moment, if you please.

Do you know, my good woman, that 'bis a sin to adore idols ?"
"'But I don't adore idols.' And

well.'
"I smiled with pity, and said to her: "You should read your Bible, my poor creature, and not allow yourself to be tyrannized over and bewitched by your priests.'
The pious Irish woman had forgot-

en her shyness, for she began to

Sure, my lady, I can't read at all, but I know as much about my religion as anybody,' and her fingers caressed the black stones of her beads. 'I know very well you are making fun of me. Well, never mind. This is what my beads teaches me, this is what I read.' And in a voice loud and clear, her eyes shining the while, she began:

"'Do you see this crucifix? Well, when I look at it I think how Jesus

when I look at It I think now Jesus died for me on Calvary. I think of all His wounds, of all His sufferings, and I say: "Sweet Jesus, give me the grace never to offend you," and she fervently kissed the cross.

"'Now, do you see this big bead and these smaller ones? That tells me there is only one God, and in

You can see there are also six big beads in the rosary and a medal, which reminds me of a tabernacle.' "We listened in awe and silence, and Clare had drawn nearer to the

'These six large beads reminds me that there are six commandments of the Church besides the command them,' and the holy woman began to say them, then stopped to take

Now, the rosary in itself is com posed of fifteen mysteries in honor of the Mother of God—five joyful, and she enumerated them, "five so ful," and she named them, glorious, and in enumerating the later her voice was raised. Then

When I go about the world try. ing to earn my living honestly I say the joyful mysteries. When the day's work is hard, and I ask myself whether I will have any supper, I re-peat the sorrowful mysteries, and I say to myself. "Mary Feenan, why are you uneasy? Sure all this will end one day, and God will give you His grace in the finish." And when I have bravely surmounted my diffi-culties, the least that I can do is to recite the glorious mysteries in honor of her who is the Mother of all. And this is how I spent my

life.'
"'Let us go; we have heard enough,' said my husband. 'Give this poor creature her beads and let

her go.'
"Not one of us cared to speak of the wonderful things we had heard, but I asked myself was that the re-ligion I had been taught to despise? I often saw Mary again. She cheer-fully gave me her dear Rosary beads when I asked her for it. At last the day came when I asked F—to instruct me for baptism.

"When I had been received into the

of the fact. He was very angry, more angry, than I had ever seen him. But I waited and prayed, and after some weeks he said to me: 'Go after some weeks he said to me: 'Go to your church if you will; the chil-dren and I will go to ours.' The time passed thus, until one Sunday morning I said in my turn: "Come

with me to-day, Harry.'
"He yielded, and before the end of that year. I had the unspeakable happiness of seeing my seven children and their father received into the bosom of the Catholic Church."

Lady ——— finished speaking.
"And that is how you have always

the old Irish woman's beads about you?" I said, after a moments silence.
"Always, father. And very often on my reception days some lady of my acquaintance comes to examine the stones of my beads. 'Oh, Lady - what strange stones! Have

they come from India.'
"'No, not from India.'

" 'Are they very precious?' "Oh very, very precious! They are worth millions to me."
"And when I have fully roused the

curiosity of my questioner I relate to her this story just as I have told it to you. So you see my poor old Irish woman's rosary beads are still doing their good work, still contin-uing their apostleship."

SYMBOLS OF THE APOSTLES

The earliest symbolism of the Apostles represents them as twelve lambs, with Our Lord, as a sheep, in their midst, with a nimbus about head. They next appear as twelve venerable men, very similar in

appearance.

The following is, according to tradition, the origin of the Apostles'
Creed. The Apostles all met together, and, inspired by the Holy
Ghost, each uttered an article of the
Creed. The early artists seized upon this idea, and represented each Apostle as holding in his hand a scroll on which was inscribed the articles he had uttered. In these representations the number of the Apostles varies. In some pictures, frescoes and mosaics, Judas is numbered with the twelve; in others, SS. Paul. Matthias and Barnabas are in-

As already stated, the instruments of their martyrdom furnished additional symbols whereby to distinguish each Apostle. St Andrew is recognized by a cross decussate * * * that bears his name, and on which

cluded.

and explained the meaning of it as well.'

"I smiled with pity, and said to her: "You should read your Bible, my poor creature, and not allow yourself to be tyrannized over and bewitched by your priests.'

St. Thomas is given the lance. We may know St. James the Less by a fuller's pole. The symbol of St. Matthew is the hatchet. That of St. Simon is a large saw. To St. Phillip is given the long staff, or pillar, from which he was hanged. Judas carries the money bag that caused his covetousness, and led to his fall. St. Matthias has a battle axe. To St. John the Divine is assigned a cup from which issues a snake — in allusion to an attempt to poison him. St. Peter is always represented bearing the keys, in reference to the words of Our Lord, and sometimes he has a cock at his side, as a mem-

A REMARKABLE INVENTION

orial of his denial of Christ.

Wonders will never cease. Inventions will never come to an end. A new one is on the market, the stran-gest of all yet devised by man. It is not a mechanical toy either, nor a machine for making bread. They are commonplace and quite un-worthy of aesthetic Boston, the Alma Mater of the inventor. This remarkable invention is nothing less than a new religion, "The Christian ity of the Twentieth Century." Its author is Charles Eliot, President Emeritus of Harvard. This is the econd time the venerable gentleman invented a religion. Last year he fabricated "The Religion of the invented a religion. Last year he fabricated "The Religion of the Future"; this year he gave to the world "The Christianity of the Twentieth Century." In view of the fact that there is no trace of inspiration or revelation in either, this is remarkable fecundity. We trust Dr. Eliot is not exhausted by his efforts. Next year would be dull indeed without another new religion.

"The Christianity of the Twentieth Century" lies in the fact that it is not a religion at all. It is just Dr. Eliot at his worst. Like all his predecessors, this self-made prophet, this uncommissioned preacher holds out large promises to suffering humanity. There is no need which his religion will not meet, no trial which it cannot soften, no aspiration to which it will not bring accomplish-ment. Sweetness and light, purity and love, peace and comfort, hope and faith will be its gifts. These are comprehensive promises, but they are not half as comprehensive as the religion itself. That is all inclusive. There is a bit of positivism in it, some theosophy, some agnosticism some pantheism, a tinge of blas phemy, and anything else suitable for wild moods and wilder whims. the lean Comte, the portly Madame Blavatsky, the vigorous Huxley, the trenchant Ingersoll, and perhaps even the vociferous Paine. They could all either bow before the new nigh priest or burn incense in his presence. However, none but thinkers would be welcome in the

To be a thinker you must disregard and even denounce the Creation of Man, the Fall of Man, the reception of the Ten Commandments by Moses, and anything else the new seer dislikes. All these are primitive myths, fit for the rubbish heap, vain and foolish things which no thoughtful man accepts. Thus does Dr. Eliot deliver himself. This, too, despite the fact that millions of most thoughtful men accept the very doc-trines which the President Emeritus consigns to the heap as unworthy of

Is a man a dolt because he will not

think the irresponsible thoughts of Dr. Eliot; a dunce because he has too much respect for thought and truth to indulge in the wild fancies and exaggerated statements of the founder of this new religion? By what warrant does Dr. Eliot name men so? What are his credentials? We refrain from exposing them calmed by the knowledge that nodesty has never been a distinguish ing mark of any reformer. Oftentimes the assurance of such men is in inverse ratio to their knowledge of the subject under discussion. Think men of to day accept the truths sneered at. Thinking men of other and all Christian days accepted them. and all Christian days accepted them. Windle, a biologist of repute, thinks, he accepts them. Wasmand, the distinguished entomologist, thinks, he accepts them. So do thousands of others. So did thousands of others. Copernicus thought, he accepted them. Volta thought, he accepted them. So, too, did Ampere, the electrician; Pasteur, the chemist and biologist; Schwann, the discoverer of the cell theory; Bernard, the physiologist: Stensen, the anatophysiologist; Stensen, the anatomist; Laennec, the discoverer of the stethoscope, and so on without number. Even some of the men who taught and are teaching at Harvard accept them. Are they dolts, too, or are they simply different from Dr. Eliot? Dr. Eliot thinks. Just imagine the profound effort required to think that God should not be called God, but Our Father! A queer Father He is, too, according to the new He is, too, according to the new Christianity. He is not an all-holy personal God whom Christians know and adore, but a "sleepless, active energy and will," which actuates all things and is recognized "chiefly in the wonderful energies of sound, light and electricity," and so on. Such is the Father of the new religion when the words which will light our shiply will light our shiply will light our shiply will light our shiply will light our shiple force which will light our shiple force when the same of thing that distinguished traveler, Captain (now Sir Francis) Young-tuestion (now Si the wonderful energies of sound, light and electricity," and so on. Such is the Father of the new religion—a blind force which will light our pipes and propel our trolleys. In what His Fatherhood consists it is hard to see. Waiving all other implications, pantheistic and otherwise,

protecting mother-wings in the lamp. The chick is not fit for the new religion. It does not think.

The Father manifests Himself chiefly in light, sound and electricity. What shall we poor sons do on a dark, silent night, when electricity is not sensed? Strike a match, shout, rub sealing wax with a cat's fur and

Dr. Eliot pokes fun at savages finding gods in the lightning, the the volcano, the flood, the drought, the volcano, the mighty wind. But lightning is more sublime than the light of a match or of a firefly; earthquakes and volcanic eruptions more wonderful than the "mew" of a cat. If it be savagery to find gods in the sublime and wonderful, what is it, pray, to find God in the ridiculous. We cannot answer. Patience. Next

The President Emeritus of Harvard is one of the most dogmatic men in the United States. He attempts to deliver his pronounce-ments with more force and authority and insistence than an ecumenica council. At the same time he is continually railing at dogma. His re ligion will have none of it. There is no magic, no miracle about it. It sneers at Hell and appears to dis-credit Heaven. Does Dr. Eliot really intend to remain in a third state, Boston, for eternity? What can be his difficulty? Just this. He is Dr. Eliot, and Dr. Eliot hates authority. It matters little to him that his teachings logically lead to complete anarchy. If authority in religion is to be rejected, why not in moral and civil and household affairs also? The authority on which the state and home are founded ultimately rests on a religious basis. The Docor had better be careful. His cook may become a convert and order him out of bed to help her prepare break fast. This would be real democracy.

and minister by the surgeon. He is the real Apostle. True, he will not evangelize, nor preach, nor perform any of the functions usually associated with an apostle. He will just use his scalpel skilfully, and twenmieth century Christians will canon ize him and represent him in painted glass, his face aglow with expecta-tion and ether, a splendid substitute for a halo. Surgeons, take notice and become immortal by entrance into the twentieth century Church. All this time Dr. Eliot is professing espect for Christ. He even deigns

to name Him Supreme Teacher in the new dispensation. This is a peculiar procedure. First, Christ's doctrines are denied, then Christ is named Supreme Teacher. This is like a sweet chime of tongueless, cracked bells. It is a flat contradicion. Patience. The Doctor is still hale. Next year will give us a solu-tion. As we said in the beginning the venerable seer makes fair pro mises of great virtues as the come of his Christianity. To do so he distorts history. But what is that to an uncommissioned founder of a new religion? The imaginary picture he draws is lovely; the reality would be too hideous for contemplation. The sweetness and love and purity which he thinks will eventuate, would be the sweetness and love and purity of the barbaric Goths. The brotherhood he talks about, would be the brotherhood of the untamed Huns. Indeed, if Dr. Eliot's doctrines are ever taken seriously, the world will be little better than hell. But they will not be taken seriously. They will pass. So will the reformers. Christ alone will remain the Tierney, S. J. in America.

TRIBUTE TO CATHOLIC MISSIONARIES

From time to time we read glowing from time to time we read glowing tributes paid to our Catholic apostles by Protestants, who have visited mission countries and seen with their own eyes the lives which these heroic men lead. Here are two testings of the countries are two testings of the countries and the countries are two testings. timonials for the missionaries in China, couched in very convincing terms. The writers were English travelers, and the first, in a book

travelers, and the Handres is a book called "The Yangtze Valley and Beyond," says:
"Wherever I have met with Roman missionaries I have found them living in bare rooms with just enough tables and chairs for use, or in dirt, noise, and unutterable discomfort of native houses of the lower class; personally attending the sick, and in China, Chinese in life, dress, style and ways; rarely speaking their own language, knowing the ins and outs of the districts in which they live, their peculiarities of trade, and their political and social condition.

"Lonely men, having broken with friends and all home ties for the furtherance of Christianity, they live lives of isolation and self-sacrifice, forget all but the people by whom they are surrounded, identify themselves with their interests, and have no expectation but that of living and dying among them."

"But I don't adore idols.' And Mary straightened herself up.
"It was Father Mahony himself may God give him the light of heaven!—who taught me to say the rosary, Taul has a sword for his emblem. To

forever; they had no hope of return they went for their whole lives."

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either.

So I told him I wanted to try the borse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right." NOTE BY

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

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

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LETTERS OF RECOMMENDATION

Apostolic Delegation,

Mr. Thomas Coffey: Ottawa, June 13th, 1905.

My Dear Sire-Since coming to Canada I hav been a reader of your paper. I have noted with satisfaction that it is directed with intelligence an ability, and, above all, that it is imbued with strong Catholic spirit. It strenuously defends Catholic spirit, and stands firmly by the tackings and authority of the Church, at the same time promoting the best interests of the country Following these lines it has done a great deal or good for the welfare of relizion and country, and it will do facore and more as its wholesome influence maches more Catholic homes. I therefore earnestly welfare of religion and country, and welfare of religion and country, and re and more as its wholesome influence catholic homes! I therefore earnestly it to Catholic families. With my blesswork, and best wishes for its continued ours very sincerely in Christ.

DONATUS, Archbishop of Ephesus,
Apostolic Delegate

Mr. Thomas Coffey:

Dear Sir-For some time past I have read your estimable paper The Carnolle Record, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a turn Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. you and wishing you success, believe me to Yours faithfully in Jesus Christ, † D. Falconio, Arch. of Larissa, Apos. Deleg

LONDON, SATURDAY, FEBRUARY 14, 1914

LATIN AND ENGLISH

"God has made his kingdom, the Church, the centre of His providen tial operations in the world."

We have considered the Roman peace, the spread of Roman civilization and the Latin language as a providential preparation for the Gospel and embrace the faith which spread of Christianity. And as a matter of fact for several centuries the chief work of the Church was the conversion of the Roman Empire.

But there was a negative prepara tion for the Gospel of Christ perhaps of even greater importance. Side by side with the growth of a brilliant civilization went an ever-increasing moral corruption due to the decadence of belief in religion and religious sanctions. Here no writer may dare to contrast pagan moral degradation with Christian morality; ity are brought home to every one but we may indicate in some measure the demoralizing influences of pagan civilization.

Slave - labor gradually expelled the free peasantry that originally tilled the land of Italy. Thus agriculture, which had been the nursery of Roman legions for so many centuries, was become servile, and the land of the hardy Sabines had been, in the words of Seneca, delivered over to "fettered feet, bound hands, and branded faces." Slaves were the only servants; skilled labor, industry, even commerce were become ignominious because they were the portion of slaves. The Roman house hold was founded on slavery. Nothing was left for the poor freeman but dependence on imperial largess o corn and money, and servile flattery of his patron as client. We can or fall the English language will ever make but the barest reference to the remain the greatest medium for the moral corruption of which slavery was the source in every Roman household.

Religion decayed; there was still acquiescence in religious rites; but belief in the doctrine which gave mean ing to those rites was lost, and with religious belief went moral certainty. And as they thought not good to retain God in their knowledge, God delivered them up to a reprobate mind to do what was not fitting." "For this cause God delivered them over to the desires of their heart, to un cleanness." St. Paul plainly indicates that they turned away from the one God whom the visible world proclaims, because they desired gods of their own making to sanction the deeds after which they lusted. So God more and more withdrew Him. self until this ignorance which they loved was punished by the moral corruption described by St. Paul in

his epistle to the Romans. Thus did men learn the lesso that polished civilization, far-reaching, yes, almost supreme domin over the earth and the human race could not prevent a depth of moral corruption and degradation that we are prevented by Christian decency from even attempting to describe.

Still this rotten Roman Empire was the first great field of work for the Church of God. The Gospel of Christ, the Redeemer, re-made this people by a new creation of the individual man. An idea of the dignity and majesty of the individual soul, with the consequent inalienable personal rights had to supplant the con-

ception of an omnipotent State with absolute power over the individual. Equality of all men before God had to replace the doctrine and practice absolute ownership in slaves which permitted the master unspeakable outrages on the persons of his slaves as a right that could not fore purely negative. be called into question.

Surely the Catholic Church, which Christianized the Roman Empire. which made the Latin language then the language of idolatry and uncleanness, the medium of the mes sage of Christ, is not going to shrink from her present God imposed work of bringing the great English speaking world into the fullness of God's truth, because, forsooth, English is a the scheme. If you used the tele-Protestant language!

Peace and toleration and freedom are ours in the British Empire to-day. And if, sixteen hundred years after the event we commemorate Constan tine's edict of toleration, surely we may also show grateful recognition of the fact that in the English speak ing world to-day the Church is freer than anywhere else to fulfil her divine mission.

At the present time there is another striking similarity to the conditions that obtained in the beginning of the work of the Church amongst the peoples who spoke the language and acknowledged the sway of Rome God had suffered, as St. Paul says, all nations to walk their own way," with result that we have seen. Degrading idolatry, disgraceful vices. vices stamped even with the seal of religion, brought no peace to the soul. but rather doubt, uncertainty and despair. So there were individuals everywhere willing to listen to the gave them peace of soul, freedom from the degrading slavery of sin, and certainty as to the meaning of the success of the "Go-to-Church"

life and man's ultimate destiny. In the Protestant world to day we have the disintegration of sects, loss of faith in the Bible, doubt, uncertain ty, and a reversion to naturalism and materialism. Even the golden bonds of legal establishment can no longer hold the Anglican Church in any semblance of unity. The fields are white with the harvest. The dangers and disasters of a divided Christian-Platitudinous and futile talk of Union is turning the minds of many thousands of sincere Protestant Christians to the only unity possible that which obtains in the one true Church of Christ.

Not only the Newmans and Man nings and Brownsons and Bensons, not only the Butes, the Ripons and the Thompsons, but converts from the ranks of the humblest show that the Church to day is repeating the history of the early ages of Christianity. They are of little faith indeed who can read the history of the Church's triumphs over paganism, and yet timidly counsel a false prudence and ignoble retreat before the disintegrating forces of modern Protestantism.

Whether the British Empire stand deliverance of Christ's message, the necessary means for the fulfilment of the Church's mission with regard to an ever-increasing proportion of the human race.

If there is an over ruling Providence "disposing all things sweetly," if God's kingdom, the Church, is the centre of His providential operations in the world; then the unparalleled spread of the English language is evidently providential; and it is folly or worse to see God's providence only in bygone centuries and remain blind to it in our own age and generation

"GO-TO-CHURCH" SUNDAY The "Sabbath," a term once so

popular amongst Protestants, is being superseded by the Catholic liturgical name Dies Dominica, the Lord's Day. But the old Protestant reliance on the civil law to enforce observance of the day is still apparent in the multifarious legislation enacted or proposed to attain that end. In Catholic times and in Cath. olic countries the dominant idea is always the positive duty of sanctify ing the day consecrated to God's worship, cessation from work that would interfere with this duty being a necessary consequence, but of secondary importance. Civil enactments compelling attendance at the parish church (Anglican) were resorted to immediately after the Reformation. Time has shown their utter futility. It is interesting to note that it was not until 1846 (9&10 Vict. c. 59) that Dissenters, Jews and Catholics were exempted from this provision of the Act of Uniformity of in the House of Commons and a tells us that there will be nothing 1558 (1 Eliz. c 2); and at that time the fines for non-attendance were abrogated as to all other persons as well. Now, Protestant legislative zeal for Sabbath observance is characteristically Protestant and there

So far has Sunday as the Lord's Day lost its real significance that we have just had in the secular and re ligious press lengthy notices of the marvellous success of the very latest church "movement"-the "Go - to-Church" Sunday!

Chicago doubled its church atten dance for that day. Every conceiv able device was used to advertize phone the hello-girl admonished you to "go to church to-morrow." Auto mobiles were provided. The press gave space to all that gratefu scribes could make up into readable copy. And the "Go to Church" Sun day achieved the distinction of being, for the moment, first amongst shortlived popular fads.

The "Go-to Church" Sunday serves to give point and emphasis to Car dinal O'Connell's fearless denuncia tion of the new paganism:

Every day in the year the Catho lic is a Christian. Every Sunday in the year our churches are crowded to the doors, not once but many times, at several services, by earnest

fervent worshippers.
"Look abroad and behold the con trast. The temples of other creeds are deserted and forsaken. Every day we see new proofs of a disinteg ration of sect and denomination once numerous and influential.
A mere handful sits in the chilly churches which once housed flour-ishing congregations. Millions are growing up without even an intelli-gent knowledge of God, of Christ, of religion, of spiritual life.'

So true is the indictment that without a smile, people can boast of

CIVIL DISABILITIES

His Jewish brethren, the Maccabeans, recently gave a dinner to the Lord Chief Justice of England, at which, according to the London Times, that great legal authority. used these words :

"What they were celebrating was not the fact that he as an individual was Lord Chief Justice of England; it was that they desired, rightly, to chronicle in their annals the fact that he happened to be the first of the Jewish community to be appointed to that position. He had been astounded at the extraordinary interest which this had excited among members of the Jewish community throughout the whole world. Its consequence was of the greatest importance in this connection, that it established the fact that there was no bar, by reason of religion or race, to the position which a man might attain to in this country, not even the Lord Chancellorship.

While we can readily sympathize with our Jewish fellow-subjects in making the attainment by one of their race of the high position of Lord Chief Justice a matter of congratula tion, we might expect one who had attained this high judicial position to be better informed.

Religion is legally a bar to a Cath olic's attaining to the position of Lord Chancellor of England, or to that of Lord Lieutenant of Ireland.

In the Statesman's Year Book we read, "Civil disabilities on account of religion do not attach to any class of British subjects." It is safe to conclude that many are ignorant of the civil disabilities still attaching to Catholics.

The very essence of Protestant propaganda and the maintenance of the imposition of civil disabilities on Catholics. Their long struggle for civil rights is marked by a series of Relief Acts, each of which was the occasion of an outburst of Protestant intolerance. The Catholic Relief Act of 1778 was followed by the Lord George Gordon riots, so graphically described by Dickens in Barnaby Rudge. Despite the murder, arson, pillage and general reign of terror for which Gordon was responsible, this Protestant champion when brought to trial was acquitted. The Catholic Relief Act 1829 (Emancipation) encountered the same spirit of intolerant opposition. The restoration of the hierarchy in 1850 was followed by another hysterical outburst Titles Act. Less than twenty years to remove the disabilities which debar Catholics from the Lord Chan- vailed. cellorship of England and the Lord Lieutenancy of Ireland. This was will not try to turn back the hands popularly known at the time as the "Russell and Ripon Relief Bill." An into harmony with its environment.

magnificent tribute to the Catholic Church by Gladstone, marked the defeat of this attempt to make the Protestant boast of equal rights a reality.

Lord Ripon was amongst the fore nost statesmen of England and grand master of the English Freemasons at the time of his conversion to the faith of his fathers. In 1880 he was appointed viceroy of India, being the first Catholic to hold the vice regal office. As might be expected, there was the usual Protestant storm of protest. His term of office marked a revolution in the treatment of the native population. On his departure from India in e884 there were extraordinary manifestations in his favor by the Hindu population. From 1868. when he was lord president of the council in the Gladstone administration, down to 1908 (a year before his death) when he resigned from the Asquith ministry, Lord Ripon was one of the first statesmen in the Liberal ranks and a member of the successive Liberal administrations for forty years.

Yet he could not become Lord Lieutenant of Ireland because he was a Catholic.

As every one knows, Russell was made Lord Chief Justice of England and given the title of Lord Russell of Killowen, but he was debarred from the position that Gladstone would have given him because a Catholic may not be Lord Chancellor of

Still more recent was the intolerant Protestant opposition to the modification of the insulting and mendacious oath imposed on the King on his accession to the throne. There is probably not an individual reader of the RECORD who will not remember the frenzied opposition of his neighbors, the passionate defenders of "equal rights to all and special privileges to none."

However, from Titus Oates and Lord George Gordon down to the champions of "civil and religious liberty" in our day, though the spirit of narrow and ignorant intolerance is the same throughout, there has been a gradual but constant growth of the spirit of real tolerance and true liberty; a gradual but constant narrowing of the circle that encloses the ignorant prejudice to which the spirit of intolerance may effectually appeal. It may be due in part to the growth of religious indifferentism; and this may account for the number of clergymen who appeal to politico - religious prejudice as the only available substitute for religious sentiment and conviction. In any case, within the memory of living men, there has been a marvellous change of conditions, and we may hope that many now living will see the passing of the spirit of intolerance, and the removal from our Statute Books of its last legislative effects.

RIPE FRUITS OF CIVILIZATION "Just as civilization progresses

the birth rate decreases" is the comfortable explanation of race sui-We may take this as a sample of what Hilaire Belloc designates by that most appropriate and most contemptuous term-modern thought."

It is an old disease, this evidence Augustus and succeeding emperors, laws were passed encouraging, even enjoining, marriage, giving rewards and privileges to those who had three children. But the highly civil-Protestant ascendancy in England was | ized Romans would not marry. Horace, and Virgil, and Catullus, and Tibullus, and the very ministers of the emperor who enjoins marriage, remain themselves voluptuous celibates. Even if married, they are childless, as were Ovid, Lucan, Statius, Silius. Italicus, Seneca, the two Plinies, Suctonius and Tacitus, So the old Roman nobility died out Patrician, senator, knight and freed. man disappear and their ranks are replenished from below, until the sturdy Roman plebs is submerged in the surging tide of slavery, and the taint of slave blood infects every rank.

So the comfortable modern thinker, who tells us in a superior sort of way that race suicide is an evidence of advanced civilization, is probably which compelled the government of right. For civilization ripes and ripes the day to pass the Ecclesiastical and then it rots and rots. The new paganism of to day is nearly as far ago Gladstone introduced a measure advanced as the pagan civilization of Rome when the same conditions pre

"Twentieth century Christianity of civilization's clock. It will get outburst of intolerant Protestantism | President Emeritus Elliot of Harvard

like dogmas or creeds in this "twentieth century religion." "It will prefer liberty to authority." Sure it will. So did the Romans. President Elliot can get the entire vote of the underworld, where the vices of the ripest and rottenest age of pagan civilization are revived, for absolute personal liberty. And the childless neo-pagans of polite society will hail him as a prophet.

Dr. Elliot would take away the term "God" and use in its place "Our Father." And again he says, "The Creator is for modern man a sleepless, active energy and will. He is recognized chiefly in the wonderful energies of sound, light and electri-

"Our Father which art in sound, light and electricity." How touching this modernized prayer!

Modern thought! Twentieth Cen tury religion! The old, old story of materialism, pantheism and fatalism. What power have these echoes of human reason groping in the darkness of paganism, to heal the diseases of modern civilization?

"But if the Bible is nothing but a bit of oriental poetry, if faith is only superstition, if, as again and again we have been told by some of intellectuals, miracles and magic are all the same, and God is an current, then what wonder that the churches are empty and what wonder that men refuse to think any more of God, or of religion or of the moral

RELIGIOUS INSTRUCTION

A plan to give religious instruction public school pupils who would otherwise receive none was proposed by Cardinal Farley and approved by the New York Superintendent of Schools. This consists in allowing the teachers to ascertain what pupils do not attend Sunday Schools or receive regular religious instruction : these are to be taught religion in near by parish houses. Despite every effort to provide parochial schools, there are necessarily large numbers of Catholic children in the public schools of New York city. These will now receive religious instruction.

The Baptists of the city approved of the plan and appointed a committee to urge its adoption on the other Protestant bodies. This is a hopeful sign of the times. The Rev. R. G. Boville told the Baptist ministers that thousands of children in the public schools get no regular religious instruction.

Last summer in Albany, N. Y., the attendance at all the Protestant churches was canvassed. Here are some of the results :

St. Peter's Protestant Episcopal, membership 1,400, had 25 men, 50

women and 8 children. Fourth Presbyterian, membership 800, 29 men, 62 women and 6 chil-

dren. Trinity Methodist, membership 760, 58 men, 153 women and 4 chil dren

Saints Cathedral, Episcopal, All. membership 1,398, present 14 men, 51 women and 2 children.

Grace Episcopal, membership 600, 2 men, 12 women and 3 children. Memorial Baptist, membership 1,000, 94 men. 262 women and 69 chil-

dren. In all the churches taken together the attendance was only 18 per cent. of a high civilization. In the time of of the membership. And membership of the churches does not by any means include all the Protestant population.

With religion banished from the schools, and the churches reaching only a remnant of the people how long will religion exercise any control on the national life?

The action of the New York Baptist clergymen would indicate that there is still some positive Christianity in Protestantism. It is to be hoped that it will assert itself with izes the purely negative and anti-Catholic Protestant activity.

THE DEAD AND THE LIVING Two summers ago, whilst on a short visit to Ireland, the writer and a Spanish priest happened together in the historic city of Limerick, and one afternoon directed our steps towards the old cathedral of St. Mary's. Built by the last king of Thomond before the advent of the Normans, St. Mary's was wrested from its original purpose at the "Reformation." Only once since then, when victory was with the Confederate forces, has the historic pile known the ancient worship when the Papal Delegate Rinuccini chanted the Te

castle of Lough Oughter, poisoned by the agents of his vanquished opponent, and with O'Neill passed the last chance of Catholic Ireland. The spoils were with the victors, and St. Mary's was a part of the spoils. The faith of the good king Donald was forever more banned from its hallowed walls, and every care was taken to efface from the confiscated temple anything that savored of the old regime.

But it is beyond the power of mor tal man to annihilate the memories that cling to these ravished temples of persecuted Ireland, and even today there is a something in the very atmosphere of the place that speaks of the olden faith. Material evidences, too, are not altogether wanting. Here are still the beautifully carved stalls from which the chapter chanted the Divine Office. Here are the niches from which statues of God's holy ones looked down, and the places that marked the various stages of Christ's journey to Calvary, Here is the font at which the people signed themselves as they entered the Sacramental Presence. And here in a forgotten corner is the table of the altar, larger than that of Westminster, cast forth from the desecrated sanctuary to make room for the Communion table of the victors Here, too, is the tomb of the kingly Founder, mutilated and defaced, as though the robbers would destroy even this mute accuser of their theft.

As we wandered through the deserted aisles, and reverently looked upon the relics of the past, a strange creepy feeling took possession of our souls. We felt as though we stood in some splendid sepulchre from which the bones of the dead-our dead-had been removed by sacrilegious hands. The pile was still the same as when its royal founder dedi cated it to God, but its glory had de parted. The reason of its existence had gone with the faith that called it into being. No light shone upon the place where His glory dwelled now, alas, no longer. No worshipper knelt before the rifled sanctuary. A great loneliness filled the empty spaces. It oppressed the spirit. It chilled the heart. It was with feeling of relief that we escaped into the bright sunshine and heard the birds singing in the ancient cypresses that seemed as though they mourned for the things that were and now were

But however great the odds may

be for the time being, victory is inevitably with the Cross. As we drove across the city to the Dominican Priory we passed five churches that had been erected to house Him Whom impious hands had cast forth from old St. Mary's, and we learned that there were twice as many more within the confines of the city. The choir stalls of St. Mary's were tenantless, but the Jesuits sang the Divine Praises in their fine new church on George st., the Augustinians observed the canonical hours a few blocks away on the same street, the Fran ciscans were hard by the sons of Augustine, northwards the Redemptorists enlarged the chain, whilst the white habit of St. Dominic graced the sanctuary towards which we directed our steps. St. Mary's, despoiled of everything but its memories, chronicled the triumph of a day. These new temples spoke of the ancient Faith that was still young in Irish hearts. When they thrust Christ forth from His desecrated temple they had no more done with Him than the Pharisees of old who set a guard upon His tomb. Three centur ies of days He lay in the sepulchre. and all that was His was the rough Mass rock and the mountain cave, but now the night of persecution had passed, and 'these new churches proclaimed the Easter Dawn. The Dominican Church at Limer

ick cannot compare from an archisome of the energy that character- tectural point of view with the creation of Thomond's last king, but did it excel St. Mary's we doubt if we would have noticed it. We did indeed institute a comparison but it was not architectural. The sun was still high in the heavens when we entered St. Dominic's. The citizens went to and from about their business. The din of traffic was in our ears. But what a spectacle was presented to our gaze as we knelt in the shadow of the sanctuary? Here were no idle groups of tourists "doing the sights." Here were no empty spaces. A great crowd of devout worshippers filled the spacious temple. Was this, then, a festival day? Oh no, not thus do the simple Irish people keep festal and Sabbath Deum for the glorious victory of days. No Sunday crowd was this, Benburb, whose trophies hung that for Sunday is the one day that sees morning upon its grey old walls. their modest finery displayed. And Soon after O'Neill lay dead in his here were the rough over all, the

toil-marked face, the grimy hand that told of hours of labor. Coal heavers from the docks, carters from the factories, peddlers from their stands, mothers from their wash tub, stealing a few moments from their daily task to kneel in worship before the God of the Tabernacle. The Lamp before the Tabernacle explains their presence here—explains, too, the contrast between this scene and that we have just looked upon at St. Mary's. Morning, noon and night the same phenomenon is repeated here. Its aisles are thronged with the poor who believe in the Blessed Sacrament, whereas the glorious nave of St. Mary's answers but to the footfall of the verger or the careless laugh and the idle word of the curious. When we emerged once more into the open air we ventured to ask the Spanish padre what he thought of this "weekday" piety of the Irish Catholics. "It is like that, too, in Spain," he answered, simply. And so it is wherever the humblest Catholic chapel points its cross heavenwards. The Blessed Sacrament marks the distinction between the dead faith and the living. The soaring nave may excite admiration, but the Lamp of the Sanctuary claims the tribute of mind and heart. The Catholic temple is in very truth "a House of prayer," not only for an hour on Sunday, but from the rising to the setting

NOTES AND COMMENTS

COLUMBA.

of the sun.

"ROME," THE English journal published in the Eternal City, contained recently an interesting summary of the more important facts in regard to the Church and the Holy See to be found in the current "Annuario Pontificio." From this we learn that at the beginning of the new year the Sacred College was fourteen short of its full complement of seventy members, and that one is still reserved in petto, that is, not proclaimed, though legally and canonically appointed. In point of age, the oldest member was Cardinal Di Pietro, 89, and the youngest, Cardinal Merry del Val, 49. In point of creation, however, the seniority lay with the former Patriarch of Lisbon, Cardinal Netto, who had worn the Red Hat for thirty years, and next to him, Cardinal Glbbons of Baltimore, whose creation dates back to 1886. The third was the deeply lamented Cardinal Rampolla del Tindaro, 1887, whose death is still fresh in the public memory. The death also, not long since, of Cardinal Oreglia removed the last link with the pontificate of Pius IX., he having been raised to the Sacred College as far back as 1873, an almost unprecedented length of service.

IT IS FURTHER stated that of the 56 Cardinals, 30 were Italian and the remaining 26 of other nationalities as follows: France 6, Austro-Hungary 5, Spain 4, United States 3, Portugal 2, and 1 each belonging to Germany, Holland, Ireland, Belgium, England and Brazil. Eight of the Cardinals are octogenarians, 18 septagenarians, 21 sexagenarian only 8 under sixty. Forty four have died during the present Pontificate, the list closing with the name o Cardinal Rampolla.

OF PATRIARCHATES there are in the Church 14, Latin and Oriental. Two only of these are in Europe, Lisbon and Venice, of which latter Cardinal Sarto was occupant until his election to the Supreme Pontificate in 1903. Constantinople, which is a Latin Patriarchate, is of course in Europe, but we are accustomed to regard it as of the Orient. These patriarchates are of very ancient origin, but the title in its present sense came into use in the fifth century. They represent the highest grade in the hierarchy of jurisdiction

OF RESIDENTIAL Archbishops and Bishops scattered throughout the world, there were at the close of 1913, no less than 1 108. To these are to be added 370 other titular prelates, mostly Vicars - Apostolic, Apostolic Delegates and retired Bishops. Altogether the Hierarchy numbered 1,437 members, representing in their person and offices the strength, solidity and Catholicity of the Church. Of these only 30 dated their consecration back to Pius IX., and of these the English speaking world can claim 7, viz: Cardinal Gibbons, Archbishops Bagshawe. Ireland, Spalding, Redwood and Pace, and Bishop Hedley of Newport England. The oldest prelate in the world is Mgr. Monnier, titular Bishop of Lydda, who is in his ninety fifth year: but the Dean of the Catholic Episcopate is Mgr. Laspro, who

though seven years younger, dates, his consecration back to 1860, still personally governs his diocese of Salerno without co-adjutor or auxiliary, and only a few weeks ago paid his ad limina visit to Rome.

IT IS, AS the editor of Rome re marks, well to be reminded of these facts occasionally, and to reflect upon the futility of the efforts of evil or misguided men to thwart the Divine purpose which is behind it all. The perennial youth of the Church : her power of rising superior to every crisis in human affairs; and her gift of expansion has ever been the marvel of statesmen and historians. Beside these the puny efforts of hostile governments dwindle into the sheerest insignificance.

ALL THE excitement over the condemnation of an officer in the Spanish army for insubordination for refusal to attend Mass with his regiment arose, as we suspected, far away from Spain. To a Presbyterian minister the Rev. John A. Bain, of "The Manse, Westport, County Mayo," the English speaking world is indebted for the diversion. This Rev. Bain is, it appears, convener of the "Continental Mission of the Presbyterian Church in Ireland." Very probably he is also a chaplain to one of Carson's Wooden rifle regiments.

THE SPANISH officer referred to is said to have allied himself in some way with the " mission " maintained by these people in San Fernando, and we have in this an explanation of the Rev. Bain's zeal in his behalf, To join the Presbyterians in Spain (we understand there are about one hundred of them there) would in the eyes of his compatriots seem very much like a man joining the Flying Rollers, or the Holy Jumpers in this country. It would not add to his reputation for either decency or good sense, and would certainly not be accepted as a legitimate excuse for shirking one's sworn duty as an officer in the army or in any other Governmental position. But it of course suits the Irish Presbyterians and the Canadian Christian Guardian to twist the affair into a grave assault upon the rights of conscience, and on that plea to endeavor to make capital out of it. But it has not so impressed public opinion either here or in Great Britain. The Edinburgh Scotsman, in whose columns Rev. Bain unbosomed himself, evidently did not treat the matter seriously, and the readers of that influential journal seem to have treated the appeal as a sort of joke, for it elicited not a single response. If it were what the Christian Guardian affects to consider it, it would in the present inflamed, state of public feeling, have stirred the country from end to end.

IMITATION IS SAID to be the sincerest form of flattery. If so, Protestants generally must be credited with a disposition to flatter their Catholic neighbors. Their clergy have, contrary to all former protestaons, appropriated the Roman collar; they have adopted much of our difficulties, keep his views to himself, terminology in regard to their deliberative assemblies; and, forgetting their former detestation of the name, even essay to call themselves "Catholics" The latest of these freaks is for the Methodists in England to give "retreats for the people." A certain enthusiastic minister who was called to task for this responded : " A good thing is none the less good for being practised by those from whom one differs in certain respects, and if we are to avoid everything the Catholics from Mombasa and Uganda? do, we should have to give up using the Lord's Prayer." He should have gone further and added that the Bible would have to go by the boards too. For, if he had had courage to look facts in the face he would acknowledge that not only do Catholics use the Bible, but that he is indebted to the Catholic Church for the Bible, for the Lord's Prayer, and for everything that is good and true in the religion that he professes. Unfortunately however, such as he is content for the most part to slander and abuse the Church while in the very act of appropriating to themselves what belongs to her and to her alone.

IT IS SOMEWHAT diverting to note of St. Paul, was listed as "An Arch-

Eternal Priesthood," by Cardinal Manning, whose name appears on the title pages as "Henry Edward, Cardinal Archbishop of Westmins ter," was listed as by "Edward." Per haps he had the eighteenth century Calvinist Jonathan Edwards in mind. Another, a Life of Saint John Frances Regis, of the Society of Jesus, was described as a "Life of Sir J. F. Regis," and so on, through fifty pages octavo. Comment would be superfluous.

FATHER VAUGHAN AND KIKUYU

Preaching recently before an over flowing congregation at the Church of the Holy Name, Manchester, Father Bernard Vaughan took for his text "If a house be divided against itself that house cannot stand." (Mark iii. 25).
To-day, he said, many earnest churchmen are perusing with pain-

ful interest a very instructive chap er in the history of the Church of England at home and in her over seas missions. This interest has been awakened by an occurrence at Kikuyu, in British East Africa, where in June last there was held a great conference of Protestant missions Presbyterians, Methodists, Friends with Low and Broad Church Protestants attended the conference. Two Anglican Bishops, those of Mombasa and Uganda, were also present, but the Anglican Bishop of Zanibar kept away from the conference. He would take no part in it. The fact of the matter was that Zanzibar, represent-ing Anglo-Catholicism, would not spiritually associate with Mombasa and Uganda, as they stood for Anglo-Protestantism. Zanibar was too High for Mombasa and Uganda, while they were much too Low for Zanzibar. In fact, they were poles apart. But we must not forget that though in doctrine and in practice Churchmen and Low Church men differ from one another as much as members of the present Cabinet are reported to differ, they still belong to one and the same Church the Church of England. The note clearly by which you may know her is comprehensiveness. In most tenets her members agree to differ. In one point only you may be sure of unity among them—in their united rejection of the claims of blessed Peter and his successors. illustrating what I mean, let me call your attention to views held among

Anglicans with regard to the Holy Eucharist. Some of them believe in the Real Presence, some in the real absence; others again believe in the subjective presence, others in the objective; some hold the doctrine of Consubstantiation and quite a few believe in Transubstantiation. I submit that a Church that can toler ate so many conflicting views about a central dogma of Christianity has proved up to the hilt her claim to a comprehensiveness unequalled since the day of Noah's Ark.

You will naturally enough ask me if comprehensiveness is the recognized label of the Church of Englan why, in the name of common sense do not its bishops recognize this principle in practice? If Zanzibar and Uganda are appointed by one and the same authority, and are re-cognized both to be bishops of one and the same comprehensive Church, they surely ought to be able to meet on terms in a great Protestant conference. Often enough churchmen have done so before. Why has the Kikuyu conference been an excep-

Why could not the Bishop of Zanziand associate with his brother bishops in the Conference which has given Kikuyu a name in Anglican church history? Why, in spite of his Catholic tendencies in doctrine, the Bishop of Zanzibar could not at the same time tolerate the Protestant views of his brother bishops has been a question repeatedly asked in letters recently in the press. The Bishops of Hereford, Newcastle, and Durham are recognized and met by their brothers of London, Oxford, and Wor-

WHY THE BISHOP OF ZANZIBAR COULD NOT BE SILENT

The fact of the matter is this The Bishop of Zanzibar could not calm his conscience, could not solve his difficulties. He found himself in a Church in which people do not know what to believe because in it there is no one with authority to teach. Hence for relief to his burdened soul he writes, not a private, but an open letter, that all the world may know what a torture to mind and heart it is to be a bishop in a Jhurch whose only definite note it is to be compre hensive, to live and let live, and to tolerate any opinion provided it does not involve or imply the authority and jurisdiction of the Holy See. If you ask me what has been the special points of doctrine that have stirred letter challenging the Anglican Church through the Archbishop of the floundering which results often when the average Protestant author or journalist comes to deal with things Catholic. Looking through a to declare herself definitely, my answer is this: First, the heretical that historic Church which through the Krchbishop of Canterbury to speak her mind, and they are all equally good members of that historic Church which throughten the Krchbishop of Canterbury to speak her mind, and swer is this: First, the heretical views about Episcopacy propagated out the ages has rejected the juriscatalogue of a leading English book.

at the Kikuyu Conference, and diction of Rome in this land of free-clearly accepted by Bishop Peel of dom. seller and publisher the other day
we noted the following; A book by the Conference, in a Presbyterian the well known Archbishop Ireland

Church, celebrated Hely Communion,
at which delegates of all creeds, with

heresies formulated by churchmen in a recent work entitled 'Foundations," in which Mr. Streeter among other things denies Our Lord's Resurrection and His Sacra-ments; thirdly, the action of the Bishop of St. Albans, who inhibited an Anglican clergyman because he had invoked "Our Lady and two other Saints" in one of his churches and declared he would refuse ordina tion and jurisdiction to any minister who ventured to practise in his dio-

cese any such invocations.

The zealous Bishop of Zanzibar is altogether bewildered. He finds himelf in a maze with no directions where to turn, what to teach, or how fields he sees his brother bishop light heartedly steeped in heresy, and when he turns for comfort to his brother bishops at home, he finds them complacently enough tolerating the rejection of the Divinity, the sacraments, and the Resurrection while they formulate anathemas against any clergyman who ventures to express gratitude to the gentle Mother who gave to us Our Saviour. Well may the distracted Bishop Weston lift up his hands exclaiming his position is intolerable. "It is quite intolerable," he writes, "that you should send us out... to create a living Catholic Church in missionary fields white you fields while you yourselves are at no evident pains to defend the traditions of the Catholic Church from erroneous speculations and interpreta And he goes on to charge tions. the Anglican Church with being "innocent alike of narrow-mindedness and broad mindedness, but proven guilty of double mindedness." And he utters the warning that "until she recovers her single mind, and knows it, and learns to express it, she will be of no use either in the sphere of re-union, or in the mission field." Finally, Dr. Weston declares that "if to Protestantize the world and modernize the faith be the works officially undertaken by the Anglican Church, I for my part, have no longer place or lot within her borders. Let he Ecclesia Anglicana declare her self that we may know our fate.

ANGLICANISM'S OPEN DOOR

"Declare herself!" exclaimed the preacher. Why, for three hundred years and more the Protestant Church by law established has been declaring in language as unmistakable as ever, she is declaring that hers is the open door, and that on her benches and in her pulpits and at her Communion rails must be found room for all shades of belief from that of the Unitarian to the High Churchman The Established Church, the Saturday Review reminds us, is a human institution, a nation-al institution, as the Spectator al institution, as the Spectator describes her. She is, I may add, a Parliamentary institution like the Education Department, and nearly as badly managed, and almost as cringing to Nonconformists. The Estab-lished Church of England, as all the world knows, was created by an Act of Parliament, it lives on the breath of an Act of Parliament, and as we are reminded by the Press, its death warrant will be an Act of Parliament. As a Parliamentary Church, as a de partment, like the Post Office, of the State, it has been set up to satisfy the spiritual wants of both the Anglo Protestant and the Anglo-Catholic, of the Modernist as well as the Medievalist, of the Low Church as well as of the High Church party, and in the present dispute it bows before the two great sections, suave-ly saying to either side "We hope you may win, provided our friends

opposite do not lose."

The English Church, says a writer in the Press, is a debating society which cannot exist without two sides. It is, exclaims a churchman, a great orchestra in which must be found every kind of vocal instrument To my thinking, the preacher went on to say, the Church of England is more like a restaurant a la carte, in which you must readily allow any. one to have what he likes at his table company and not to interfere with anyone else. The only dish which neither may have is one that savours

Some contributors to the Kikuyu, England's rule of Faith, and that they must measure all their teaching by the Bible. Pausing, Father Vaughan drew himself up and said: My observation of the Church of England during the past half century leads me to think that the Protestant rule of Faith is less like the teaching of the Bible, with its ruling rigid, clear, and definite, than like an accordion which when drawn up is high, when pressed down is low, and when swung out is broad. On it may

THE OUTCOME What, then, you will ask me, will be the outcome of the present controversy among the conflicting parties in the Anglican Church? Will she declare herself? I repeat it, she can Bishop Weston to write his open declare herself in one sense only by saying there is much to be said for either side, that she is sure they are

In spite of surmises to the contrary she will never declare herself definitely. She never has done so in the past, and she cannot do so in the of St. Paul, was listed as "An Archbishop in Ireland." Another "The bishop in Ireland." Another "The of the Lord's Supper; secondly, the

side of one party against another would spell disruption and denation-alization, and the Archbishop of Can-terbury, as the official mediator and arbiter between them, would be acting contrary to the traditions of his official position. If his judgment is to lean to one side rather than the other, then, like the Press, he will of course incline to olic, but the Protestant wing. The Spectator goes even further than I do, and says that the High Church party, who are indignant with the Bishop of Mombasa, are either ignorant of the law, or else, unfortunately, are governed by motives of conscience which places them in direct opposition to the law of the land, and the law of the Establishment.' gests that the best way to solve the present controversy is not by referring it to the Archbishop of Canter bury, but by asking the Crown to appoint a Commission of three judges or ex-judges to report as to the exact legal position of the question in dispute. It would seem that the Church of England's position depends less upon the teaching of Christ than upon the law of the land. Her fate may be decided by three judges—one a Jew, another a Unitarian, and the third an Agnostic! But, as a matter of fact, nothing has arisen at Kikuyu which has not oc curred during the present reign at home in England. Father Vaughan referred to the Goreham case, Lincoln judgment, "Essays and Rewas a suppressed outcry against these incidents, as there was against the Bishop of Hereford for giving Communion to non-Conformists on occa sion of the King's Coronation. But no action was taken against him, while a section of the press would contend that the Bishop could not have done otherwise, and that every good Englishman has a right to the Lord's Supper in the National Church. Of course, the Anglo-Catholic party in the Church of England is sore and irate, said the preacher, because this Kikuyu affair cuts at the very root of Anglican Orders, robs them of the claim to be called a branch Church, stultifles their assumption of the name of Catholic, and leaves them with nothing Catholic but its millinery. Now, exclaimed Father Vaughan, is the opportunity offered by God to the High Church party to declare itself, and to become in reality what for nearly a century it has been in name—Catho ic. That this party, so pious, so zealous, may correspond with the grace now being poured out upon it must be the forvent prayer of all true Catholics, who long to embrace them in the unity of the Faith.

To sum up the situation in one word, let me say that what is really wrong with the Church of England is this; it does not know what to be lieve, and there is no living person to tell it. There is no ultimate Court of Appeal to bind the con-science, because there is no power behind any Court invested with divine authority. A Church without authority must lapse sooner or later into what Bishop Weston says it has already lapsed into "a state of mental chaos." The Church of England may reign, but it cannot rule. Every time you look into it you get a new view of the situation as though it were a kaleidoscope. A Church without its tenets clearly defined and authority to rule has no claim to be called a Church at all As an Englishman brought up on the Old Traditions, I can say of the Anglican Church this only: It is a parody of history, a conspiracy against truth, and a libel on the character of Christ, or, as Bishop Tablet. Weston says in language yet more emphatic, it is "a Society for shirk ng vital issues."

CATHOLIC CERTAINTY

And now let me remind you that one of the chief characteristics of the Catholic Church is this, that even its poor school children know provided you have what you like at just as well as the College of Car-your own. It is for the Bishops of dinals what they as Catholics have to your own. It is for the Bishops of dinals what they as Catholics have to Zanzibar and Uganda to choose their believe in matters of faith and morals. They all believe exactly the same doctrines; and no matter into what Catholic school, in any part of the world, you were to enter, you would find that every child in it, come to controversy have insisted that it is the use of reason, believed in the the Bible and Bible only which is Divinity of Jesus Christ, and in the Divinity of Jesus Christ, and in the Catholic Church as His one and only divinely appointed Witness and Teacher of the truths of His revealed word. I know it will be urged by some here present that to accept without question the teachings of the Catholic Church is to rivet for oneself the chains of mental slavery, and to that as Englishmen, born to freedom, they would never submit. To submit to the authority of a Church without well established claims to be Christ's unerring witness be played whatever tune you like to truth, would be, I readily admit, to except "God bless the Pope." subject oneself to the yoke of a slave; subject oneself to the yoke of a slave; but, on the other hand to refuse to accept the ruling of a Church with those claims divinely sanctioned would be to invest oneself with the cap and bells of a fool. We are Cath olics because we believe in the divine authority of our Church. To this Church founded upon Peter, the Rock man, and to none other Christ "He that heareth you heareth Me; and he that despises you despises Me." That one word coming from the lips of the Master is enough. It makes Christ Himself responsible for our llegiance, our loyalty, and our love to the Church set up upon the Rock. man, defying the gates of hell. If the Church in union with blessed Peter be not Christ's Church, then He is without witness on earth.

In conclusion, let me say that to the members of the Church of England we offer our truest sympathy, pity, and love, but for the Church of Henry, Edward, and Elizabeth, we cannot pretend to express much respect. To ask us to call a Church, which one of its own bishops describes as being in a state of "mental chaos," as an integral part of the un-erring Church of Christ, would be

asking us to become not only knaves, but traitors to the Cause. After pointing to the notes of Christ's Church, Father Vaughan concluded: O Holy Church, O Bride of Christ, O Mother of Men! how can I adequately express my unstinted gratitude for all thou art in thyself and for all thou art to me. In thy-self all glorious, without spot or wrinkle altogether holy and without blemish, Thou hast come down the ages trampling error under Thy feet and lifting the torch of truth and the mirror of justice in Thy spotless hands. True, on thy garments I see the blood of battle, and on thy brow the sweat of toil, but in thine eyes is the fire of youth, in thy step the spring of hope, and in thy voice the note of truth and the song of triumph Princes and peoples may rise up to assail and slay Thee, but they can but inflict wounds, and utter vain things; they may check, but they cannot stay Thy progress; they may condemn, but they cannot despise thee; they may threaten, but can-not silence Thee; for thy mission is to all men, and for all time.

O Holy Mother Church! who hast nursed us on Thy lap, and in Thy bosom fed us, and within they sheltering arms folded and taught us: O Thou, who art our light in darkness repose in certitude, comfort in sorrow, and strength in weakness, rise up we beseech Thee, in the majesty of thy strength, and come forth with Thy pitying eyes, and out stretched arms to gather to Thy embrace and to fold within Thy heart our separated brethren, who like sheep with out a shepherd, are gone astray on the uplands swept by contrary winds of doctrine, or else are being lost in the valleys below, where the mists of doubt, like a fog upon the river, press forth from the heart of so many bewildered souls the agonizing prayer O God, if I am to believe, teac what it is I am to believe, and in Thy mercy, send me a teacher from whom I am to learn it, that before I depart hence I may find life and light and love, and so end my days in peace.

In a life of one of our greatest countrywomen in modern times, yesterday I read some such words as these which have been echoing in my mind ever since: "The saddest my mind ever since: "The saddest thing in this sad world is not to know what to believe; to be forced to say:
'I don't know.'" Beloved Brethren and Friends, before you can exchange the cry "I don't know." for "I do know," you must accept the teaching of that Church which speaks, not like the Scribes and Pharisees, but as one having authority. There is one such Church only. She alone is Catholic, and I tell you that in true philosophy there is no foothold between Catholi cism and Agnosticism. Between the two positions I see nothing but one prolonged inclined plane. Before it that they cannot pretend to be Catholics in a Protestant Church. They must choose between Catholicism and Agnosticism, or else slip down between the two. A handworker needing employment knocked at a Presbytery door. The priest answered it, and asked the caller if he were a member of the One and only True Church. "No, Sir," replied the "I am a Protestant." at any rate, an honest man.-London

THEY LIBELED THE KNIGHTS OF COLUMBUS

Though declared guilty of malicious libel by a Philadelphia grand jury. Charles Megonigal and C. H. Stage have been discharged by the court under a suspension of tence. These men had been indicted on charges of libel and conspiracy to libel the Knights of Columbus in printing and distributing what purported to be an oath taken by mem bers of that organization.

James A. Flaherty, Supreme Knight of the Order, told the court the Knights of Columbus felt they had been vindicated by the pleas entered and that the order would be satisfied with the kindly decision as given above, as there was no desire on part of the Knights to in any way

persecute the defendants.

Thousands of copies of this bogus oath have been distributed in this city. We have it on good authority that typewritten copies of it were circulated among the students libelers should learn a lesson from the Philadelphia case. contingent may not be treated with such leniency.—Buffalo Catholic Union and Times.

LINES THAT WILL LIVE

The Lamp (Graymoor) says that since it reprinted the following stanzas from the St. Xavier's Journal many subscribers in arrears have paid up. The Sacred Heart Review has the best subscribers in the world but there are a few who forget when renewal time comes round, and who do not therefore help us to experience the joy depicted in these We have used them before, but it will not hurt to bring them to the atten tion of forgetful readers again:

How dear to our heart is the steady subscriber, Who pays in advance of the birth of each year, Who lays down the money and does it quite gladly And casts round the office a halo of cheer.

The steady subscriber who pays in advance.

How it makes our pulse throb; how it makes our hearts dance!
We outwardly thank him; we inwardly bless

These are the lines, by the way which although not the highest kind of poetry, the editors of this country will not willingly let die. So long as they have the reputation of in-ducing subscribers to pay up, they will live in the hearts and in the name of the writer has een lost in the many reprintings of the lines, but he may be comforted by the thought that he has written a set of verses as nearly immortal as verses

A BISHOP'S WELCOME TO THE CHRISTIAN BROTHERS

The town of Cootamundra, Australia, was recently enfête on the oc-casion of the arrival of the Brothers of the Christian Schools to take charge of a school there. Under the Southern Cross as everywhere throughout the world, our Catholic ough Catholic education and espec ally of the Brothers' training for the boys and young men. This is evident in the great reception accorded to the Brothers at Cootamundra. His Lordship Mgr. Gallagher, Bishop of Goulburn, who welcomed them on behalf of the town and diocese, spoke in part as "This seems to me to be a day of

historic moment, not only for Cootamundra, but for the whole diocese of Joulburn. For to day we introduce into the diocese the first community of the great order whose works and fame are spread throughout the world—the Institute of the Brothers of the Christian Schools. To da Cootamundra has the honor of pre senting their first school and resi dence within the Goulburn Diocese to the spiritual sons of that saint and founder to whom virtue and science owe so much—St. John Baptist De La Salle. The Institute of the Christian Brothers of schools is a society of male religious inot taking holy orders, approved by the Church, hav-ing for its object the sanctification of their own souls, and the Christian education of youth. Its rule and constitution does not exclude the direction of any school or institution wherein boys may be trained for the efficient discharge of the duties of any sphere of life. But its principal object is the direction and manage ment of elementary schools. The spirit of the Institute is faith and The spirit of faith induces Brother to see God in all things, to suffer everything for God, and above all to sanctify himself that he may be the means of sanctification of a higher and nobler life to others. What he does highly, that he should do holily. Again, animated by the spirit of zeal his heart goes out to children-to instruct them, not mere. ly in secular knowledge, but in the truths of religion and in the maxims of the gospel that it may be their rule of conduct in after life; that, to use the words of Milton, "they may be inflamed with the study of learn

ing and the admiration of virtue ed up with high hopes of living to be brave men and worthy citizen dear to God and helpful to their fellowmen." The spirit of zeal is called into action by three prin-cipal means—vigilance, good ex-ample and instruction. By vigilance, the Brother of the Chris children a great many occasions of offending God. Good example places before them models for imitation The lives of the great, the good, the holy, present high ideals to aspire to, while secular instruction, blended with religious principles and con-secrated by elevating motives, prepares their pupils for the worthy and efficient discharge of the duties of their station in life and for the possession of the better kingdom which most Australians still hope shall be theirs beyond the grave. Thoroughness in whatever they do has been the motto of the Order since its institution. Thorough, solid grounding in the elements of since the work of education, reading, writing, arithmetic, and religious instruction has ever been a leading principle of the Institute and procured for it that popularity throughout the world which it has never ceased

A SISTER'S DEVOTION

SAVES BROTHER FROM DRINK

Science has shown that drink is s disease, not a crime. A disease too that ruins not alone the life of the sufferer but that of his wife and children who are robbed by it of their rightful inheritance of health both in body and mind.

Some drinkers wish to save themselves, others have to be saved whether they wish it or not. Whisky has inflamed the delicate membranes and nerves of the stomach into a and their wills have lost the power

Read how Miss K--- of Belledune River, N. B., saved her brother from this curse.

Belledune River, N. B., April oth.

"I began using Samaria Prescription in Merch and it is helping the patient wonderfully. I am treating my brother secretly, dissolving it in his tea and he never detects it. I take great pleasure in testifying to the merits of your wonderful Remedy and hope you will do for thousa- do of others what you have done for me.

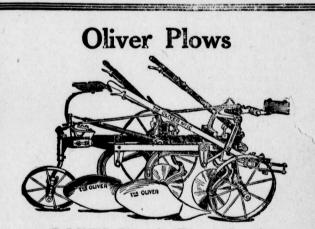
Mice V.

Miss K-

Samaria prescription stops that awful craving for drink, restores the shaking nerves, builds up the health and appetite, rendering all alcoholic liquors distasteful, even nauseous. It is tasteless and odorless and can be given either with or without the patient's knowledge in tea, coffee or food. If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father or friend who is threatened with this awful curse, help him himself. Used regularly by hospitals and physicians. stored happiness to hundreds homes

A FREE TRIAL PACKAGE with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to to anyone mentioning this paper. Correspondence sacredly confidential. Write to day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

The easiest thing to make is a promise. The next easiest is an excuse for not living up to it.



OLIVER Plows for Eastern Canada stand in a class by themselves as satisfaction givers.

satisfaction givers.

The Oliver plow line includes walking plow; three-wheel culkies, walking gangs, hill-side plows, high and low lift gangs, and riding cultivators. There are plows in the line which are specially adapted for most Eastern Canadian conditions. Among these are the Oliver 1-C sulky and 1-C gang. In both these plows most of the weight of the plow is carried on the two furrow wheels which of course. In both these plows most of the weight of the plow is carried on the two furrow wheels which, of course, ride on a smooth surface all the time. There is a spring on the land wheel which, in connection with the two bails on which the plow is hung, insures an even depth of plowing.

You can see any plow in the Oliver line at the place of business of the I H C local agent. If you will tell him what kind of plowing you want to do, he can show you an Oliver plow that will do your work best. See him for catalogues and full information, or write the pearest branch house

mation, or write the nearest branch hous

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CONFEDERATION LIFE BUILDING, TORONTO, CANADA

FIVE MINUTE SERMON

Rav. J. J. BURES, PROBIA. ILL SEXAGESIMA SUNDAY

THE CHURCH "The kingdom of heaven is like to a grain of ustard seed." (Matt. x ii 31)

According to commentators, the kingdom of heaven here means God's kingdom on earth, His Holy Church. It is compared to a grain of mustard and heaven the same than the sam seed, because, as the mustard seed, though small, grows, in some places to be a large tree; so God's Church though small and humble in the beginning, spread its branches through kingdoms and empires until it be

ame a mighty tree.

The Catholic Church as it is to day has existed for centuries. Con-cerning the Church the following questions may be asked: first, did Christ found it? second, why did Christ found the Church?

Christ found the Church?

That a revelation has been made to man is certain. Prophecies and miracles, especially those of Christ, abundantly establish this fact. Certain it is too, that God has revealed these truths for the purpose of leading man to his last end, to eternal happiness, and that He has entrusted this revelation to the guardian. ed this revelation to the guardian-ship of the Church. It is the duty of the Church, not only to preserve of the Church, not only to preserve to teach its true meaning, but also to preserve and teach us the revelation which we have received, not by writing, but by word: to guard in all their purity those sacred tradi-tions and truths which she received

from her Lord and His Apostles, "which, if they were written, every one," as St. John says, "the world itself, I think, would not be able to contain the books that should be

Hence, we say that the two sources, fountains, of revelation are the Church and Holy Scriptures; or that the Church is the proximate rule of faith while the Bible is the remote rule. By the Church we mean a society instituted by Christ to profess and teach His doctrine, to promulgate His laws, and to administer His sacraments. It was founded by Christ before the New Testament was written. Hence, we say that the two

ment was written.

That the Church was founded by Christ needs no proof. All history shows it. From its very foundation He has been recognized as its found-er. Besides, if we go up the stream of time century by century to the end of age of Christ, we shall find that there has been an uninterrupted series of Pontiffs, from the glorious reigning Pontiff, Pius X. to St. Peter, the first Pope; and that the continuation of bishops, priests, doctors, and fathers and councils, both general and particular, has been such as to show beyond doubt, that Christ was its founder. Finally, the Scriptures of the New Testament, which were written after the Church was founded, teach us about its in-

stitution and origin.

History tells us that many years after Christ founded His Church, some of His teachings and doings were consigned to writing. Hence we see that the primitive, the first Christians learned the truth of Christ from the Church which was ounded by Him before the New

Testament was written.
Christ instituted His Church to teach His doctrine and adminster His sacraments till the end of time. He made the Church His representa-tive on earth and commanded all to hear it. "He that heareth you heareth Me, and he that despiseth you despise h Me. The Church instituted by Christ to teach His doctrine and administer His sacrament is the Catholic Church. The Catholic Church is divine. The Catholic Church is to day, and she will be divinely appointed teacher of Christ's doctrine and dispenser of His sacra

He who believes this, and refuses to listen to the Catholic Church can-not be saved, for he refused to listen to Christ Himself and to make use the means Christ instituted for taining salvation. "If he will not attaining salvation. "If he will not hear the Church let him be to thee as the heathen and publican.'

Everyone who believes that Jesus Christ is true God, admits that He taught a doctrine, gave laws and instituted means of salvation and that He made salvation depend upon believing His doctrine; obeying His laws and making use of the means of salvation.

It is a historical as well as a scriptural fact that Christ entrusted th teaching of His doctrine, the promul-gating of His laws and the dispensing of His sacraments to His Church and to nobody else: "Going there-fore," He says, "teach ye all nations." (St. Matt. xxviii, 19.) And that His Church may be able to do this at all times, He promised to remain with her forever. "And behold I am with her forever, you all days."

Now if Christ made salvation depend on believing His doctrine, obeying His laws, and making use of His ments and other means of grace and, if He entrusted the teaching of His doctrine, the promulgating of His laws and the dispensing of His sacra-ments to His Church, it necessarily follows as night follows day, that whoever refuses to listen to His Church, refuses to receive the means of salvation, and hence cannot be saved, according to the words of our Lord "He that believeth not, shall

be condemned." But let me not be misunderstood. I say, whoever refuses to listen to the Church which he believes to be the divinely appointed teacher, can-not be saved. I do not say that all inside the Church will be saved; for there are many inside her bosom who refuse to listen to her teaching

SUFFERED AGONY WITH NEURALGIA

Nothing Helped Her Until She Tried "Fruit-a-tives"

CAMPBELLVILLE, ONT., May 5th. 1913.

"I cannot speak too highly of "Fruitatives". For over thirty years, I have suffered from Chronic Neuralgia and Constipation, experiencinguntoid agony. The Neuralgia settled in my lungs and I took bottle after bottle of medicine without relief. The doctor told me I would not get better but "Fruitatives" proved that the doctor was wrong, by giving me quick relief and finally and completely curing me.

I would not have my present heafth if it was not for "Fruitatives" and I am glad of the opportunity of giving you this letter about such a splendid remedy as "Fruitatives", for the guidance of other women who may be similarly affected"

Mrs. NATHAN DUNN. CAMPBELLVILLE, ONT., May 5th. 1913.

MRS. NATHAN DUNN.

"Fruit-a-tives" is the only medicine made from fruit juices and is particularly suited to women because of its mild action and pleasant taste.
"Fruit-a-tives" is sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c, or may be obtained from Fruit-a-tives Limited, Ottawa.

many who get drunk, who curse, who break the commandments of who break the commandments of God and of His Church daily. It will do such no good to belong to the Church which they refuse to obey, unless they repent immediately, be-fore it is too late, for as they live so will they die, and it they live refusing to obey the Church, they will die re-fusing to obey and listen to her and cannot be saved.

Nor do I say that all outside the body of the Church will be lost. No. God forbid. For no doubt there are God forbid. For no doubt there are persons outside the Church not through their own fault—persons who believe with a supernatural faith all the truths which they know to have been revealed by God and are ready to believe every doctrine which they know to be revealed—persons who even firmly believe their religion to have been revealed by God ion to have been revealed by God and who would enter the Catholic Church did they know it was the true Church of Christ. Such persons belong to the soul of the Church and will not be deprived of salvation on account of not externally belonging to it, provided they live uprightly and, if they ever have doubts about their religion, endeavor to find the truth.

truths, who, knowing the Catholic Church to have been instituted by Christ, refuse to listen to her, who, doubting or not knowing which is the true Church of Christ, neglect to use the proper means of knowing it—Such as those cannot expect to be saved. Thus we see that to the Catholic who practises his religion heaven is a certainty. To those outside the Catholic Church, all is uncertain.

Let, us, my dear friends, thank God for instituting His Church to guide us and preserve us from being "tossed about by every wind of doctrine."

If we are not docile children of His Church, let us ask Him for the grace of immediately becoming so; if we are obedient to all the teachings and laws of the Church, let us thank Him and ask Him for the grace of per-severance in well doing to the end so that we may receive the crown of everlasting life.

TEMPERANCE

DRINK

She was a woman of middle age and she was clothed in deep mourning. After we had chatted for some time, I ventured to ask if she had lost some dear one! She burst into tears, but after some moments she regained composure, and related the following story:

following story:

"It was my husband. He was one
of the best of men. He loved his
home, he loved his wife and children. He labored hard, harder even than his health permitted, to pro-cure them every comfort. But he had one bad habit. He could scarcely ever go to town without comin home drunk. He knew that this bad habit made us all unhappy, and he detested it even more than we did ourselves. He often tried to give it up, and took the pledge on several different occasions, but the craving for drink had such a hold on him that he seemed too weak to resist. I often wished that he would go often-er to the Sacraments, for I believed that that was the only way whereby

One rub Cleanser is worth four rubs any other way Saves time in Chasing Dirt Many uses and full directions

more unworthy he considered him-self, and consequently the less he frequented the Sacraments. One day last month he went to town, day last month he went to town, and, as usual, I worried from the moment he left the house, for I knew too well what would happen the mo-ment he met his friends and got the ing dark, and my worry was increasing, when I saw the buggy coming along the road. He was swaying back and forth on the seat, and the lines were dragging on the ground. But the faithful old horse jogged quietly along until it came and stopped before the door. I called two of the children (they had seen this sad sight so often, that there was no use in trying to hide it from them;) we lifted him from the buggy and placed him on a bench in the yard, in the hope that the cool even-ing air would help to sober him. When I and my daughters hed finished the dishes, I went out to bring him in, and put him to bed. He realized what I wanted, and asked me to leave him out in the cool air a little longer. I thought it best to humor him. I went back into the house, and was so worn out from the long day of work and worry that I lay down on the sofa to rest a little, while I was waiting until he would be ready to come in. Contrary to my expectations, I fell asleep. When I awoke, I looked up at the clock. It was morning. My first thought was of him. I ran to the bench where I had left him. He was still sitting there, with his head bent down almost to his knees, as I had often seen him while in a drunken sleep. But when I tried to rouse him, I found that he was dead. O, to think that the husband, for whom I would have given my life, died without priest or Sacrament, while I was sleeping only a few feet away."—

SALOONS TOO NUMEROUS It is not expedient, even if it were possible, to introduce prohibitive iquor legislation until public opinion is more strongly on the side of temperance. But in regard to the licensing of new saloons and the facilities afforded for drunkenness, there is, it seems to us, no reason for any delay in legislation. State and city authorities have done much to lessen this evil, but there is vast room for further improvement. certain streets in our larger cities are multitudes of saloons, within a stone's throw of one another, which are quite unnecessary for any pur-poses of legitimate traffic. Two or more saloons may be passed by, but the number of these places of temp tation is too great for many men of weak will.

The present system, too, of licensing saloons in deflance of the wishes of the respectable people of a neigh-borhood, and under influences that dare not be avowed, is a distinct hindrance to social progress. — D. J. Scannell O'Neill.

THE SOCIAL WORK OF OUR NUNS

Nuns do not usually talk much about social work. They do it. How well they do it Catholic lay folk may not always recognize. Non-Catho-lics of expert knowledge and wide experience are full of praise for the work of our Sisters. "Roman Catholics can get things done" (they are apt to say almost enviously) "because they have nuns who will take up any work that is wanted and devote themselves to it." The foremost educationalists in the country look to Mount Pleasant for inspiration; leading medical officers point to the Cripples' Home at Eastcote as a model; the Lord Mayor of London congratulates Cardinal Bourne on having secured for the Dollis Hill Hospital the services of that " noble band of women," the Poor Servants of the Mother of God. The poor Servants are by no means poor nurses. No less whole hearted is the testi-

mony of those who have been tended by nuns in hospitals or homes, clinics or refuges. They are struck both by the efficiency and by the self-sacrifice and tender charity. The spirit of love fostered in the convent chapel cannot be secured by mere technical training nor by the offer of a large salary. To those who come in contact with it, it ap-pears as a revelation. Ask the sol-dier who has been in hospital under the Sisters, or the broken men and women who have found a shelter in Nazareth House (from which no pension will lure them.) or the sick poor who have been freely nursed in their own homes by the nuns. Above all watch the small children who are fortunate enough to be mothered and sistered by religious women; their tesis all the more valuable because it is unconscious. The crow of delight with which a troop of children will bear down upon "Sischildren will bear down upon ter" is more eloquent than the most eulogistic inspector's report: it tells of an unruffled temper and a heroic

patience. Yet Catholic lay folk will sometimes adopt an almost apologetic one in speaking of the social work of They seem to be haunted by a dim suspicion that religious women must necessarily be behind the times, lacking in technical skill and out of touch with modern methods. We may even hear it said that nuns should give place to State officials in all charitable and social

Such critics, it will usually be found, have little or no personal knowledge of the lives of the poor.

he would receive the strength he needed. But the more he drank, the more discouraged he became, the lightedly in circles where "social" a committee meeting, or move de lightedly in circles where "social reform is discussed" but when it comes to a question of solid plodding comes to a question of solid plodding work they are apt to vanish away with the disconcerting suddeness of the Snark. It is not suggested for one moment that "social debates" and committees and talk and literature generally are useless; on the contrary, all social movements are movements of ideas in the first place (so are the religious orders, for that matter) and the more we can do to stimulate a social sense the betto stimulate a social sense the bet-ter. But talk is no substitute for work, and it becomes harmful if it induces satisfaction with oneself and criticism of others.

It it to be hoped that the growing interest in social study and work among Catholic lay folk will have the

among Catholic lay folk will have the effect of bringing home to ourselves and to others the wonderful social work which is being done by relig-ious women, and securing a larger measure of sympathetic co-operation between nuns and lay workers. On the one hand the lay worker has much to learn from nuns, whose knowledge of the poor is unrivalled. The work is the lifework of the nun it is seldom more than the inspired hobby of the lay worker. To put an enterprise in charge of nuns is the best way to ensure its stability; they will not bolt to the Riviera for s couple of months and leave the girls club to drift. On the other hand nuns do need the active co operation of lay helpers, for there is much that they cannot do by themselves but which is nevertheless necessary for the completeness of their work They cannot themselves serve or committees, boards, and councils, yet their point of view must be represented there, or it will be the worse for the Church and society. They need lay helpers to put them into touch with improved methods or wider organizations. They have established a claim on the personal service of educated and influential Catholic lay folk, and that claim should be recognized with the utmost loyalty. In the general social readjustment which is going forward we must see to it that the work of our nuns is safeguarded and allowed room to expand. To this end we must secure for it a wider recognition. It is satisfactory to see that a large part of the Catholic year Book for 1914 (a shilling volume recently published by the Catholic Social Guild) is devoted to an account of the social work of our nus. The section is unsigned, but internal evidence will lead many to recognize the pen of one who is not only an active social worker, but an expert in the latest developments of scienti-fic relief. This fine vindication of the work of religious women should be closely studied by Catholics, and circulated as widely as possible among their non Catholic friends.

After an introduction, in which the writer brings out the spirit actuating the work of our nuns, follows an account of the part they play in primary and secondary education and the training of teachers. Many will endorse from their own experience the statement that many non-Cath-olic parents prefer to send their children to Catholic schools because they want their children to be taught dis-cipline, self control and good man-

ners.
Other sections deal with the work of the nuns in the care of the aged poor, rescue work and penitents, the care of the young, the homeless and destitute, the care of the sick, the work of retreats, and other forms of social activity.

If the humble, silent work done by

the Religious Orders in England alone could be catalogued and compared with the much-advertised works of social reformers and their agencies, the public would receive a shock A more detailed account is given

of two works recently undertaken by the Sisters of Charity—the Cripples Home at Eastcote and the Clinic in Commercial Road, London. Eastcote is one of the most up to-

date institutions in England, and it is due to the Sisters of Charity of St. Vincent de Paul to say that they are fully alive to the needs of modern times, for they are pioneering one of the most important movements the improvement and saving child

life in this country.

The widest possible circulation should be given to this generous apologia. Our nuns themselves shrink from self advertisement hence we should be all the more active in making known the enor-mous debt which is owing to them. -London Tablet.

AN HOURLY "HAIL MARY"

The recitation of the Angelus three times a day—at morning, noon and evening—is so common in all Cath. olic countries, and in many Catholic parishes of countries other than Cath. olic, that it occasions no surprise and excites no comment among the faithful anywhere. Not so with a pious custom which obtains in many parts of Spain and France,—that of reciting a "Hail Mary" every hour of the day, or, as the Catholics who practise this devotion put it, "saying the 'Hail Mary' of the hour."

The Holy Cure of Ars admired this custom so much that he introduced it in his parish. If he was engaged in conversation when the hour struck he at once broke off, recited a "Hail Mary" most devoutly, and then resumed his talk. If the large clock which he purposely installed in his church struck while he was preaching, he instantly interrupted struction, said the "Hail Mary" in unison with his congregation, and then quietly resumed his discourse.

His good example was followed by many of his parishioners; and it was no unusual sight, when the town clock of Ars sounded the hour, to see men on the streets remove their hats and pause long enough to say the favorite prayer to Our Lady, the Angelical Salutation.—The Ave

A DISHONEST POLICY

A friend of the Sacred Heart Re view sends us some printed matter that illustrates the policy of certain "High" Episcopalians in the Philip-pines. Our friend writes: Dec. 26, 1913.

Editor Review :-Editor Review:— I enclose, with this, circulars just received by mail this evening from a Protestant Episcopal clergyman of Sagada, Philippine Islands, who distributes rosaries to the natives, but does not (I believe he said) use one himself. For a Protestant Episcopal Church to have a program like this is certainly startling. Sincerely yours,

The circular bears as a heading an imprint of the gable of a mission building, surmounted by a cross, above which is the word "Catholic." Around the lines of the gable is the inscription "Mission of St. Mary the Virgin, Sagada, Philippine Islands." and in large type the letters "S. M. V." appear on the face of the gable. The subject matter of the circular is an invitation to the receiver and family to attend "the feast of the Dedication to be celebrated during these days—December 7, 8, 9, 1918— the feast of the Conception of the

blessed and glorious ever Virgin Mary, Mother of God and our Patron." The program includes "Solemn Vespers" on two of the days and "Solemn Mass" on Dec. 8. Such attempts to deceive the Catholic Filipinos into membership in the Episcopalian Church are unworthy of men professing Christianity. There are laws to protect the rights of business firms to their trade marks and names, but there does not seem to be any protection against these make believe Catholics in their attacks on the faith of genuine Cath-olics. Since when did the Protestant Episcopal Church adopt our Blessed Lady as its patron?—Sacred Heart

APOSTLES OF HATE

Just at this time there seems to be a renewal, a sort of recrudescence of the spirit which animated the or the spirit which animated the ancient hypocrites denounced by Christ. This spirit of renewed bigotry and bitterness is a wave spreading over the land and influencing millions of ignorant and narrow · minded people. We cannot blame many of these people, for they know no better.

Those who deserve blame are the

more intelligent agitators of this narrow and dangerous spirit, some of them masquerading as ministers of the gospel of Christ—the gospel of love and the gospel of truth: These are the men who in secret hire halls, bring into communities re-probates with less decency and more courage than themselves to defame and calumniate the faith of their fellow citizens and to stir up hate and bitterness against their neighbors. These men know better, therefore they have no excuse. The poor, ignorant and narrow-minded individuals who go to hear such performances are more sinned against than sinning, for they do not know that the stories they are told are and must be lies.

And the men ,who lead and encourage for their own personal gain those societies which prey upon the ignorance of their members and encourage them to believe that Catho lics are dangerous citizens, are equally to blame. They have brains enough to know better, and they are prostituting their God given intelli-gence to the basest of all uses — the fomenting of hate and bitterness

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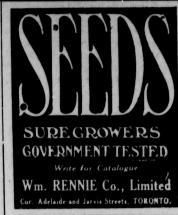
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CHATS WITH YOUNG MEN

SECRET OF SUCCE 3S

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You can't clean your slate in private; it isn't enough to feel sorry; out with it; stand the gaff. Repentance is a selfish and wasted impulse, unless it inspires you to reparation. Mute regret won't wipe out old scores. Apologize without a quaver. You can't humble yourself by a deed of justice; on the contrary. your strength is never so apparent as when you are courageously penitent. Postponement only increases the difficulty of atonement. The longer you wait the heavier it will weigh. Time is merciful to the wounded. Their hurts heal with the years, but the farther you go and the older you grow the greater will be your suffering and the heavier your penance. Square your record while there's opportunity to outbalance a misspent youth by a noble middle age. When your hairs are white you haven't future enough to offer due recompense for a black past.—Herbert Kaufman in Catholic

"CIVILITY COSTS NOTHING AND BUYS MUCH"

Speaking of courtesy and good manners at a prize distribution in an English grammar school recently, Lord Rosebery made this statement.

Now, I would like to appeal to the elders for a moment, apart from the boys, and ask them if they will not corroborate what I am going to say. Manners have an enormous commercial value in life. I sometimes wonder why it is not harped on more on these occasions. No one can have lived as long as I have without noticing the weight and value of manners in the ordinary managed to keep their place much higher in public life than their abilities or service would entitle them to. Of course, we can't all go into public life, but we all go into some business. At least we boys, with whom I identify myself for a very pleasant moment-we boys have to go into some calling or business. am sure there is not a man in this hall over thirty years of age who has some practical knowledge of the affairs of life who won't tell the boys of the enormous advantage given them by good appearance and good -Ave Maria.

THE INFLUENCE OF BOOKS One's reading is usually a fair in dex to his character. Observe, in almost any home you visit, the books that lie on the centre table, or note those that are taken by preference from the public library, and you may judge, in no small degree, not only the intellectual tastes and general intelligence of the family, but also—and what is of far deeper moment—their moral attainments and spiritual advance-A man is known," it is said," by the company he keeps." It is usually true that a man's character may, to a great extent, be as-certained by knowing the books he reads. You may, indeed, judge the man more accurately by the books and papers he chooses than by the company he keeps; for his associates are often imposed upon him, but his reading is the result of

SALESMEN AND SMILES

practice—the watching of oneself and not permitting at any time the slightest indication of a frown.

"I recall my first purchase in a New York 'department store. I was directed to the counter where I could find the special article of my choice. I was met by a gruff 'What is it?' from the salesman. I recall is it?' from the salesman. I recall I said, 'Nothing,' and I haven't been in that store since."-New York

OUR BOYS AND GIRLS

A GOOD-NIGHT PRAYER

Good-night, dear Lord! The day has

been so long
That I am weary playing with my toys, And mother says it's time I was

Like all Your other little girls and

boys. Good night! But ere my sleepy eyes

the way, Ready to take my hand and lead me

Through the long hours of another day. I've kept my good night thought for You, dear Lord! Bless me and fill my heart with joy

and light, Until white morning lights the world

again, Good night, dear Lord!—good night! -HAROLD MOTLEY, in Ave Maria.

LEGEND OF ST. VALENTINE Listen, my children, and you shall near-not of " the mid night of Paul Revere," for that you have heard very often—but of a little story about the great Saint Valentine which was told to me by an old lady whose great delight was in making children happy with her many legends and fairy tales. This is the story just as she used to tell it to us:

Many years ago, somewhere near the town of Padua, in Italy, there were two caves—caves so deep and so far back in the rocks of the mountain that no mortal could discover them. For hundreds of years these caves had been the homes of fairies, and nightly the queens, surrounded by their courts, held council. The first cave was the Cave of Crystals, and such a beautiful place that I can hardly hope to describe it to you. Deep, deep within the rocks was it hidden, and its entrance was guarded by huge blocks of stone. Should a mortal have entered, he would have been blinded by the glare of light which would have fallen upon him. As he looked about him he have seen that the walls were thickly studded with tiny crystals, globe like, and with tiny centers. Within each one of these tiny crystals rested a still tinier fairy. At mid-night when all the mortal world was fast asleep, the little creatures would come from their hiding places and hold their councils with their little queen, Stalacita, but during the day, they were busily at work out in the world, invisible of course to the eyes of men, as are all fairies. Just what was the nature of that work we may find out by taking a peep at another cave, the Cave of Roses. Vines and beautiful flowers veiled the bare rocks that formed the outside walls of this kingdom of roses, and moss, without noticing the weight and value of manners in the ordinary transactions of life—in public life. I have seen men, by appearance and manners, get such a start of very much abler fellows that they have managed to keep their place much managed managed managed to keep their place much managed manage rose garden. The plants were laid call small towns of from 5,000 to outin regular rows, with straight paths 20,000 inhabitants. Somehow the between them, strewn with strange and beautiful pebbles. About the the skilled workmen to do all these

> One night, about seventeen hundred years ago, the roses unfolded

at night the moon from an opening

in the cave lets fall its soft and mel-low light over the still, bent heads of

blossoms begin to unfold gradually, and at length, when the rose is full-

'I am so unhappy to night that I can needlework ever made. The Cope of scarcely speak to you. Our enemies, Syon made in Italy is its nearest the Crystallites, hate us, you know full well. kven now they are usurping our rights and hardening the hearts of men. Each of these voses most beautiful examples of book is, as you know, a figurative type, and

are merely selfish and thoughtless. And there is one mortal, Father Valentine, whose heart and mind are as pure as a babe's, and still uncon-taminated with selfish and sordid de-

sires." Yes," but he is only one good man among many evil ones, and I do not see the way out of our difficulty;' and the little queen still refused to

be comforted.
"Ah, but I do," said little Dewdrop, "Dear queen, may I have your permission to act as I see fit to help our

The queen bowed her permission, and the council being ended, the fairies sprang back to their hiding

The next day Father Valentine sat in his study musing on a dream which he had had the night before. "That was a wonderful dream I had last night," said he to himself. "I can 'Father Valentine, do your duty. The hearts of men are growing cold. Now is the best time.' Then I

have closed

Send from Your golden throne an angel bright,
To keep me safe through the long hours of sleep—
Good night, dear Lord!—good-night!

Row is the best time.' Then I awoke.

For a long time the good priest sat thinking. Then he raised his head and murmured, "It is true we are growing hard and selfish. It is time, indeed something be done Good-night! And when the shining morn shall break
I'll know that You are standing in the way,

growing nard and sensel. To be they high time, indeed, something be done to raise the hearts of men above the low, empty ideas which the world affords."

The following Sunday Father Valentine, inspired by the little voice spoke to his people with force and earnestness, and brought many to a sense of shame and duty. All loved and revered the good saint, and when he spoke to them of the beauty of friendship, of love and good will, and of the great evil of selfishness and pride, many hearts were touched and grew less hard and cold. Nor did Father Valentine's work end here. Until the day of his martyrdom, he labored incessantly for the establish ment of "Peace on earth, good will to men," and in his memory Christo men, and in his memory chris-tian friends send to each other messages of love and affection on his birthday.

From the moment when Father

Valentine began his sermon, the crystal pendants in the Stalactite Cave grew dimmer. You may be sure, at the same time, that many of the hardening roses began to relax

to grow sweeter.

And after all it was but an inspira tion of that Unseen Power which worketh all good, sent by a messenger under the veil of a fairy.—M. Zuleimo Garret in the Parish Monthly.

MEDIEVAL IGNORANCE

DR. WALSH OF NEW YORK SAYS A FEW WORDS ON THE SUB-

JECT Medieval ignorance" is used as if that represented the lowest depth of human mental development. Igmedieval. It was the Middle Ages that invented the universities for us. In the year 1300, nearly two hundred years before the end of the Middle Ages, there were more students at portion to the population than there are at the present time of our uni versities, for instance, in the Greater City of New York, in comparison to our population. In England there were probably 8,000 to 10,000 students at the universities of Oxford and Cambridge, though the population of England was less than 300,000.

This shows that the classes of the population were being educated; that masses were being better eduwalls and overhead, no bare rock was to be seen; all was covered by a network of vines and beautiful roses—
roses a thousand times more beauti wood carving we have to import the wood carving we have to import the ful than ordinary roses, and whose fragance was so delightful and wonderful as to almost make you feel purer for breathing it in. This scene ends and did other fine wood work. of beauty is unbroken all the day, but, The village blacksmith made magnificent railings and wrought locks and been the admiration of every generthe roses, and instantly as if by a signal, the petals of the lovely blossoms begin to unfold gradually.

Paris nor was it made by Tiffany in New York: but each little town made blown, out seeps a little fairy—a rose- its own and it is the most beautiful fairy. These rose fairies are so stained glass in the world's history. numerous that you could never count them, but they are governed by a little fairy, the Queen of Hearts. town. The form and the tone that they finally achieved in the Middle and the fairies jumped from their Ages is the one that we have tried to hiding places just as usual. Their maintain since. The needlework was little queen, however, was not as blitheful as usual; her little face was Mr. Pierpont Morgan paid \$60,000 for quite sad and she seemed greatly the Cope of Ascoll, made in a little troubled by something.

"Dear children," she began, for so she always addressed her subjects, clared it to be the finest piece of

making that the world has ever had. There, too, were made not by huge "The smile is one of the greatest assets of the successful salesman or saleswoman," says the manager of a department store linen department. "It makes friends for the store as readily as do moderate prices and readily as do moderate prices and good goods.

Is, as you know, a ngatof a human. There, too, were made not by huge publishing concerns nor in large towns, but as a rule in small towns and by men who had never lived in a town of more than 10,000 inhabitants. The guilds trained their apprentices so well that the industrial efficiency as well as the artistic exgood goods.

"The ability to smile for eight hours a day is a trait hard to acquire and possessed by few store help.
Yet it can be gained by constant for the petals of the rose were as hard as marble.

"Most gracious queen," piped up a little voice cheerfully, "all hearts are not cold and hardened: most people finest ideal popular education that

the world has ever known. Evidently it was not medieval to be unucated and untrained.

this time Oxford was doing less for education than it had ever done in its history. At the end of the eighteenth century Winkelman reintroducing Greek into the German schools had to write out an edition of Plato because no edition of Plato had been printed in Germany for two hundred years. Let us have the right date for the deepest descent of education!

—Dr. James J. Walsh in Catholic Union and Times.

EASY GOING CATHOLICS

In a recent Catholic Truth Society pamphlet, entitled "Christianity in Modern England," Father C. C. Martindale, S. J., makes some observations that the Catholics in this

"What can be claimed," he writes
"of all modern Catholics is that they should be instructed, and they should be keen. Whenever a they should be keen. Whenever a non Catholic meets a Catholic, he ought to go away feeling it easier to become a Catholic himself. He must have met sympathy, he must have met intelligence, and, above all, he must have met sincerity of life. It is heartbreaking to meet Catholics who are simply letting their splendid chance slip through their hands perhaps because they don't know it's a chance, certainly because they don't know it's splendid. . . I knew somebody of whom it was said, 'She's a Catholic, of course; but she's so tactful you'd never guess it.' And again, 'Yes; she is a Catholic, but she's the least difference; she never lets faith.-Cardinal Bourne

fasting and all that sort of thing or Mass become a nuisance.' And in fine, 'Yes, he's a Catholic; but you see he educated and untrained.

The lowest period in the history of education, for the last seven centuries at least, comes about the middle of the eighteenth century.

Cardinal Newman thought that about pect a percentage of slack Catholics. But I fear that the percentage is here and there too high; and that the attitude in my Catholic friends which provoked these comments justified their being interpreted in the less satisfactory sense.

In other words, more Catholics who are wanted, who are competent to give inquirers exact information about it, who show in their daily lives a certain "other worldliness" that subtly dirtinguishes them from non-Catholics. "I am a child of the Church." were almost the last words of St. Teresa, the wonderful mystic. That thought was her chief comfort as she lay dying. If the American Catholics of to day would take as a motto base same words and live up to them sincerely, and consistently, the annual conversions to the Faith would be numbered by thousands. America.

Those who would let anything else take the place of Christianity must first abolish all sorrow from the earth.

you claim to possess, and do possess, a fuller revelation of the Divine Will than those among whom you mix, so your responsibility is the greater Your Non-conformist friends will not judge of Catholicism by its creed or its preaching; they will judge it by your life and conduct. See to it then, that your conduct is a brigh so kind and never allows it to make example to them. and a credit to the

THE DOMINION BANK

PROCEEDINGS OF

The Forty-Third Annual General Meeting of the Shareholders

THE FORTY-THIRD ANNUAL GENERAL MEETING OF THE DOM-INION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, 28th January, 1914.

Among those present we

INION BANK was held at the Banking House of the Institution, Toronto, on Wednesday, 28th January, 1914.

Among those present were noticed: G. N. Reynolds, H. G. Horkon, J. J. Foy, M. L. A., James Watt, A. Foulds, W. C. Harvey, A. M. Nanton, Winnipeg, E. Burns, R. Wilkinson, Jau es Matthews, Chas. B. Powell, C. Walker, Sir E. B. Osler, M. P., H. W. Hutchinson, Winnipeg, D'Arcy Martin, K.C., Hamilton, F. E. Dingle, A. R. MacDonald, Epsom, H. R. Playtner, F. Boehmer, Chas. E. Lee, J. J. Cook, E. Roch, J. Harwood, J. Gordon Jones, F. LeM. Grasett, M.B., F. H. Gooch, F. S. Wilson, J. D. Warde, C. P. Wooler, A. E. Gibson, R. B. Morley, W. McAdie, Oshawa, Dr. Chas. O'Reilly, Thos. F. Niven, J. E. Finkle, P. Schoeler, James Scott, W. J. Waugh, Hamilton, A. McPherson, Longferd, Judge McIntyre, Whitby, H. Morris, H. W. A. Foster, W. G. Cassels, F. C. Snider W. S. Kerman, S. C. Halligan, Mm. Incer H. J. Bethune, W. Mulock Jr., Rev. T. W. Paterson, Capt. D. F. Jessopp, Percy Leadlay, S. Jeffrey, Port Perry, G. E. Gross, J. K. Niven, E. T. Fi: her, Ashburn, A. B. Fisher, Ashburn, M. S. Bogart, Montreal F. L. Patton, Winnipeg, R. J. Christie, F. C. Taylor, Lindsay, F. L. Fowke, Oshawa, J. C. Eaton, L. H. Baldwin, W. R. Brock, R. M. Gray, R. Mulholland, A. R. Boswell, K.C., J. T. Small, K.C., S. W. Smith, Whitby, William Ross, E. W. Langley, J. G. Ramsey, E. C. Burton, G. McDonald, J. Carruthers, E. W. Hamber, Vancouver, F. J. Harris Hamilton, W. D. Matthews, H. B. Hodgins, Dr. A. J. Harrington, C. S. Wilcox, Hamilton, Richard Brown, W. C. Crowther, W. Cecil Lee, Stephen Noxon, F. F. Miller, Napanee, W. E. Carswell, H. Crewe, James Wood, W. T. Kernahan, J. H. Paterson, F. D. Brown, H. Gordon Mackenzie, Alfred Haywood, N. F. Davidson, A. A. Atkinson.

It was moved by Mr. E. W. Hamber, seconded by Mr. R. J. Christie, that Sir Edmund B. Osler, M.P., do take the chair, and that Mr. C. A. Bogart do act as Secretary.

Messrs, A. R. Boswell, K.C., and W. Gibson Cassels were appointed scrutineers.

Secretary.

Messrs. A. R. Boswell, K.C., and W. Gibson Cassels were appointed scrutineers.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows: TO THE SHAREHOLDERS --The Directors beg to present the following statement of the result of the business of the Bank for the year ended 31st December, 1913 --

Total distribution to Shareholders of fourteen per cent.

_\$1.802.168.27 Balance of Profit and Loss carried forward...... \$ 647,688.32

E. B. OSLER, President. C. A. BOGERT, Gen. Manager.

The year of 1913 was one of general financial and commercial depression throughout the world, which conditions became more accentuated during the closing months of that period. Your Directors, therefore, deemed it advisable to enforce a policy of conservatism without interfering with the requirements of legitimate

policy of conservatism without interfering with the requirements of legitimate borrowers.

The funds of the Bank were fully and profitably employed throughout the twelve months under review, resulting in a further increase in the net earnings, the disposition of which is dealt with in detail in the accompanying report. A bonus of 2 per cent. was again distribrted, in addition to the regular dividend of 12 per cent. Following the announcement made in the last Annual Report, an issue of \$1,000,000 of new Capital Stock was made to Shareholders of record of the 15th of February, 1913. The whole of this issue was taken up, and although the final payments thereon are not due until June, 1914—\$811.344 of the amount had been paid up on the 31st of December last. The total Paid-Up Capital of the Bank was, on that date, \$5,811,344.

To meet the requirements of Section 56 Subsection 6, of the new Bank Act, you are now asked to elect auditors to serve until the next Annual General Meeting, and two written nominations have already been received in this connection.

You are also requested to sanction the passing of new By-Laws, necessitated by changes in the Bank Act and the advisability of having them more fully meet present circumstances.

present circumstances. Branches were opened in 1913, as follows New Westminster, B. C. Fairview, Vancouver, B. C. Fernwood, Victoria, B. C. Medicine Hat, Alta.

Arlington Street, Winnipeg, Man. Walkerville, Ontario.

Danforth Avenue, Toronto, and Eglinton Avenue, Toronto.

Medicine Hat, Alta. Eginton Avenue, Toronto.

The offices at North Vancouver, B. C., and Guernsey, Sask., were closed, as existing conditions did not warrent their continuance.

Very satisfactory progress is being made in the erection of the new Head Office Building at the corner of King and Yonge Streets, Toronto, and it is confidently expected that the premises will be ready for occupation before the end of this year.

The customary thorough Inspections of the Head Office and Branches have been made, including the verification by your Directors of the Balance Sheet now presented.

All the Assets of the Bank have been carefully scrutinized by the Directors and Officials, and its Investment Securities are carried on the Books at conservative E. B. OSLER, President.

Toronto, 28th January, 1914.
The Report was adopted.
In conformity with Section 56, Subsection 6, of the new Bank Act, Messrs.

Geoffrey T Clarkson and Robert J. Dilworth were appointed Auditors for the

current year.

New By-Laws were submitted and passed by the Shareholders.

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

The following gentlemen were duly elected Directors for the ensuing year:

Messrs. A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, J. C. Eaton, J. J. Foy, K.O., M.L.A. W. D. Matthews, A. M. Nanton, E. W. Hamber, H. W. Hutchinson, and Sir Edmund B. Osler, M. P.

At a subsequent meeting of the Directors, Sir Edmund B. Osler, M.P., was elected President, and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT

	LIABILITIES		
	Capital Stock paid in Reserve Fund Balance of Profits carried forward Dividend No. 125, payable 2nd January, 1914. Bonus, 2 per cent., payrble 2nd January, 1914. Former Dividends, unclaimed.	\$6,811,344 80 647,688 32 171,393 08 116,176.70 1,310.70	\$5,811,344.80 7,747,913.60
	Total Liabilities to the Shareholders Notes in Circulation Deposits not bearing interest\$8,604.347.66 Deposits bearing interest, including interest accrued to date	4,630,890 00	\$13,559,258.40
	Balances due to other Banks in Canada Balances due to Banks and Banking Correspondents in the United Kingdom and Foreign Countries Bills Payable Acceptances under Letters of Credit Liabilities not included in the foregoing Total Liabilities to the Public	59,788,590 37 (40,263 77 783,418.32 184,747 44 931,914 76 87,378.99	\$66,947,203 65
	ASSETS		\$80,506,462.05
3 7 1 8	Gold and Silver Coin. Dominion Government Notes Deposit in Central Gold Reserves. Notes of other Banks. Cheques on other Banks Balances due by Banks and Banking Correspondents elsewhere han in Canada.	\$1,609,657.87 8,524,405 25 500,000 00 674,007.12 3,048,680.85 1,609,129.65	
il o . try	Dominion and Provincial Government Securities, not exceeding market value. Canadian Municipal Securities, and British, Foreign and Colonial Public Securities other than Canadian, not exceeding market value. Railway and other Bonds, Debentures and Stocks, not	\$15,965,880.74 407,120.43 531,352.85	
t, t	exceeding market value	5,299,059.57 4,651,964.71	
_	where than in Canada	247,498.10	897 109 876 40

53 403 585 65 \$80,506,462.05 C. A. BOGERT, General Manager.

48,495,567.06

3,488,029.08

24.275.99

Toronto, 31st December, 1913.

Other Current Loans and Discounts in Canada (less

rebate of interest)
Other Current Loans and Discounts elsewhere than in

Canada (less rebate of Interest)...... Liabilities of Customers under Letters of Credit as per

contra...
Real Estate, other than Bank Premises.
Overdue Debts (estimated loss provided for).
Bank Premisos, at not more than cost, less amounts written off.

Deposit with Minister of Finance for the purposes of the

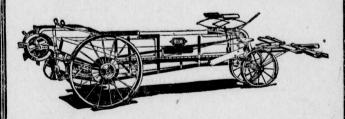
Swollen Hands and Feet mean Kidney Trouble. Liniments and blood purifiers are useless. What you must do is to cure the kidueys. Take GIN PILLS PILLS

Gin Pills act directly on these vital organs—correct all disease—neutralize uric acid—purify the blood—relieve the pain and reduce swelling in hands and 50c. a box; 6 for \$2.50. At all dealers or sent on receipt of price Sample free if you mention this paper.

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International Harvester Manure Spreaders



Binders, Reapers
Headers, Mowers
Rakes, Stackers
Hay Loaders
Hay Presses
CORN MACHINES
Planters, Pickers
Binders, Cultivators
Ensilage Cutters
Sbellers, Shredders
TILLAGE
Combination. Combination,
Peg and Spring-Tooth,
and Disk Harrows
Cultivators
GENERAL LINE
Oil and Gas Engines
Oil Tractors
Manure Spreaders
Cream Separators
Farm Wagons
Motor Trucks
Threshers
Grain Drills
Feed Grinders
Knife Grinders
Binder Twine

INTERNATIONAL Harvester manure spreaders have a score of good features in their construction. Each one is

features in their construction. Each one is the result of careful field experiment.

An I H C spreader is low enough for easy loading, yet it has plenty of clearance underneath. The rear axle is well under the load, rear wheels have wide rims and Z-shaped lugs, insuring good traction under all conditions. Frame, wheels, and all driving parts are of steel. Apron tension is adjusted by a simple device. Winding of the beater is prevented by large diameter, and beater teeth are strong, square and chisel-pointed.

International manure spreaders are built in several styles and sizes, low or high, endless or return apron,

styles and sizes, low or high, endless or return apron, for small farms or large. Examination will show sturdiness of construction in every detail. Repairs, if ever needed, may always be had of the local dealer. Examine International spreaders at the dealer's. We will tell you who sells them, and we will send you interesting catalogues.





WHY WE CANNOT BE CORDIAL

People ask sometimes why it is that, though we can speak kindly of Methodists, Presbyterians, Low Church Episcopalians, Evangelists in general, we never have a kind word for Protestant Episcopalians of the High Church party? The reason is simple enough. The members of those denominations know perfectly well how the Catholic Church regards their principles. Church regards their principles. They understand that in speaking well of them, we speak of them as Christians, notwithstanding their doctrinal errors, which we are only too glad to ascribe to invincible ignorance. They, on their side, treat Catholics in much the same way. They do not dream, therefore, of taking any cordiality shown, to transfer it to the system, as if Catholics were coming round to their point of view. With the High Church party the case is different. They do not dream, therefore, What they want is recognition, to be recognized not as what they really are, but as what they would like to be. Hence, any civility from Catholic or Greek is made much of as a sign that Rome, or St. Petersburg, or Constantinople, is coming round, and is getting ready to recognize the lick of the ready of a branch of High Church par y as a branch of the true Church. If they would follow the example of other Pro-testants, admit that Catholics must look upon their sect as not only utterly heretical but, what is worse, regarding the very doctrines on which they rest their claim to be called Catholic, and accept civilities as mere signs of good will, and of a hope that they will come to see their errors, and embrace the Catholic Faith, we should be most happy to be kind, and to accept their courtesies, when offered, in the same

As it is, attempts at the kindness desired are received in such a way as makes the attempter resolve to try it never again. Thus the Catho-lic World published a kindly article on the late General Convention of the Episcopal Church. The object of the writer was clear enough, namely, to show the High Churchmen that, despite their ideals, they are in the air, with no chance of ever finding a solid place of rest. The Living Church took the article in the usual style, claimed the writer as a sympathizer with the system, practically an admitter of Anglican claims, and suggested that when he can be called a true re-presentative of the Catholic Church the way will be open to the realiza-tion of all sorts of fantastic dreams.

Is is not quite the thing to repay kindness with misrepresentation. But then recognition is for High Churchmen a matter of life or death. For a small body to claim to be a branch of the Church and to be ignored by those to whom it addresses the claim, is the height of absurdity. To point this out on every occasion is the truest kindness to every High Churchman.—

SACRAMENTS AND SPECTACLES

Though the Church indulges her children in taste for spectacles which nations allow themselves, she would be ill-satisfied were they to be content with them. They are only a means to an end; on the one hand, a recognition of God's Sovereignty, and so a due act of homage from His lieges, a reminder to them of their debt towards an invisit. Viv. ebt towards an invisible King; and on the other hand, a condescendance to a very general need of men by whose help they may be lifted out of the flatness of dull or common things to some remembrance of

A nation may, however, become too fond of pageants or fall into too dependent an indulgence of its taste for them; and, should this happen, the effect on national character would be enerating. A people may become so given to spectacles, may acquire so morbid a craving for the excitement of watching games or shows, that it leaves its business unor suffers others to do its

And individuals are subject to the same danger, since nations are only very large groups of individuals, and what would hurt the big group will

hurt its members one by one.

The Church would not think him a satisfactory Catholic whose religious acts consisted in watching her ceremonial, as it were, from outside. He has his business also, a spiritual business, to do himself, and should he absorb himself exclusively in an enjoyment of ecclesiastical pageantry he would be apt to leave that business undone, or trust to some one

else doing it all for him. The countless ceremonies of the Church's year are used best when they are used as a sort of sacramentals, but they can never be sacraments, or do the work of sacraments. And this some people are willing to forget. It is much easier indolence to watch than to act, and far more congenial to a skin-deep spirituality to frequent ceremonies than to frequent the Sacraments. You will find many very willing, even to carry something in a procession who want a great deal of persuading to go to confession and Holy Com-munion.

No doubt, the taking part in the procession, even as onlookers, without carrying anything, does draw out carrying anything, does draw many to the Sacraments, partly by force, as it were, of mere reminder, partly by the operation of graces of and though his face was so terribly

which the procession is the occasion; but it is true also that some will take part in the procession without being moved to confess their sins and receive the Blessed Sacrament.

That is not saying that in their case the taking part in the procession is cuite received.

case the taking part in the procession is quite useless, a merely empty, outward act, without any spiritual result; every religious act is good for religion; and among such acts here is an incalculable gradation—from that of the most perfect who takes part in it, down to that of the most imperfect; even in the lowest case the outward participation must serve as a reminder, must help to keep up a certain intimacy with the Church and her Faith, must tend to ward off estrangement and coldness.

estrangement and coldness.

And the Church will never quench the flax that only smokes. She will not obey the chill admonition of hard and unloving critics who cry out:
"That fellow is not much of a Christian, even your Christianity he does not practise; he fights shy of your sacraments—and will only come to Church when there is something fine to see; what business has he walk-ing with a banner, or a torch, in his hand? Why do you not send him off ?"

Were all they who cast their garments before Christ, and tore down branches from the wayside trees to strew His path withal, in the grace of God? Who can tell? But we know this, that he forbade none of them coldly them, and sent none of them coldly away. It may have been but an outward tribute with many of them, but

He did not refuse or scorn it.

Nevertheless, it is true that the Church wants her good things to be used in the best manner; she will snatch no crumb out of any mouth, but she longs to give fuller food. And the business of the without waiting for her hand to scourge.

So that they who are content to indulge themselves with ceremonies, and hold still aloof from sacraments, are but dull children, surface listen ers whose ears are filled with sounds and keep hearts empty of her noble meanings; and silly, too, for it is a fool's part to grasp the pretty wrap-pings of a great gift, and fling the gift aside.

The worldly-wise are not imprudent thus, in their generation; when they know what is worth most, they will not seize what looks finest in-stead. But some of us are foolish fellows, and, because there is little show about a sacrament - how sim ple a thing is the giving of Holy Communion, how plain is the brief, Divine Word of absolution!—we like better to walk in a procession, or take our ticket for a pilgrimage. Not, again, that we are to leave these last undone, but that we must not, on pain of blindness, leave the form-

Long ago a quiet voice said that they who go on many pilgrimages do not soon become perfect men. We know he did not mean that pilgrim greatest means of grace to be the most costly — we know He does not — the most priceless cost nothing, and are as easy to the penniless as to the rich.

In some "Poor" Missions you shall hear those who love to excuse themselves complaining that there is not this or that; that some fair function they have seen elsewhere is not to be seen where they are ; that its center; as if Jesus Christ in the White Rainment of His Love-Prison depended for His Majesty on trap-

pings that form no part of Himself. By no people is the patience of the most patient priest more hardly tred; they do not perceive that they are snobs of religion though they are keen enough at noting the snob-bery of those who are dazzled by the fine feathers of the world's fire birds, and think more of a man because his house or his clothes are sumptuous.

They cannot or will not, them-selves remember that a king in a mean hovel makes a more potent appeal to real loyalty than when he is in his palace, surrounded with all the outward signs of majesty. They can condemn the sycophancy of earthly courtiers, that love to stand near jewelled thrones, while them-selves are in the same case, holding aloof from their King till they can see Him in a grander place with finer things about Him.—John Ayscough, in the London Universe.

PRIEST BRAVES DEATH

A story of heroism on the part of a priest is now going the rounds of the Denver Diocese. It concerns Rev. Bernard Naughton, of Central City, Col., who, recently, crawled under a wrecked locomotive in the Colorado & Southern railroad, although his life was in grave danger, to adminis-ter the last Sacraments of the Church to Engineer James T. Duffy, Denver. All efforts to release Mr. Duffy from his perilous position failed, and when Father Naughton arrived many persons warned him not to approach the

dying man, as the engine was liable to topple over.
"Don't mind me. My duty is under the engine," Father Nanghton said as he crawled beneath the locomotive to administer the sacra-

ments.

When in Trouble with your Kidneys do not feel blue. Visit the nearest Drug Store and get a bottle of

SANOL Kidney Remedy This is a positive cure for Gall Stones, Kidney Stones, Kidney and Bladder troubles, Gravel, Rheumatic Pains, ailments of uric acid origin.

Endorsed by Physicians and Surgeons.

Price \$1.50 per bottle Leading Druggists. Correspondence invited. Free literature and tes-imonials from

scalded that he could not speak, he pressed the priest's hands and let it be known that he knew what was going on. While the victim lan-guished in bodily torment, the priest administered the last Sacraments.

CONVERSIONS IN ENGLAND

The movement of conversions to the Catholic Church in England is admirably illustrated in the following paragraph from the Catholic Universe (London): "It is only a little over three years ago since the Brighton emeute brought seven or eight High Anglican vicars and curates and over two hundred of their people into communion with Catho-lic Unity. Ever since, clergymen, laymen, and laywomen have been submitting to the Church in increasing numbers all over the country, but dropping in, as it were, singly and unnoticed. Then, in March last, came the great and remarkable manifestation of God's grace at Cal-dey and St. Bride's Abbeys, which brought upwards of seventy chosen souls into the Ship of Peter. As might have been anticipated, the spots of consecrated ground where abide these neophytes, who have proved in their own persons the truth of the words of SS. Paul and Barnabas, 'that through many tribu-lations we must enter into the kingdom of God, are acting as spiritual magnets to many scores of distressed Anglicans. Close upon a hundred of these pilgrims to the Welsh island have already found the gift of Fatth, and letters are pouring into Caldey from clergymen in high positions in the Church of England whose bitter the Church of England whose bitter cry may be expressed in the words; 'We cannot long remain as we are. Pray for us.' Seven ex-Anglican ministers have been received into the Church during the past few months. They are all celibates, and each of them has decided to enter at

EASTER DECORATING

once upon the usual course of study for the Catholic priesthood.

Last Easter our artificial flowers were used in over 200 churches for decorating this year we expect more, we have lowered our prices to about the price of natural flowers. Easter Lilies 40 cents a dozen. Iris Lilies 40 cents a dozen. Tulips 40 cents a dozen. Chrysanthemums and Roses 40 cents a dozen. Waxed roses 2 in a cluster, 50 cents a dozen. Apple Blossoms and Violet bunches, 40 cents a dozen. Large White Bells suitable fer weddings 22 inches long, 25 cents each, smaller ones at 5, 15 cents each Write at once Brantford Artificial Flower Co., Brantford, Ont.

DIED

Burns .- At Winnipeg, on January, 19th, 1914, Johanna Fitzmaurice, be loved wife of William Burns, C. E., formerly of Renfrew, Ontario. R. I. P.

QUINN .- At St. Andrews West, on January 18, 1914, Mrs. John Quinn, aged fifty seven years. May her soul est in peace!

KLEIN.-At Detroit, Mich., on Jan uary 31st, 1914, Miss Vera Klein, aged fifteen years. May her soul rest in peace!

TIERNEY .- At Mount Hope, Lon don, on Thursday, February 5, 1914, Catherine, widow of the late Henry Tierney, and much respected mother of Rev. Edward L. Tierney, of St. Peter's Cathedral, aged sixty - two years. May her soul rest in peace!

A HAPPY OCCASION-Mr. and Mrs. James Dewan of London, Ont., cele-brated their golden Jubilee on the 4th inst. It was made the occassion of a happy family reunion.

MUTUAL LIFE

For nearly half a century The Mutual Life Assurance Company of Canada has been quietly, yet insistently, pressing its claims upon the attention of the Canadian people. The policy of the Company has been to combine progressive with conservative methods. The result is that from ocean to ocean the name of The Mutual Life of Canada has become a household word, and is everywhere a synonym for commercial integrity, and justice. Now, after these many years the policy of the Company is beginning to bear its natural truit, and new business almost unsolcited is being written.

natural truit, and new business almost unsolicited is being written.

It has been said that some men have fame thrust upon them, and with a slight modification this might be applied to The Mutual, which has literally during the last few years had business thrust upon it. In proof of which we may say that, though it was a matter of congratulation for the Directors to report a to per cent, increase in the amount of new business written in 1912 over that of the preceeding year, this ratio of increase leaped up to 30 per cent, in 1913, and this without the use of what are known as "hothouse" or "high pressure" methods. The business of the Company in force at the end of the

year amounted to \$87,392,026, representing a net increase over that of the preceding year of \$9,470,882.

The assets of the Company have increased step by step with the progress of the Company in other respects, and to-day The Mutual holds in securities of the very highest quality \$2,252,724, representing a surplus by the Dominion Government's 1915 standard of \$3,816 612 65.

The Company has been for unate in another matter of vital importance, viz.: its mortality experience. The reserves are calculated on the basis of the mortality indicated in the standard Government tables, but fortunately they have had a mortality loss of less than 46 per cent. of the expected during the past year. This is a matter of moment to every individual policyholder of the Mutual Life, and of course to all prospective policyholders, as it indicates the extreme care faken in the selection of lives protected by The Mutual Life.

The year has been a phenomenal one in many re-Open Day and Night

Murual Life.

The year has been a phenomenal one in many respects. While some companies on the continent on account of the finencial stringency which prevaled, have been suffering severely in the amount of business, and their agency staffs complaining bitteriv of cancelled applications and lapses. The Mutual Life of Canada, with no undue effort, has had altogether the most successful year since it was instituted in

MOTHER M. CELESTINE

"Bereaven is earth when her holy ones leave her for heaven." The Sisters of St. Joseph realized this sad truth when, the message "Mother Celestine is dead "filled their hearts with grief.

Mother Celestine Burns, who died at St. Joseph's Convent, Mount Forest, on Wednesday, January 28th, was born in Hamilton on July 25th, 1825. From her earliest childhood she gave unmistakable signs of a calling to the religious life, and in her sixteenth year entered the novitiate of the Sisters of St. Joseph where she received the holy habit a few months later. The fervent novice pronounced her vows on July 10th, 1871, and from that day followed faithfully in the divine Master's footsteps

During her long religious life, Mother Celestine filled many important offices in the Community, having been mistess of novices, Superior of St. Joseph's Convent and St. Joseph's Hospital, Hamilton; the House of Providence, Dundas, and at the time of her death, Superior of the Convent at Mount Forest. There she was remarkable for the same virtues that shone before her Sisters in the larger communities over which she had presided. The eve of her departure found her visiting the sick, speaking words of comfort to those who, no doubt, the good Sister thought would leave this world before her own summons to eternal life.

Mother Celestine's death was a shock to all her Sisters and friends. Gr apparently she was in good health until mad 38th. Ret un Mass was sung by Vey Rev Dean Kelly at Mount Forest on Thurday, after which the remains were taken to the Mother House, Hamilton, and on Friday morning Solemn Requiem Mass was sung, by His Lordship Bishop Dowling, assisted by Rey J. F. Cox, S. J., deacon and Rev. J. O'Sullivan, subdeacon. In the sancturary were Ivery Rev. Dean Kelly of Mount Forest, Rev. Father Brick, C. S. S. R., Toronto, Rev. J. F. Craven, G. alt, Rev. C. Cleany, Caledonia, Rev. D. F. Kenoe, Kenilworth, Rev. C. Casaidy, Paris, Rev. A. C. W. Walter, D. P., Rev. J. Bonomi, Rev. P. J. Maloney, and Rev. J. J. Flahaven, Hamilton. The in

RECEPTION AT CHRISTIAN BROTHERS' NOVITIATE

The first ceremony of the reception of the holy habit at the newly-established Novitiate of the Christian Brothers, Toronto was held on Sunday, Feb. 1st., eve of Our Blessed Lady's Purification. On that day nine young men laid aside their worldly gard and were clothed in the humble livery of the Brother of the Christian schools.

Rev. Brother of the Christian schools.

Rev. Brother Edward presided at the simple but touching ceremony and in the name of the Superior General, adm tted the postulants into the great family of St. John Baptist De La salle. The reception was followed by Banediction of the Most Blessed Sacrament celebrated by Rev. Father Heydon of St. Michael's Cathedral.

The young men who have entered the re nks of the Christian Brothers and are now preparing to labor for the cause of Catholic education in Ontario are Joseph Lynett, Ayton, Ont., in religion Brother Stephen; Stephen; Stephen; Temeau Montreal, in religion Brother Raymond; Thomas Shanahan, Montreal, in religion Brother Raymond; Thomas Shanahan, Montreal, in religion Brother Raymond; Toronto, in religion Brother Authony; Harold Sehl, Waterloo, Ont., in religion Brother Cyril; Leo O'Reilly, Drayton, Ont., in religion Brother Authony; Harold Sehl, Waterloo, Ont., in religion Brother Authony; Harold Sehl, Waterloo, Ont., in religion Brother Authony; Harold Sehl, Waterloo, Ont., in religion Brother Levin.

DOMINION BANK

Net Profits of \$950,000 are reported by the Dominion Bank for the year ending December 31st, 1913. Not only were these the largest profits in the history of the Bank, but further examination of the report shows evidence of many other gains. The proportion of quickly available assets is unusually large. It is also somewhat exceptional in view of the period of tight money to note that nearly all the new stock offered by the Bank has been subscribed by the Shareholders.

Shareholders.

During the year, the Reserve Fund was increased by \$11,000 and the Capital Stock by a like amount. The Reserve Fund now stands at \$681 ooo, one milion dollars more than the Capital Stocks. Gains were made in interest bearing deposits, in arrent Loans and in Total Assets, the latter now amounting to \$80,500 ooo. The increase in the loans is evidence that the Dominion B ank did its full share of furnishing funds for the business requirements at the several points where represented.

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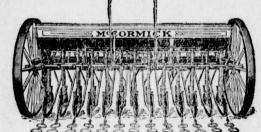
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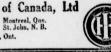
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Forty-Fourth Year

The forty-fourth annual meeting of the Company was held at its Head Office on Thursday, February fifth. The detailed reports of the transactions of the year indicated that 1913 passed into history as one of exceptional prosperity, as may be gathered from the following

SIGNIFICANT FIGURES

			and an other		
Payments to Policyholders	\$ 1,396,445.				\$ 120,558
Income	4,169,660.	- "	"		470,095
Total Assets	22,252,724.				2,181,921
Surplus	3.816.612.			**	344,279
New Assurances	14,412,962.				3,291,538
Assurance in Force	87,392,026.				9,470,883

Surplus Earned During the Year, \$852,163.

This excellent result of the year's operations cannot fail to be extremely gratifying to the policyholders of the Company, as it guarantees to them the continuance of the payment of very generous dividends.

The usual booklet containing in detail the complete financial statement and a report of the proceedings of the annual meeting, will be mailed to every policyholder in due course.

E. P. CLEMENT, K.C., Pres.

GEORGE WEGENAST, Man. Director