The Old Road Home

I would know it the darkness, were I deaf and dumb and blind,
I would know it o'er the thrashing of a

road that leads to Ireland, aye, the

Sure the angels out of Heaven would be

pointing it to me

From every track that man has made since first he learned to roam,

And my feet would leap to greet it like a captive thing set free.

The road that leads to Ireland, aye, the old road home.

I would find the hawthorn bushes, I

would find the boreen's gap,
With one old cabin set among the soft greening loam : e world was all a jumble on the

great Creator's lap
I would know the road to Ireland, aye,
the old road home -- FEERESA C. BRAYTON, in " Rosary Magazine

THE VEXED QUESTION OF LABOR UNIONS

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X.,
BY DIVINE PROVIDENCE POPE,
TO THE BISHOPS OF GER
TO THE BISHOPS OF GER
TO THE BISHOPS OF GER-

To Our beloved son, George Cardinal Kopp, Bishop of Breslau, to Our venerable brothers the other Archbishop and We do not deny that, to better the

PIUS PP. X.

Beloved Son and Venerable Brothers Beloved Son and Venerable Brothers, Health and the Apostolic Benediction. ("Singulari quadam"), Our special love and kindness towards the Catholics of Germany, who are united to the Aposby ties of closest allegiance and obedience, and who have always fought strenuously for the Church, have impelled Us. Venerable Brothers, to devote all our attention and care to the settlement of the controversy which exists among them concerning labor unions and on which We have been informed many times during recent years by several of yourselves and by prudent and sensible men belonging to both parties. And We have devoted Ourself all the more earnestly to this matter inasmuch as the sense of Our Apostolic office makes Us feel that it is Our sacred duty makes 03 feet that it is our secretary to strive and to ensure that these be-leved children of Ours keep the Oatho-lic doctrine unadultered and entire, and on no account to allow their Faith to be endangered. For there is evident danger that if they are not properly stimu-lated to be on their guard they may gradually and, as it were, unconsciously settle down into that species of vague and indefinite Christianity called "In-terconfessionalism" which is being difterconfessionalism" which is being dif-fused on the false plea of a common Christian faith, whereas nothing could be more clearly opposed to the preach-ing of Jesus Carist. Moreover, as it is Our most ardent desire to foster and con-solidate harmony among Catholics, We wish to see removed every possible cause for those dissensions which by dividing the energies of the good can dividing the energies of the good can serve only the interests of the enemies of Religion; and We at the same time wish and desire that with their fellow. countrymen who do not profess the Catholie faith they cultivate that peace without which neither social order nor

of the matter required.

Therefore, in the first place, We lay

down that it is the duty of all Catholics lately observed both in private and in common and public life, to hold firmly and to profess unshrinkingly the principles of Christian trust entrusted to magisterium of the Catholic Church. especially those set forth most advisedly by our Predecessor in the Encyclical "Rerum novarum," which, as We know, the Bishops of Prussia, who met at Fulda in 1900, greatly followed in their delib-erations, while We recognize that you yourselves have also had it in mind in writing back to Us your opinion on this

To wit: That whatever the Christian does, even in the order of earthly things, it is not lawful for him to disregard th good that is above nature, nay, that he must according to the dictates of Chris-tian wisdom, look to the supre ne good as to his ultimate end; and that all his as to all ditimate end; and that all his actions, in as far as they are good or bad in the order of morals, that is, in as far as they are in harmony or in conflict with the natural and divine law, come under the judgment and jurisdiction of the Church. That a I who as individuals or as me bers of a body glory in the Christian name should, if mindful of their duty proname should, it mindful of their daty pro-mote among the classes of society not enmities and hidden gradges, but mutual peace and charity. That the social question, and the controversies connected with it regarding the conditions and hours of labor, salarie strikes, are not of a purely economic character, and therefore not of a kind that can be settled without reference to the authority of the Church, ' the contrary, it is altogether true that (the social question) is first of all a moral and religious one, and therefore

to be settled mainly by the moral law and the judgment of religion."

Now, with reference to the working-Now, with reference to the working-men's societies, although their object is to secure temporal advantages for their members, those are to be regarded as worthy of the highest approval, and as the best fitted to promote the real and

solid utility of their members, which are founded chiefly on the basis of the Catholic religion and openly follow the leadership of the Church. This We have Ourselves several times declared, when occasions offered, for different nations. From this it follows that such nations. From this it follows that such Catholic associations should be established and favored in every way, in Catholic countries certainly and besides in all other places where it appears that through them provision can be made for the various needs of their members. And in the case of associations should be established and favored in every way, in Catholic countries certainly, and besides, in all other places where it appears that through them where it appears that through them
provision can be made for the various
needs of their members. And in the case
of associations which directly or indirectly fouch the cause of religion or morals, ly touch the cause of religion or morals, to promote or seek to propagate, in these countries We have mentioned, mixed associations, that is, those which are made up of Catholics and non-Catholics, is a thing which could not be in any way approved. For, to say nothing of other reasons, the integrity of the faith of our own people and their just respect for the laws and precepts of the Church are, or certainly may be, greatly endangered through such societies; and of the existence of these dangers We find an open acknowledgment, Venerable Brothers; in many of you answers on this question.

success in all their efforts to promote the welfare of the toiling multitudes, state of the worker, his wages, the conditions of labor, and for every honest and useful purpose, it is lawful for Catholics to work, with the necessary pre-cautions, in common with non-Catholics for the common welfare. But We pre-fer that in doing this Catholic societies and non-Catholic societies be united in that kind of happily devised un-derstanding known as the "Cartel." But here, Venerable Brothers, many

of you ask Us that you be permitted by Us to tolerate what are known as the Christian Syndicates as they exist at present in your dioceses, on the ground that the number of workingmen they contain is far greater than that of the purely Catholic associations, and that grave inconvenience would follow it such permission were withheld. This petition, We think well to grant, in view of the special conditions of Catholicism in Germany, and We declare that it is tolerated and permitted for Catholics to join those mixed societies which exist in your dioceses, as long as new circumstances, do not make this tolerance cease to be opportune and just; on condition, however ("ita tamen"), that suitable precautions be taken to obviate those dangers which, as We have said, are to be found in such organizations. The chief of those precautions are as follows: First of all, care is to be taken that the Catholic workers who are members of these Syndicates be enrolled also in those Catholic societies for workingment which are called "Arbeitervereine." Should this entail some sacrifice to them, especially of money, We take it for certain that, eager as they are for the preservation of their faith, they will willingly make it. For ex erlence happily shows that these Catholic asso ciation, thanks to the clergy under whose leadership and vigitance they are conducted, contribute greatly to preserv-ing the purity of the faith and the good moral conduct of their members sational prosperity can exist.

But although, as we have said, We knew the state of this question, We have been pleased, before deciding it, to ask each of you, Venerable Brothers, to ask each of you, Venerable Brothers, and you at Our request with the workingmen those precepts and to the workingmen those precepts and to the workingmen those precepts and to the workingmen those precepts and prescriptions which they know to be necessary or useful for them in order

to have Catholic members, must refrain from all methods and acts which are out of harmony with the doctrines and com-mands of the Church or of legitimate sacred authority, and their writings utterances or doings must in this re-spect contain nothing reprehensible. Hence the Bishops are, as a most sacred duty, to observe carefully how these societies are conducted and to see that Catholics take no harm from intercourse with them. And the Catholical Catholi lic members themselves of the Syndicates must never permit the Syndicates, even as such, while looking after the earthly advantages of their associates, to profess or do things in any way contrary to the precepts entrusted to the supreme magisterium of the Church, and especially to those We have mentioned above. To this end, whenever questions arise affecting morals, that is, justice or charity, the Bishops shall watch most carefully that the faithful do not disregard the Catholic code of morals or depart a nail's

breath from it.

We are, indeed certain, Venerable Brothers, that you will secure that these prescriptions of Ours be religiously and inviolately observed, and that you will diligently and assiduously keep Us informed on a matter of such moment. And since We have taken this question to ourself and it is for Us to ecide about it, with the advice of the B shops, We enjoin upon all good Catholics to abstain now from all controversy among themselves on the subject. We are pleased to believe that observing fraternal charity and showing entire obedience to Our authority and that of their pastors they will carry out fully and heartily what We order. Should

the question to this Apostolic See which will decide it.

It remains to add, and this will be clear from what We have said, that as, on the one hand, it is now lawful for anyone to accuse and attack as being suspect in the Faith those who, while constant in defending the teachings and rights of the Church, yet with a right intention wish to be and are members of the mixed Syndicates in places where in view of local conditions the religious authority has seen fit to permit these authority has seen fit to permit these Syndicates with the necessary precau tions; so, on the other hand, it would be highly reprehensible to pursue with hostility the purely Catholic associa-tions (which kind, on the contrary, is to be helped and promoted in every way), and to try to introduce and, as it were, to impose the "interconfessional" kind, on the pretext, among others, of reducing to one and the same form all the societies of Catholics in the different

Meanwhile in Our desire that Catho-Meanwhile in Our desire that Catho-lic Germany may enjoy great progress, both religious and civil, We implore for this happy end the special assist-ance of Almighty God and the protection of the Virgin Mother of God who is the 'Queen of Peace, and as an augury of Divine gifts and a pledge of Our special affection, We most lovingly impart the Apostolic Benediction to you, Beloved Son and Venerable Bro-Given at Ryme, at St. Peter's. September 24 1912, in the tenth year of

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THE ORANGE CAMPAIGN AGAINST CATHOLICISM

Our Pontificate.

traduced openly or covertly by that section of Ulster Protestantism that objects to the Home Rule proposals of the Government. The fear expressed in the phrase "Home Rule means Rome Rule" inspires the great majority of the speeches against the measure. It is an irrational fear, as has often been pointed out: neither history nor the spirit of their creed justifies the assumption that the Catholic majority would use their power to the detriment, spiritual or temporal, of their Protestant fellow-subjects. "It is of en to an one to maintain," says Lecky, "that the Irish Cath-olics would never have been content with any position short of ascendency; but whatever plausibility this theory countries, there is no real evidence to upport it in Irish history." The evidence, in fact, is all the other way. dence, in fact, is all the other way.
"On the three occasions," says Taylor,
"of their obtaining the upper hand they
[the Irish Catholics] never injured a single person in life or limb, for professing a religion different from their own."
Why, then, this frenzy of dread to day gst Ulster Protestants ? Because presence in their midst of an organization constituted for no other object than to foment and perpetuate hos-tility to the Church, viz., the Orange Society. Readers of the valuable his tory of the organization written by the present Bishop of Auckland, and published by the C. T. S.—a book emphatically for the present crisis—will need no reminding with what persistent and pestilent rancour Orangeism has fulfilled its diabolical mission from pestilent ran-cour Orangeism has fulfilled its diabolical mission from 1795 to this day, and how it has stopped at no crime, of physical violence, of fraud or of stander, that might help to promote its object. Its spirit of religious pride, of intolerand to fostering their religious spirit by various pious exercises. Thus there can be no doubt but that the leaders of these associations with their knowledge. zeal for religion or defence rights. It is commonly said that the modern Irish question cannot be underthat they may properly be members of the Syndicates and live according to the principles of Catholic teaching.

Moreover these Syndicates, to be fit puzzied by the fact that whereas in the South of Ireland, where Protestants are a scattered few, they live in peace with their Catholic neigh bours, and are generally prosperous, in places dominated by the Orange tradition, this unmanly dread of possible fested by vilification of the faith and its professors. The inference is that the dread is artificial, manufactured by the unscrupulous for purposes of politics.

WHERE SILENCE IS NOT GOLDEN

At the same time we cannot admit that a conviction of this fact justifies silence on the part of Catholic followers of the Opposition in regard to the cal-umnies habitually uttered under Orange inspiration against the Faith. During all this agitation only one solitary voice from their ranks has been publicly raised in protest against a persecution of Catholicism in the north of Ireland words, is akin in spirit to that which prompts the abominable anti-Catholic outrages in Portugal. It argues little lovalty to the Catholic faith to allow the repetition of statements, which imply or religious propaganda or that the Church in Ireland would use her influence otherwise than in the interests of justice and harmony. The bold out-spokenness of those sturdy Catholic Trade-Unionists, who risked the harmony of the organization and its conse quent power to uphold the rights of the workers, by protesting in season and out against a resolution which violated Catholic principles of education, forms a significant contrast to the blank silence maintained in press and on platform by leading Catholic opponents of the Govrement respecting the sbuse of our faith so common on the lips of their Protestant colleagues both in England and in Ireland. We should surely be Catholics first and politicians afterwards.

The Christian Herald of New York City is a paper of great influence, and one that has an envisble record in many charitable works. To its readers, and to the public in general, it preaches a high ethical standard. It claims to stand for Christian principles undefied. Its Editor must know many Catholics—at least he must know something of the general history of our country with which Catholic life and country with which Catholic life and activity and sacrifice are inextricably bound up. Now were he to take exception to or attack the teachings of the Church it would not be surprising, for he is a Protestant, and to an honest discussion no one will take exception. But when ne deliberately, week after week, in the pages of The Christian Herald calls Catholics "Romaniats;" he is knowingly guilty of an ugly, malicious falseingly guilty of an ugly, malicious faise-hood. That we are Romanists in the good sense is our glory. We recognize Pope Pius X, the Bishop of Rome, as the Vicar of Christ upon earth, and the nature of our obedience may be read in books very cheap and accessible to all. There is nothing esoteric or secret or hidden about it.

To call us Romanists in the bad sense is on the part of the Editor of The Christian Herald a flagrant insult to millions of his fellow countrymen. For the sense in which he uses it is a malign sense. It embodies all the bitter bigotry of old Protestant days when priests were bunted like wolves, when the faithful

were an outcast people, and Catholic religious anathema because they were "traitors" to their country. It means that the Ostholics of this country are in some way working for the temporal supremacy of the Papal power; that they proclaim themselves patriots, but are secretly, in some inexplicable way, trying to hand the country over to the domination of the Pope. The idea is inconceivable to Catholics, but the use of the word "Romanist" by the Christian Herald, and its talk of "Papal lan," are on the same plane as that roorback that is going the round of some of the more guilible Protestant papers of the country to the effect that Father Chidwick, formerly Chaplain of the ill-fated Maine, said lately at a canquet (a secret one we suppose) that

Stars and Stripes would be torn from every masthead and the Papal ensign would be put in its place.

The word "Romanist" is used by the Editor of The Christian Herald to appeal to passion, and to deepen bigotry and misunderstanding. Thousands of honest Christian souls who read his well chosen terms of "Romanist" and "Papal Pian" will give faith to his words, and believe that he speaks honestly. They know no better. He speaks dishonestly, and he knows it. He smugly takes "the voice of the nation" as his voice, and heads his column, "The Nation's Voice on Rome" —and publishes under it letters from misguided pastors and people who have long been fed on just such husks of falseboods as the caption and heading contain. Is the use of such unChristian coutain. Is the use of such uncertaintain and unworthy methods—fruitless in the long run—a sign of despair! Has such a minister of the Gospel nothing to preach of the Gospel of the Saviour of mankind save that which misrepresents, twists, deceives, inflames, and is a studied attempt to rouse brother against brother. To American institutions there is danger, and grave danger, to day. No one denies it. They are the traitors and betrayers of America and the inheritance of our forefathers, who in the face of a common enemy will seek to turn patriot against patriot and Christian against Christian.

SOCIALISTIC DECEPTION

There can be no doubt that the So-cialists are making desperate, and, it must be confessed, fairly successful efforts to propagate their doctrines. They take advantage of every opportunity to place the tenets of Socialism before the people in the most favourable light eve though, in order to do this, they must have recourse at times to rather ques-tionable methods. They are not above deceiving the public for the purpose of showing the great strides made by the movement.

movement.

They realize that the Catholic Church is the one great obstacle in the way of their propaganda, the sole barrier capable of stopping the advancing tide of Socialism among the masses. Every impartial observer knows that the teachings of the Catholic Church are opposed to Socialism, and that no practical Catholic can accept the tenets of Socialism and remain a practical and devout member of the Church. The Catholic Church cannot change her teaching and unless Socialism capitulates, which it is not likely to do, the

battle will be long drawn out. The Socialists are aware of the influence which the Catholic Church exercises over her subjects and are most eager to exploit "converts" from her fold, especially if there be any possibility of making it appear that there are drawn from the members of

the clergy. Last year the Socialists endeavoured to make capital out of the accession to their ranks of a certain "Father Bowden," who, according to their statement had cast aside his priesthood and severed his connection with the Church because he found he could not be a Catholic unless he was a Socialist! Of course they never informed their dupes that the much - heralded "ex-priest" had no claim to the title, for he had never been a priest at all, but a goodfor nothing Catholic who became a Socialist and styled himself "ex-priest"

utterances of a "priest" in Superior, Wis., were favorable to Socialism. In a recent issue the "Miami Valley Socialist" reproduced from the Superior (Wis.) Telegram of October 21, extracts from a sermon of Father M. W. Ross of St. Alban's Church," in that city. Any one who reads these extracts carefully can not fail to reach the conclusion that they are unplished not because they

can not fail to reach the conclusion that they are published not because they possess any intrinsic merit, but be cause they are supposed to have been delivered by a Catholic priest.

In the course of the article the preacher is referred to several times as "Father Ross" with the very evident purpose of creating the impression that the sermon was preached by a Catholic priest. To leave no doubt in the mind of the ordinary reader that such is the case, the "Miami Valley Socialist" heads its article: "Priest Says Charity Has Failed and That the Church Must Begin to Consider Socialism?"

Has Failed and That the Church Must Begin to Consider Socialism?"
What are the facts of the case? The Rev. M. W. Ross who delivered the sermon in question is not a Catholic priest of the Diocese of Superior. As a matter of fact, there is no Catholic priest of that name in any diocese in the United States. The Rev. M. W. Ross of Superior is an Anglican min-Ross of Superior is an Anglican min-ister who prefers to be called "Father" Ross, and it is extracts from his sermon which are [quoted to convey the idea that one of the priests of the Diocese of Superior endorses the principles of Socialism. The Socialists from long practice are adepts at creating false impressions and this latest attempt is in keeping with the efforts made dur

g the past.

That this deception is deliberately practiced for the purpose of influencing Cataolics to look more favourably on Socialism by making it appear that some Catholic priests are in favour of the movement, is shown by the fact that copies of the "Miami Valley Socialist" containing extracts from the sermon of "father Ross" were distributed broad-cast in a least one Catholic painty decast in at least one Catholic parish durthat similar methods were used in other places. It may be that "Father Ross" is not aware of the base use to which his storaware of the base dee to when his socialist paper which resorts to such tactics cannot be absolved from blame. Its action is on a par with what has been done by Socialistic publications in the past; and we deem it our duty to warn Catholics, segment constitute. warn Catholics against accepting as true, statements in favour of Socialism alleged to have been made by Catholic pricets. They are all intended to mis lead; but no Catholic who knows the attitude of the Church towards Social ism will even be deceived by these attempts to advance a cause which has no intrinsic power, to better human conditions.—St. Paul Catholic Bulletin.

AN EXTRAORDINARY CONVERSION

(We are glad to publish the following account of a well-known conversion, says The Lamp, which has been contributed by a Methodist minister, who is himself a convert to Christianity from

The most curious record of sudden conversion to Catholicism with which I am acquainted is that of M. Alphonse Ratisbonne, a free - thinking French Jew, which occurred at Rome in 1842. In a letter to a clerical friend, written a few months later, the convert gives a palpitating account of the circum-

The predisposing conditions appear to have been slight. He had an elder brother who had been converted and was a Catholic priest. He was himself irreligious, and nourished an antipathy to the apostate brother and generally to his "cloth." Finding himself at Rome in his twenty-ninth year he fell in with a French gentleman who tried to make a proselyte of him, but who succeeded no farther after two or three conversations than to get him to hang (balf jocosely) a religious medal round his neck, and to accept and read a copy a short prayer to the Virgin.

M. Latisbonne represents his own part in the conversations having been of a light and chaffing order; but he notes the fact that for some days he was unable to banish the words of the prayer from his mind, and that the night before the crisis he had a sort of nightmare, in the imagery of which a black cross with no Christ upon it figured. Nevertheless until noon of the next day he was free in mind and spent now give his own words :

RATISBONNE'S OWN ACCOUNT If at this time anyone had accosted me saylog: "Alphonse, in a quarter of an hour you shall be adoring Jesus Christ as your God and Saviour; you shall be prostrate with your face upon the ground in an humble church; you shall be smiting upon your breast at the feet of a priest; you shall pass the carnival in a college of Jesuits to pre pare yourself ta receive baptism, ready to give your life for the Catholic faith; you shall renounce the world and its pomps and plessures, renoaccejyour for-tune, your hopes, and if need be your bethrothed; the affections of your family, the esteem of your friends, and your attachment to the Jewish people; you shall have no other aspiration than to follow Christ and bear His cross till death; -if, I say a prophet had come to me with such a prediction, I should have judged that only one person could be more mad than he,—whosoever, namely, might believe in the possibility of such a senseless folly becoming true And yet that folly is at present my only

And yet that tony is at present my only wisdom, my sole happiness.

'Coming out of the cafe I met the carriage of Monsieur B. (the proselyting friend). He stopped and invited me in for a drive, but first asked me to in order to make an easy living.

During the past month another attempt was made to show that the San Andrea della Fratte. Instead of thy foot from evil.

waiting in the carriage I entered the watting in the carriage I entered the church myself,—to look at it. The Church of San Andrea was poor, small, and empty; I believe that I found myself there almost alone. No work of art attracted my attention; and I passed my attention; and I passed my stracted my attention; and I passed my
eyes mechanically over its interior
without being arrested by any particular thought. I can only remember an
entirely black dog which went trotting
and turning before me as I moved. In
an instant the dog had disappeared, the

an instant the dog had disappeared, the whole church had vanished, I no longer saw anything * * * or more truly, I saw, O my God, one thing alone.

'Heavens, how can I speak of it? Oh no! human words cannot attain to expressing the inexpressible. Any description, however sublime it might be, could be but a profanation of the unspeakable truth.

could be but a profanation of the unspeakable truth.

"I was there prostrate on the ground, bathed in my tears, with my heart beside itself, when N. B. called me back to life. I could not reply to the questions which followed from him one upon the other. But finally I took the medal which I had on my breast, and with all the effusion of my soul, I kissed the image of the Virgin radiant with grace which it bore. On, indeed it was She! It was indeed She! (What he had seen had been a Vision of the Virgin.)

"I did not know where I was. I did not know whether I was Alphonse or another. I only felt myself changed and

another. I only felt myself changed and another. I only felt myself changed and believed myself another me; I looked for myself in myself and did not find myself. In the bottom of my soul I felt an explosion of the most ardent joy; I could not speak; I had no wish to re-veal what had happened. But I felt something solemn and sacred within me which made me ask for a priest. I was led to one; and there alone, after he had given me the positive order, I spoke as best I could kneeling, and with my heart still trembling. I could give no account to myself of the truth of which I had acquired a knowledge and a faith. All that I can say is that in an instant the bandage had fallen from instant the bandage had fallen from my eyes; and not one bandage only but the manifold bandages in which I had been brought up, one after another they rapidly disappeared under the rays of the burning sun. 'I came out as from a sepulchre, from

an abyse of darkness; and I was living, perfectly living. But I wept, for at the bottom of that gulf I saw the extreme of misery from which I had been saved by an infinite mercy; and I shuddered at the sight of my iniquities, stupified, melted, overwhelmed with wonder and with gratitude. You may ask me how I came to this new insight, for truly I had never opened a book of religion nor ever lead a single page of the Bole, and the dogma of original sin is either entirely denied or forgotten by the Hebrews of to-day, so that I had thought so little about it that I doubt whether I ever knew its name. But how came I, then, to this perception of it? I can answer nothing save this, that on entering that church I was in darkness altogether, and on coming out of it, saw the fullness of the light. I can explain the change no better than by the simile of a profound sleep or the analogy of one born blind who should suddenly open his eyes to the day. He sees, but cannot define the light which bathes him and by means of which he sees objects which excite his wonder. If we cannot explain physical light, how can we explain the light which is the truth itself? And I think I remain within the limits of veracity, when I say that without having any knowledge of the letter of religious doc-trine, I now intuitively perceived its sense and spirit. Better than if I saw them I felt those hidden things; I felt them by the inexplicable effects they produced in me. It all happened in my interior mind and those impressions, more rapid than thought, shook my soul, by other paths. I express myself badly. But do you wish, Lord, that I should in ments which the heart alone can under-

Alphonse Marie Ratisbonne was born at Strasburg in 1812 and died at Jerusalem in 1884. Sometime after his conversion like his brother he became a Catholic priest and joined the Order of Notre Dame de Sion. He then went to Jerusalem, founded the Order of the Sisters of Sien there, established a school for Jewish children, and officiated there as a priest until his death. The Sisters of Sion still carry on their work in Pales-tine for the Conversion of the Jews.

The use of incense often puzzles and even repels non-Catholics. Yet it is full of deep and holy meaning. When the priest and his attendants enter the sanctuary at the opening of benediction, you may notice that the little procession is headed by a server called "athurifer" (incense-bearer), vested in cassock and surplice, who carries, or swings, a censer or "thurible." Thelatter is an ornamental metal box fitted with a movable lid and several long chains. It contains lighted charcoal. Twice during the ordinary benediction service the priest will rise from his knees, and will drop some grains of incease on to the coal, and, after kneeling once more before the altar and bowing low will swing the thurible up-wards toward the "throne" on which the Blessed Sacrament reposes. What does all this mean? If you are familiar with your bible you will easily understand it. "Let my prayer be guided like incense in Thy sight objectors to the use of incense in the services of the Catholic Church to remember that its use was first prescribed by Almighty God Himself. (Exod. 1, 27, 34; Luke, 1, 9, 10).

Ponder the path of thy feet, and let. all thy ways be established. Turn not to the right hand or the left; remove

CATHOLIC NOTES

The Ho'y Father has sent the Bishop of Cebu, Philippine Islands, \$2,000 for the hurricane sufferers.

Bishop Foley, of Detroit, ordained the Rev. Cyprian Marchant, O. P., who is a

Hugh A. Law, Nationalist Member of Parliament for North Donegal, Ireland, became a convert to the Catholic faith

Miss Katrina Page - Brown, daughter of Mrs. Arthur Page Brown, the New York social leader, and granddaughter of ex-Justice Roger A. Pryor, has been received into the Church.

The Sacred Congregation of Propaganda has presented to His Holiness the result of the latest general census of the Catholic population all over the world, which shows that the number of Catholic lies is now 236 000 000.

Recently the Church of the Sacred Heart in Butte, Mont., was totally destroyed by fire of a mysterious origin, entailing a loss of \$85 000. The Rev. Joseph Venus, pastor of the church, was burned in an attempt to save the sacred vestments from destruction

Sister Mary Hyacinth Britton of the Dominican Sisters of Sinsinawa, who has just died, was a convert from Quakerism. She was professed on October 12, 1863, the last candidate of the St. Clare Sisterhood to receive the religious habit from Father Mazzuchelli, O. P. She had Father Mazzuchelli, O. P. She had been connected with St. Mary's schools, Freeport, Ili., for some time past.

The publication of the fifteenth vol ume of the Catholic Encyclopedia completes one of the most notable literary and bookmaking achievements of the age. The first volume appeared in March, 1907, and the fifteenth the second week of November, 1912, just a little over five years for the entire work, or at the rate of three volumes a year. This is all the more remarkable the character of the work and the method of its making are considered.

According to the Catholic Herald, of Indiana, the new premier of China, Lee Toeng Tsiang, is a Catholic and a staunch friend of the Church in her missionary work among the natives. He owes his conversion to his wife, who is a native of Belgium. It is also said that the great Sun, the first president of the Chinese republic, intended to join the Catholic Church but has not done so yet. The Courch is making progress in China, and under the conditions now so favor-able, this will be even greater in the

The Nobel prize for literature has been awarded to Gerhart Hauptmann, the German poet, novelist and dramatist. He lives in Berlin. It has been freely predicted in Europe for some time that Gerhart Hauptmann would win the Nobel prize for literature, and that the announcement would be made on his birthday. The prize carries with it \$40,000, and is awarded for the most excellent work of an idealistic tendency, Hauptmann is third German to win the prize, it was awarded to Maurice Maeterlinck last year.

Official estimates of the dead in the hurricane and tidal wave which devastated the West end of the island of Jamaica place the number at more than one hundred in the coast towns slone The report of a general destruction of crops through the western parishes is confirmed. Details, which are gradually the western section, where sugar factories and other buildings were unroofed ly planted destroyed. There was no

damage at all in Kingston. One of the most recent converts to the Church is the Rev. Bryant Gay Harmon, revolved and turned it, as it were, in a former clergymen of the Protestant pal church who was received inte the Church, Oct. 31, in the chapel of Newman School, Hackensack, N. J., by the Rev. Henry R. Sargent, himself a convert from Episcopalianism and formerly superior of the Episcopalian order of the Holy Cross at West Park, N. Y. of the Holy Cross at West Lawrence-Mr. Harmon is a graduate of Lawrenceand has been in the Protestant ministry about seven years. His last charge was in Fairhaven, Vermont, where he was rector of the Episcopal Church until a few months ago. He intends to study

The death of Lady Herbert, mother of three well-known Catholics, Sir Ivor, Sir Anthony and Colonel Herbert, oc-curred at Llanover House, pear Monmouthshire, two weeks ago. Her family mouthshire, two weeks ago. Her family was related to most of the English Catholic aristocracy. Lady Herbert was in her eighty-eighth year and was still a personality in her immediate neighborhood, taking a great interest in the revival of the Welsh minstrelsy. Her obsequies took place in the great hall of the family seat at Llanover, which was transformed into a temporary chanel. transformed into a temporary chapel, where the Bishop of Newport, a distant kinsman, who numbers three martyrs of the penal days among his ancestors, said the Requiem Mass, assisted by Sir Ivor's private chaplain and several other

The Lourdes Press has lately issued in separate form the report presented by the Abbe P. Ancler at the Vienna Eucharistic Congress. Amongst other comforting details we read that in 1910 the number of communious received at Lourdes was 626 000, and in 1911, 770 000. In the same years the number of Masses said was, respectively, 50 300 and 62,800. In face of such facts, re marks the Catholic Universe and Weekly, of Loudon, it is vain for Pro-testants to pretend that Catholic devo-tion to Our Lady detracts from the worship of her Divine Son. At Lourdes evidently an ever-increasing devotion to our Lord in His Sacramental Presence, and zeal for that supreme act of worship paid to God alone—sacrifice—soon re-vealed themselves as the speedy fruits of an enthusiastic cult paid Immaculate Virgin Mother.

TALES OF THE JURY ROOM

By Gerald Griffi THE FIRST JURYMAN'S TALE

SIGISMUND - CONTINUED

"Villain," exclaimed Sigismund traitor and ingrate—but," he added uddenly repressing his anger, " why do I speak thus when I know not if I am I speak thus when I amount restrain this vio-yet awake? I must restrain this vio-lence. Clotaldus," he added mildly, "I admire thy fidelity, depart and serve

clotaldus withdrew, bowing respectfully, and admiring the moderation Sigismund, while the latter exclaim wnetner or not, let me act as virtue directs. If these things be real, I shall have done much good, if otherwise, I shall gain friends for the moment of waking." With these words, he departed to place himself at the head of his troops. Whether or not, let me act as virtue

troops.

In the meantime, Basilius and Astolpho, alarmed at the powerful insurrection which menaced the throne, had placed themselves at the head of a large body of forces and taken the field. Basilius the field in the act of consulting with was in the act of consulting with the prince on the best measures to be immediately adopted, when Clotaldus arrived, breathless and exhausted, at the

"Clotaldus here!" exclaimed Basi-

"Clotaldus here!" exclaimed Basilius, "what then is become of Sigismund?"

The old man explained the circumstance which had taken place at the dungeon, and Basilius calling for his horse, hastened to place his army in a posture fit to receive the insurgents. Clotaldus was about to follow, when Rosaurs entered and detained him.

"Stay," she exclaimed, "and hear me for a moment. You know that I came to Poland poor and unfriended, until I was fortunate enough to obtain your protection. You commanded me to remain disguised at the palace, and to avoid the sight of Astolpho, but he has seen me, and so little regards the promises he once made, that he is to meet Estrella this very evening in the palace garden. I have obtained the key, and by favouring your entrance that way, we may

this very evening in the business of the large of the lar

sigismund. I cannot therefore the my sword against him, for it would be a detectable action."

"It is true," replied Rosaura, "that I owe you my life, yet I have heard you say, that he who lives under an offence, does not in fact live at all. Then if I still remain unredressed, I owe you nothing, and my life is my own. But if you will prefer your affection to your gratitude, I hope yet to receive it from you. Be liberal first, and then be grateful."

"Thou hast convinced me, Rosaura, and I will be liberal. I will give thee my fortune, with which thou mayest retire as thy virtue is yet unspotted to a monastery. I behold my country distracted by civil feuds and must not add to them. Thus I shall be loyal to my king, liberal to thee, and grateful to Astolpho; and I think I could do no more, Rosaura," he added, speaking with much tenderness, "were I even thine own father."

"Were you my father," exclaimed Rosaura, with much indignation, "I might endure this insulting speech, but

otherwise."
What then do you intend?" said Clotaldus.
"To redress myself," replied Rosaura.
"This is madness," exclaimed Clotal-

"Be it so," replied Rosaura, "it is a

plain attended by Clarin and the soldiers.

A trumpet was heard, and Clarin addressing the prince said, "I see yonder a courser which, if I am not much deceived, bears a woman on his back—here she comes, beautiful as the bridal day. It is Rosaura," he added with astonish-

"She is restored to me," said Sigismund with rapture. Rossura at the same instant reined in her steed and alighted.

alighted./
"Generous prince," she said, "you see before you an unfortunate woman who finds herself compelled to implore thy protection, lend me thine ear but for a few moments, and thou shalt know why it is that I am compalled to trouble why it is that I am compelled to trouble

Sigismund waved his attendants to some distance, and requested Rosaura to

"I was born," said she "of a noble mother, in the court of Muscovy; she doubtless was very beautiful, for she was very unuappy. A jealous husband tortured her by unfounded doubts, and at least the dearth of the state of th tured her by unfounded doubts, and at length described her; I was the fruit of their unhappy union, and the heiress if not to the beauty at least to the misfortunes of my parent. Astolpho, the prince of Muscovy, forgetting the sacred yows which he once pledged to me, has come hither to Poland to espouse Estrella; thus have I been left, despised, contemmed, forsaken, to mourn in secret the perfidy of the man whose promises I had too readily met by reciprocal yows of attachment. I wept over my forlorn condition in a lonely chamber, where no

Sigismund heard this discourse with a

Sigismand heard this discourse which is mixture of surprise and sorrow.

"If this be true," said he to himself, the memory depart, for it is not possible that a dream should comprehend so so the same awar to th sible that a dream should comprehend so many things. What man was ever tortured by such a multitude of perplexing doubts. If that day of pomp and splendor was in reality a dream, how happens it now that this woman again appears before me, and relates so many perplexing things with such a scrupulous minuteness. It was no dream; it was reality. Is glory then so like a dream, that the happlest are shadows, and the briefest only real? How like the copy is to the original. Well, then, since grandeur, pomp, power, and majesty, shall to the moment of illusion, and use them worthily. Resears is now in my power. worthily. Rossura is now in my power.
love her, and might make her mine

I love her, and might make her mine forever. I can now dream of happiness, but for that dream I must forfeit my eternal honor. A happiness once passed, is but a dream we hold no more of, than the shadow that lingers in our remembrance. Then since I know that pleasure is but a beautiful flame converting into ashes the lofty mansions of virtue and of glory, let me only strive for that which is eternal; the happiness that never dies, and the greatness which never passes away. Rosaura

which never passes away. then is safe." then is safe."

Saying this he ordered the drum to beat to arms, and prepared to give battle with his undisciplined troops, carefully avoiding Rosaura with his

"Does not your highness answer me?" "Does not your highness answer me?"
exclaimed the latter, "am I then rejected? you do not even look upon me."
"Rossurs," said the prince, "I do not answer thee because my deeds must speak for me, nor can I look upon thee while I wish to preserve thy honour."
Saying which he hurried out of the tent, leaving Rossura more perplexed thap ever.

than ever. Clarin having remained until now at

Clarin having remained until now at distance approached Rosaurs, saying, "Am I allowed to see you, madam?"
"Ah! Clarin," exclaimed Rosaurs, "where have you been?"
"Locked up in a tower," answered Clarin," with death grinning in my face, and ready to die of vexation."
"Why so," asked Rosaurs."
"I know a secret," said Clarin, "and had no way of telling it. The fact is, Clotaldus is your—but what noise is this."

this."

Great shouts were now heard on the adjacent plain, of "long live our king," liberty for ever!"

"King and liberty for ever," as long as you like," said Clarin, "for I do not care two straws for either. Provided the one gives me enough to eat, that's

the one gives me enough to eat, that's all I'm anxious about. I never heard so all I'm anxious about. I never heard so much trumpeting, or saw so many bones flying in every direction since I was born. Ha! here is a fine large rock, from behind which I can safely see the whole affair. It is strong and well concealed; this little parapet is the best amulet in the world against a wandering arrow." Saying which he enscenced himself behind it.

The battle which had been raging with great fury, now turned against the king.

"The traitors," exclaimed Astolpho "The traitors," exclaimed Astolpho to the latter, "are victorious."

"You are mistaken" replied Basilius,
"the epithet of traitor, in occasions like these, always applies to the vanquished; but let us fly."

As they passed the rock behind which Clarin lay concealed, a flight-arrow dropped on the spot, and pierced the latter. He uttered an exclamation of pain and entresty.

latter. He uttered an exclamation of pain and entreaty.

"Who is there," demanded the king.
"An unfortunate man," replied Clarin, "Seeking to avoid death among these rocks, where as it happens I am only come to meet it. Whoever thou art, I advise thee to return to the field of battle, where you will be just as secure as in the most secret recess; for if heaven has decreed thy death, rely on it that your flight is vain." Saying these words the merry Castilian experience.

"Be it so," replied Rosaura, "it is a virtuous madness, and it shall be executed." Saying which she hurried out of the room, unheeding the efforts made by Clotaldus to detain her.

The drums were now heard at a distance, and Sigismund, still attired in his dress of skins, appeared in the adjacent plain attended by Clarin and the soldiers.

A tympat was heard, and Clarin addresses of skins, appeared and Clarin addresses of skins, appeared and Clarin addresses of skins, appeared and Clarin addresses of skins. heaven point out to us our error, and our ignorance, by the words of this unhappy jester. I will fly no further for if it is decreed by Providence that I shall die, I should seek in vain to avoid

my destiny.

At this moment Sigismund appeared

At this moment Sigismund appeared followed by his troops, from whom he dispatched scouts into all the intricacies of the mountain to search for the fugitive king, commanding them not to suffer a tree or even a bush to pass without examination.

Clotaldus and Astolpho, could not prevail on Basilius to take horse. On the contrary, so deeply was he impressed with the certainty of his doom, that he advanced to meet Sigismund.

"Prince," said he, "thou art in search of me, and here I am prostrate at thy feet. Set thy heel upon my hoary head—upon my feeble neck—and on my glittering crown. Regard not the reverence which is due to my years—the respect; which my rank should inspire. Accomplish thy revenge and make thy father thy slave."

Sigismund paused for a few moments

Sigismund paused for a few moments while he igazed on the prostrate monarch. At length addressing the nobles who had crowded round, he said:

"Illustrious court of Poland, give me had too readily met by reciprocal vows of attachment. I wept over my forlorn condition in a lonely chamber, where no one entered to disturb me; one day, my mother Violanta suddenly broke into my prison, and finding me in tears drew from me the secret of my desertion; she advised me to follow Astolpho to the court of Poland, and handing me the sword which I now hold, she bade me contrive to show it to the nobles of the contrive to show it to the nobles of the contrive to show it to the nobles of the and afford me protection. I obeyed her and the issue proved her words true. All my modes of redress have, however, falled me, and I now throw myself at thy feet to seek the assistance which is necessary to prevent the completion of my misery."

duct; or had I been born of an humble and docile mind, the life and education to which he doomed me would have made me such a monster as he believed made me such a monster as he believed me to be. Strange way to preserve him self from the consequences of my infimity! If any man had an enemy who sought his life, would he seek to preserve it by waking that enemy up from which he coarsequences of my infimity! If any man had an enemy who sought his life, would he seek to preserve it by waking that enemy up from which he consequences of my infimity! If any man had an enemy who sought his life, would he seek to preserve it by waking that enemy up from sleep? If he was told that the sword which he carried at his side should be the occasion of his death, would he seek to save himself by unsheathing it, and pointing it to his breast? If he was told that the water should be his tomb, to would be put to sea in a storm? But so it was that Basilius acted, when he sought to tame the fierceness of my temper, by giving me for tutors the

beasts of the desert. Let this example then of disappointed prudence, show to the world, the folly of that wisdom in the world, the folly of that wisdom in which Basilius reposed confidence. The will of heaven has humbled him even to the 'eet of his own child. But let the lesson terminate here. Arise, my father, and give me thy hand; and if thou art unsatisfied with what thy son has done, behold me at thy feet again, powerless and humble, and ready to obey thee!"

to obey thee!"

Basilius made him rise. "My son,"
said he, "you have again eukindled
within me the affections of a father.
You have conquered, and you are again

our prince."
"Still." said Sigismund. "I have a more difficult conquest to achieve over myself. Let Astolpho fulfil his promise Rosaura."
The Muscovite started. "It is true,"

said he, "that I was once bound to her, but you should consider the inequality of our conditions."
"Hold," exclaimed Clotaldus, "let that

no longer be a bar, for Rosaura is noble as well as Astolpho; she is my daugh-After the astonishment which Ros After the astonishment which Rosaura, as well as all the rest of the hearers evinced at this intelligence had subsided, Clotaldus continued. "Yes, she is my daughter, although this is not the time to explain why I so long kept this

While Astolpho endeavoured to make

While Astolpho endeavoured to make peace with Rosaura, Sigismund turned to Clotaldus and said, "You who were loyal to my father, though at the hazard of your life, ask now any favour that Sigismund can grant."

A man who appeared to exercise considerable authority amongst the populace, here stepped forward and said "since you are so liberal to your enemies, what do you intend for me who was the cause of the tumult by which you recovered your liberty?"

ered your liberty?"
"The same tower," replied Sigismund
"in which I was myself confined."

"in which I was myself confined."

The king and those who were around him could not help admiring the extraordinary change which had been wrought in the character of the prince.

"What is it that surprises you?" exclaimed the latter. "I have been taught by a dream, to restrain selfish wishes, I know not but I may yet awake and find myself once more chained within my dungeon. My anxiety now therefore is, to profit wisely by the illusion while it lasts."

to profit wisely by the Husson white to lasts."

At the conclusion of the Foreman's tale, a long continued round of applause gave gratifying evidence of the interest it had excited. As soon as allence was restored however, he was reminded of the song, which according to his own proposal should follow the story.

"I had almost forgotten," said the Foreman, "and thank you for reminding me of it. As the fickleness of a lover formed the chief subject of my story, it will not be inappropriate to make constancy the theme of my song. I cannot pretend to do justice to one of the most beautiful of our ancient Irish melodies, but venture with it as the best I can offer:—

AILEEN AROON

When like the early rose,
Aileen aroon!
Beauty in childhood blows, Beauty in chitaneous blows,
Aileen aroon!
When like a diadem,
Buds blush around the stem,
Which is the fairest gem,
Aileen aroon? Aileen aroon

Is it the laughing eye, Aileen aroon ? Is it the timid sigh, is it the tender tone, Soft as the stringed harp's moan, Oh, it is truth alone, Aileen aroon!

When like the rising day, Love sends his early ray, Aileen aroon! What makes his dawning glow, Changeless through joy or wo Only the constant know, Aileen aroon

I know a valley fair,
Aileen aroon!
I know a cottage there,
Aileen aroon! Far in that valley's shade, I knew a gentle maid, Flower of the hazel glade, Aileen aroon

Who in the song so sweet, Aileen aroon! Who in the dance so fleet, Dear were her charms to me Dearest her constancy,

Aileen aroon !

VI. Were she no longer true, Aileen aroon! What should her lover do Aileen aroon! Fly with his broken chain, Far o'er the sounding mair Never to love again, Aileen aroon!

Youth must with time decay, Aileen aroon Beauty must fade away, Beauty must rade sway,
Aileen aroon!
Castles are sacked in war,
Chieftains are scattered far,
Truth is a fixed star,
Aileen aroon!

"This gentlemen," said the Foreman "This gentiemen," said the Foreman, after slightly acknowledging the renewed plaudits of his brother jurors, "you are aware, is the celebrated composition which was imposed upon the English public some years since as a Sootch melody, under the name of Robin Adair. Adair.

"It is amusing to witness how coolly "It is amusing to witness how coolly our modern composers avail themselves of our ancient stores of melody, without the slightest acknowledgement. It is far easier with them to adapt an old and far too often almost forgotten melody, than to trust to their own powers for making a due impression of their capabilities as composers, upon the public mind."

"Your remark is just," said one of his brethren, "but as respects Robin Adair, the plaglarism might have been unintentional. I mean that the adaptor might have had no intention of imposing the music upon the world as his own. Alleen Aroen was about that period took well known for any person thus to risk his reputation. An Italian lady was in the habit of singing it with the original if it habit of singing it with the original if it habit of singing it with the original if it habit of singing it with the original if it habit of singing it with the original if it habit of singing it with the original if it habit of singing it with the original in the habit of singing it with the original in the habit of singing it with the original in the habit of singing it with the original in the habit of singing it with the original in the habit of singing it with the original in the habit of singing it with the original in the simple melody with some grace notes, it is still probable that he only looked to the words, silly as they are, notes, it is still probable that he only looked to the words, silly as they are of course aware that they are supposed to refer to the attachment of the best. That gave them an interest which the melody was certaily not calculated to lessen."

"If it were a solitary instance," said the Foreman, "I might perhaps think with you; but the thing is common, "I might perhaps think with you; but the thing is common, ill deed it has been practised with such impunity by some modern composers, that they do not confine themselves to invent something about a giant, or a singular that the proposed to refer to the attachment of the second the singular that overspread in the story teller. "As long as I have been in the service of the king of Leinster, I never yet sat down to breakfast, my dear ?" said his wife.

"I have no mind to cat anything," replied the Story teller. "I never yet sat down to breakfast without having a new story to tell fast without having a new story to tell who will be a some proposed."

the melody was certainly not calculated to lessen."

"If it were a solitary instance," said the Foreman, "I might perhaps think with you; but the thing is common. Indeed it has been practised with such impunity by some modern composers, that they do not confine themselves to ancient airs. They do not hesitate to extend their depredations to the more modern. One instance I call to mind at this moment. A song which was noised through London recently, as sung by Madame Vestris at the Olympic Theatre, called "They marched through the town,' is neither more or less than the old rebel air of 1798, which you all doubtlesss are familiar with. I mean, 'Green to my Cape.' The worst of it is, however, that in order to conceal the plagiarism, they spoil the melody; as in this case the composer has destroyed the fine freedom of the second line of the original."

"I do not mean to dispute what you have stated said the former Juryman, "but still plagiarism in music as in poetry will sometimes unintentionally

"I do not mean to the the wars of have stated said the former Juryman, but still plagiarism in music as in poetry will sometimes unintentionally occur. A long forgotten strain perhaps recurs to the mind of the composer; he cannot remember that be has heard it before; it haunts him until he begins to persuade himself it is original, and forthwith embodies it in leaden plates, from whence it issues to delight the drawing rooms of the fashionable world. This, I think, was the case with a gentleman whom Ireland has reason to be proud of; and who, perhaps to this hour, is not aware that one of his most beautiful compositions, "The Angel's Whisper," is taken from the old air of the 'Fox's Sleep,' to which Moore has written the is taken from the old air of the 'Fox's Sleep,' to which Moore has written the beautiful words, 'When he who adores thee, has left but the name.' Indeed the first line of the music of each are identical, and if the plagiarism be caused in the way I have suggested, we have double cause to be thankful to the old air, inasmuch as it has inspired a new one pearly equal in beauty."

air, inasmuch as it has inspired a how one nearly equal in beauty."
"I could say more on the subject," said the Foreman, "but I am detaining you from the amusement which I per-ceive by his abstracted expression of countenance, our friend next me is pre-

paring for us."
"I am sorry to say, gentleman," said
the Juryman alluded to, "I have been the Juryman alluded to, "I have been engaged rather in hunting for a story than in preparing one. My perplexity nevertheless has this moment reminded me of a tale which if it possess no other merit, has at least that of being appropriate to the coasion, so I shall relate it without further preamble."

THE SECOND JURYMAN'S TALE

THE STORY TELLER AT FAULT

At the time when the Tustha Danana At the time when the Tusths Danans held the sovereignity of Ireland, there reigned in Leinster, a king, who was remarkably fond of hearing stories. Like all the princes and chieftains of the island at this early date, he had a favorite story-teller according to the custom of those times, who held a large estate from his majesty, on condition of his telling him a new story every night of his life, him a new story every right of his life, before he went to sleep, and sometimes with the laudable purpose of lulling him into that blissful condition. So inexhaustible was the genius of the king of Leinster's story-teller, that he had already reached a good old age, without failing even for a single night to have a falling even for a single night to have a new story for the king; and such was the skill and tact which he displayed in the skill and tact which he displayed in their construction, that whatever care of state or other abnoyances might prey upon the monarch's mind, one of the Story-teller's narratives was sure to make him fall asleep.

In the course of his career, the Story-teller had married a mealthy and high

In the course of his career, the Story-teller had married a wealthy and highborn lady, daughter of a neighboring lord of that country, with whom he lived in peace and prosperity during manyyears. There is nothing however in this world which is not subject to decay or change, and ever the human mind, which from its spiritual nature might well be supposed incorruptible, is doomed to share the infirmities of the frame, with which it is so mysteriously united. The progress of old age began to produce a sensible influence on the imagination of the Story-teller. His fancy grew less the Story-teller. His fancy grew less brisk and active, and the king observed that he began to diversify his incidents with a greater number of moral and philosophical reflections than he conphilosophical reflections than he conceived to be necessary to the progress of the narrative. However, he made no complaints, as the Story-teller's reflections evinced a great deal of judgment, and the grand object in view that of settling the king to sleep, was as perfectly accomplished by his philosophy, as by his wit or invention.

Matters thus proceeded, the Story-teller growing older and older, and more and more philosophical, and less and less fanciful, but he was yet true to his engagement, and never failed to

and less lanchul, but he was yet true to his engagement, and never failed to have a new story at night-fall for the king's amusement. Every day however brought increasing indications of an intellectual crisis, which would not be

One morning the Story-teller arose early, and, as his custom was, strolled out into his garden, and through the adjacent fields, in order to turn over in his mind some incidents which he might weave into a story for the king at night.

But this morning he found himself suite. wave into a story for the king at night. But this morning he found himself quite at fault; after pacing his whole demense, he returned to his house without being able to think of anything new or strange. In vain he sent his fancy abroad, it returned as empty as it left him. He found no difficulty in proceeding as far as "There was once a king who had three sons," or, "there lived in a great deal of impudence to make him a story for the king at night.

"Are you making game of me, man?" teller's sight, and he found himself on a sudden transported, he knew not how, rigid impartiality in regard to creeds and parties, but frequently its practice for Red Hugh O'Donnell. On looking around, he saw the old man standing around his ears sticking up through his old hat.

Now, gentlemen of the Jury, although these were pagan times, the Story-teller these were pagan times, the Story-teller though tall and lank, his hair gray, and one literary Digest professes and parties, but frequently its practice for Red Hugh O'Donnell. On looking around, he saw the old man standing around his ears sticking up through his old hat.

"Nousense," said his wife; "can't you invent something about a giant, or a dwarf, or a Bean Mhor (huge woman), or

a bacch (champion) from foreign parts?"
"Oh it is easy enough to find heroes,"
replied the Story-teller, "but what am I
to do with them when I have them?"
"And can't you invent anything at "I cannot; our estate is gone from us forever; besides the open show that will be made of me to-night at the

When the Story-teller's wife heard when the Sory-teners whe heard this dreadful news, she broke into a fit of frying and weeping, as if all her friends and relations were dead. At length her husband prevailed on her to

composed.
"Well," said she, "let us sit down to reakfast at any rate; the day is long et, and maybe you'd think of something ranother in the course of it."

or another in the course of it."

The Story-teller shock his head as if to intimate his distrust of its contents, but sat down to breakfast as his wife desired. When all was removed, and they had sat down for a while in silence, "Well," she asked, "do you think of anything yet?"

"Not a pinsworth," said the Story-teller. "I might as well lie down and die at once."

"Well my dear," said the lady, "I'll die at once." tell you what you'll do. Order your horses and chariot, and let us take a

tell you whas you in do. Order your horses and chariot, and let us take a good long drive, and maybe something might come into your head."

The Story-teller complied, and the chariot was prepared. Two of his finest horses were harnessed in the carriage, and three favourite hounds followed them. After driving a long distance, they took the road homeward once more, and towards evening when they came within sight of their own demesne, the lady again asked her husband if he had yet thought of anything to tell the king?

"There is no use in my attempting it," he replied, "I can think of nothing. I m as far from having anything new, as I was when we left home."

At this moment it happened that the

I was when we left home."

At this moment it happened that the lady saw something dark at the end of a field at a little distance from the road.

"My dear," said the wife, "do you see something black at the end of that field?" "I do," replied her husband.

"Let us drive towards it," said the wife, "and perhaps it might be the means of putting something into your head which it would answer to tell the king."

king."
"I'll do as you desire," replied the
Story-teller, "though I am sure it is no
use for me."

the horses' heads and

drove in the direction pointed out by the lady. When they drew nigh, they saw a miserable looking old man lying on the ground with a wooden leg placed

the Story te I'm a poor, old, lame, decrepit miserable creature, sitting down here to rest

"And what are you doing w

"And what are you doing with that box and dice I see in your hand?"
"I am waiting here to see whether any one would play a game with me," replied the old bococh (beggarman).
"Play with you!" exclaimed the Story-teller, "why, what has a poor old man like you to play for?"
"I have one hundred pieces of gold here in this leathern purse," replied the old man.

old man.
"Do you go down and play with him,"

said the Story-teller's wife, "and per-haps you might have something to tell the king about it in the evening." He descended, and a smooth stone was placed between them as a gaming table. They had not cast many throws, when the Story teller lost all the money he

had about him.
"Much good may it do you, friend,"

"Much good may it do you irred, said the Story-teller. "I could not ex-pect better hap in so foolish an under-taking."
"Will you play again?" asked the old man. "Don't be talking, man; you have all

my money."
"Haven't you a chariot and horses and

hounds?"
"Well, what of them?"
"I'll stake all the money I have against them."
"Nonsense, man!" exclaimed the Story-teller, "do you think for all the gold in Ireland, I'd run the risk of seeing my lady obliged to go home on foot?"
"Maybe you'd win." said the bococh. " Maybe you'd win," said the bococh.
"Maybe I wouldn't," said the Story-

teller.
"Do play with him, husband," said the lady. "It is the second time, and as he won before, you might win now. "Besides I don't mind walking."

sides I don't mind walking."

"I never refused you a request in my life, that it was possible to comply with," said the Story-teller, "and I won't do so He sat down accordingly, and in one

throw lost horses, hounds, and chariot.
"Will you play again?" asked the

"Do, my dear," said she, "accept his offer. This is the third time, and how do you know what luck you may have? Basides, if you lose your estate to-night, as you are afraid, sure i'd be only a bother to you all our life."

"Is that the way you talk?" said the Story-teller, "you that I never refused a request to since first I saw you."

"Well," said she, "if you never refused me a request before, don't refuse me this one now, and maybe it would be better for us both. You'll surely win

better for us both. You'll surely win the third time."

the third time."
They played again and the Story-teller lost. No sconer had he done so, than to his great astonishment and indignation, he beheld his lady walk over and sit down near the ugly old bococh.
"Is that the way you're leaving me?"

said the Story-teller.
"Sure I was won, my dear," said the lady "you would not cheat the poor man, would you?"

man, would you?"
"Have you any more to stake?" asked

the old man.

'You know very well I have not," re-plied the Story-teller.

'I'll stake the whole now, your lady and all, against yourself," said the old man. "Nonsense, man!" said the Story-teller, "what in the world busi-ness would you have of an old fellow

"That's my own affair," said the "That's my own affair," said the bococh. "I know myself what use I could make of you; it is enough for you if I am willing to consider you a sufficient stake against all I have."

"Do, my dear," said the lady; "surely you do not mean to leave me here after you?"

you?"
The Story-teller complied once more

and lost.
"Well," said he, with a desolate look, "well," said he, with a describe lost,
"here I am for you now, and what do you
want with me? You have the whole of
us now, horses and carriage, and mistress and master, and what business have

you of us?"
"I'll soon let you know what business I have of you at any rate," said the old man, taking out of his pocket a long cord and a wand. "Now," he continued, "as I have possession of your property, I do not choose to be annoyed by you any longer so I propose transforming. any longer, so I propose transforming you into some kind of an animal, and I give you a free choice to be a hare, or a deer, or a fox, which ever of the three both its room.

deer, or a fox, which ever of the three best hits your fancy."

The Story-teller in dismay looked over towards his wife.

"My dear," said she, "do not choose to be a deer, for if you do, your horns will be caught in the branches, and you will be starved with hunger; neither choose to be a fox, for you will have the curse of everybody down upon you; but

choose to be a fox, for you will have the curse of everybody down upon you; but choose to be an honest little hare, and every one will love you, and you will be praised by high and low."

"And is that all the compassion you have for me?" said the Story-teller." Well, as I suppose it is the last word I have to say to you, it shall not be to contradict you at any rate."

So be made choice of a hare; and the old man immediately threw the cord around him and struck him with the ward, when the transformation was wand, when the transformation was effected. Scarcely had the poor hare effected. Scarcely had the poor hare taken a step or two in order to divert himself, when the lady called the hounds and set them after him. The hare ran, the dogs followed. The field in which they happened to be was enclosed by a high wall, so that the course continued a long time in the sight of Story-teller, "though I am sure it is no use for me."

They turned the horses' heads and drove in the direction pointed out by the lady. When they drew nigh, they saw a miserable looking old man lying on the ground with a wooden leg placed beside him.

"Who are you, my good man?" asked the Story-teller.

"Oh, then, 'tis little matter who I am. I'm a poor, old, lame, decrepit miserable creature, sitting down here to rest awhile."

closed by a high wall, so that the course ontinued a long time in the sight of the old man and the lady, to the great diversion of both. At length the hare, and the sight of the old man and the lady, to the great diversion of both. At length the hare, and the sight of the old man and the lady, to the great diversion of both. At length the hare, and the sight of the old man and the lady, to the great diversion of both. At length the hare, anting and weary, ran to the feet of the latter for protection. But then was witnessed a singular instance of the Story-teller's wife, forgetful of all his kindness, experienced during a long course of years, unfeelingly kicked him back again towards the dogs, from whence arose the proverb, long current in after time, caith se a glab na con (she whence arose the proverb, long current in after time, caith se a glab na con (she threw him into the hound's mouth) as of a stire, consisting of a cloak of many colours, a fine tunic and other garments threw him into the hound's mouth, as specified to all who act with similar ingratitude. They coursed him a second and a third time, and at the end of each and a third time, and at the same heartlessness, until at length the old man struck the hounds, and took the hare into his lap, where he held him for some time, until; he had sufficiently recovered his strength. He then placed him on the ground, and putting the cord around him struck him with the wand, on which

one hand into the wallet which he carried at his side, and drew out of it beried at his side, and drew out of it before their eyes, a well-looking middleaged man, to whom he spoke as follows:

"I command you, by all you heard
and saw since I put you into my wallet,
to take charge of this lady, together
with the carriage and horses and all,
and have them ready for me at a call
whenever I shall require them."

He had scarcely said these words when all vanished from the Story-teller's sight, and he found himself on a

such a proposition. However he only looked at him with an expression of great surprise, and was turning away in silence, when his wife spoke to him iair :
"Do, my dear," said she, "accept his ler. This is the third time, and how you know what luck you may have? ers and kinsman were partsking of a splendid banquet in his house. They were very merry feasting and drinking together, and as the Story-teller and his companions drew near, they heard one of the guests exclaim in a loud and

commanding tone:

"Who will say he ever heard finer
music than that? Is it possible that
twenty-two musicians could be found
from this to the shores of Greece, better who are here to-day: I mean Darby M'Gilligan, Cormad O'Cregan, Timothy O'Cunningham, and many more whom I do not mention now by name?"

"We do not suppose," said several of his hearers, "that any such thing is possible." skilled in their art than the twenty-two

possible."
At this moment the Caol Riava (thin gray man) and the Story-telier entered

e house : "Save all here!" said the Caol Riava. "And you likewise," replied O'Don-nell; "where do you come from now?"
"I slept last night," replied the stranger, "in the pslace of the king of

"Call the door keeper before me," aid O'Donnell. He was summoned accordingly.
"Was it you let in this man?" asked

O'Donnell.
"I give you free lave to whip the "I give you free lave to whip the head from my two shoulders," replied the door-keeper, "if ever I laid eyes upon him before this present moment."

"Let it pasa," said the Caol Riava, "for it would come just as easy to me to go out as to come in, whether the door was open or what."

go out as to come in, whether the was open or shut."

Then turning to the musicians:
"Play something for us," said he,
"that I may judge whether all that I have heard in your praise be merited or

otherwise."

They began to play, first successively, and then in full concert, all kinds of airs and elaborate pieces of music, both on wind and stringed instruments, and when they had concluded, all looked to the newcomer to learn his opinions of their performance.

"I assure you," said the Caol Riava, "that since I first heard of Belzebub, and Meloch, and satan, and the rest of their infernal compeers, and of the hideous noise and uproar compounded of rage and lamentation which prevails in the dreary region of the demons and in the court of the sable princes of hell. I never could imagine worse music than

the court of the sable princes of neil.

I never could imagine worse music than what you are just after playing."

"Play something for us yourself then," said O'Donnell.

"Maybe I will and maybe I won't," replied the Caol Riava, "for you may be certain I will do exactly what I like mycolf and pothing else."

self and nothing else."

"I don't doubt you," said O'Donnell.
The Caol Risva then took a harp, and
began to play in such a manner that the
dead might have come out of their
graves to hear him without occasioning any astonishment to those who knew the cause they had for so doing. As to the company who were present, some-times he would make them weep, some-times laugh, and at the other times he could lull them asleep with the power of

could full them askeep with the power of his enchanting strains.

"You are a sweet man, whoever you are," said O'Donnell.

"Some days sweet and some days bitter," replied the Caol Riava.

"Go higher up and sit in company with O'Donnell, and eat along with him," said one of the attendants.
"I will do no such thing," replied the

"will do no such thang." Coal Riva, "for a pleasing accomplishment in an ugly fellow like me, is like honey in the body of a man who is going to be hauged; so I will ge no higher up than where I am; but let me see his goodness here, if he has a mind to sho He kept his place and O'Donnell sent

suit that O'Donnell sends you."

"I will not accept it," replied the Caol Riava, "for a good man shall never have to say that he lost so much by me."

"He is either an enemy or something more than mortal," said O'Donnell, when he heard that the stranger had requeed his gifts. "Let twenty horse. when he heard that the stranger had refused his gifts. 'Let twenty horse-men in full armour keep guard outside the house, and as many foot soldiers be stationed inside to watch his move-

strength. He then placed mond ground, and putting the cord around him struck him with the wand, on which he immediately re-assumed his own form.

"Well," said the old man, "will you tell me how you liked that sport?"

"It might be sport to others," replied the Story-teller, looking at his wife, "but I declare I don't find it so the enticing, but I could put up with the loss of it. You're a droll man whoever you are. Would it be asking an impertitent question to know from you who you sreat all, or where you came from, or what is your trade, that you should the axe a pleasure in plagueing a poor old man of my kind in that manner?"

"Oh," replied the stranger, "I'm a very odd kind of man—a sort of a valking, good-for-little fellow—one day in poverty—another day in plenty—and so on. But if you wish to know anything more about me or my habits, come with me in some of my rambles, and perhaps no limits and the stranger had relused his gifts. 'Let twenty horse-relused his gifts. 'Let went in side to watch his move-ments."

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veals himself by suggesting that Kingsley's infamous charge, which evoked the great "Apolygia." was true after all.

His name is Newell Dwight Hillis, D. D., but with him we are not concerned. The Literary Digest professes rigid impartiality in regard to creeds and parties, but frequently its practice falls short of its professions, and in such cases Catholics are usually the sufferers.

The Hillis travesty is a glaring instance of naked partisanship, which is the more

THE LAST LETTER

"It's a shame for you to go out such a day as this! Why, it's away below zero, pa!" grumbled Mrs. Bascom, shaking her head so vigorously that every stifly starched ruffle on her gingham sunbonnet, which she wore summers to keep off the heat and winters to keep off the cold, fluttered gaily. "There won't be a half dozen letters; just a lot of silly post cards and notes to gratify the vanity of some giggling girls. I'd stay right at home, Jeremiah!"

The old man who was reluctantly pulling on his heavy felts which had been warming by the fire, stamped one foot vigorously and with a jerk brought the refractory boot to place.

"I wonder how many times it is necessary to explain to a woman that business it benefor."

sary to explain to a woman that bus s," he queried with mock severis business," he queried with mock sever-ity, as the same time giving his old wife a fond glance which set every nerve to tingling. "Tain't a question of what we want to do or think. The United States mail has got to go; rain or shine, if there ain't but one measly circular in the whole pile. Even passengers and special trains must make way for it."

special trains must make way for it."
"If you were a regular man or was getting big pay it wouldn't be so bad!"
interrupted the wife emphatically; "but this business of you going out in the cold to take another man's place when you only get a few cents' pay — mebbe he'll never give you the money — is too much. You'll traipse all over the country road and get the rheumatism. Then who'll take care of you, and who'll pay

the doctor's bill?"

Jeremiah Bascom, who had buttoned the shabby old coat about his throat, took the little woman to his heart.

"There, there, mother, you don't understand," he soothed, patting her shoulder awkwardly. "If I didn't get a cent of pay I'd go just the same. I promised Jim Harris's wife that I'd take Jim's place, I gave my word, and I'll stick to it. When I qualified for a substitute I promised to attend to my duty. stitute I promised to attend to my duty. So there's another reason. But the principal one is this; Jed's been raving delirium for several days and all the time he's been talking about the mail route and the letters. He was so afraid he would lose his job, for you know this rural délivery is all that stands between starvation and his family. It ain't n small thing to lose your job in the winter time. His wife said he was crazy as a hare when he told him I would take his place, but he quieted right down and has been getting better ever since the worry was off his hand. You see he believes in me. Mother, do you want me to shirk my duty now?"

The little old man's head towered

proudly above the shining one of his roly-poly wife. His whole shabby figure seemed to irradiate good cheer. The light within, the call of duty, had made Jeremiah Bascom forget that he and rhuematic and poor. In the light of sacrifice this commonplace service had

become a hero's crown.

"The money'll come in haudy, too,
mother," he added hesitatingly. "At
my age I don't get many chances to
make \$2 a day. Why, that'll buy our make \$2 a day. Why, that'il buy our groceries for almost two weeks. Be a good girl, now, and let me go !"

The old lady dashed her tears away to return his kiss, and in another moment he was gone. Through a mist of tears she watched bim trudge across the barnyard and climb into the mail which was waiting, and drive

hurriedly away.
Once out of his wife's sight, Jeremiah Bascom lost the cheery smile and the song. Other troubles than the cold made his heart ache this winter morning. And as the wind whistled and he dre-And as the wind windred and he drew the lighted lautern closer to his cold feet, it seemed to the old man that his very life blood was turning to rivers of

Mary did not know, and he had no the courage to tell her yet. He had been discharged the week before from the little hardware store, where he had worked ever since the bank failed taking all their savings with it. Last week had celebrated his sixty-eighth birthday with only a few dollars to keep them from starvation, with a debt hanging over their little home and with no work in sight by which he could earn a livelihood. Yesterday he had received a notice that the money must be paid or the property surrendered. Only to day did he realize the horror

of being old and poor and childless. The chance to act as substitute on the rnea route had come almost providentially, it seemed to him. But Mary did not know. Way worry her until it was necessary. She had believed that he stayed at home because he was not feeling well. Only to-day, as he drove through the desolate, snow - covered country, did the awfulness of old age with ountry, did the awillness of old age without a support dawn upon him. He did not feel old. His eyes were bright, body atrong. He was as anxious and as able to work as ever, but he was to be laid upon the shelf because he was old in years. If he could only prove his worth in some

way! He stopped now and then at the comfortable farm houses to leave the mes-sages from the outside world. His heart writhed and burned with the injustice writhed and burned with the injustice of it all, as he saw their prosperous, happy lives and compared them with his own need. For he and Mary were on the outskirts of the City of Starvation. When the bank failed, taking their

money with it, he had cheerfully set to work and grumbled little. Then he could work and save for the future. The blow had fallen without a moment's notice, and found them unprepared. A tear trickled over the old man's cheek. He wiped it hurriedly away as if he were ashamed. He had not shed a tear since Edward, their only son, had gone away. At the same moment a snowlake fluttered down and lay melting on the cheek beside the tear as if to show him that all the forces of nature knew and

sympathized.
For the first time, the old man, lookheavy clouds. An ominous roar them. The light wagon was almost swept off the road. Jeremish Bascom obliged to use the whip on his fat horse when the wind had quieted enabling him to go on. The snowflakes were falling so fast that he could not see

When noon came and he should have been through, they drove into Jim Han-nigan's barnyard. It was the last stop

The Hannigan boys saw the cld man The Hannigan boys saw the Cla man and his horse coming and ran to meet them. They hurried the horse into the stable, where she was rubbed down and fed with hot bran. Her master was warmed and fed in the comfortable dining room. With cheerful company, in the fire's cheerful glow, the old man forgot his worries. It was 1 o'clock when he rose to go.

got his worries. It was I o clock when he rose to go.

"I've only one more stop to make, and I'm not sorry!" he laughed as he pulled on his gloves. "I'm ever so much obliged to you folks for bolstering me up a bit. I don't see how me or Bess could have gone an inch further. I've a letter for Miss Hornblow. I reckon she's expecting it. The postmark's from away off somewhere in Califory."

""Bam Hornblows are queer people,"

pecting it. The postmark's from away off somewhere in Califory."

"Them Hornblows are queer people," volunteered Jim Hannigan; "they're poor as poverty, everybody says, though they made such a splurge when they first come into the neighborhood, buying that fine farm and vanloads of elegant furniture. Blackburn was telling me yesteday that they hadn't paid a cent since that first payment. The roads are turrible down that way. You'd better since that first payment. The roads are turrible down that way. You'd better

turrible down that way. You'd better leave the letter until to-morrow. By that time mabbe they'll clear a little. It's probably nothing but a circular."

Bascom shook his head and laughed mirthlessly. "You're as bad as Mary Jane," he said. "Don't you know the United States mail has got to go? I'd better be trottin' along, I guess. It'll be night now before I get home."

It was a mile and a half from Hannigan's to the Hornblow farm, and over the worst mud roads. The snow was still falling and was drifted high in the fence corners when Bess reached the cross roads. It was with great difficulty that she reached the school house, and that she reached the school house, and the little bridge just on the other side. At the edge of the bridge Bess stopped, and no amount of urging would drive her on. When her master investigated be found that they were on the very brink of the precipice. The bridge had gone. The beautiful home of the Horn-blows was still a mile away. From the elevation at the top of the hill Bascom looked longingly at the column of smoke which was pouring from the chimney. How could he reach it? He could not cross the river with the horse and wagon. There was only one thing to do
—hitch Bess and leave her here while
he went on foot with the bit of paper. Drifts were almost waist deep, but he

must brave them. must brave them.

Tying Bess securely to an oak, with mail and lantern the old man started. His fingers became numb with the cold, he stumbled and fell, getting eyes and ears full of snow. Undaunted, he went on until he ascended the tall steps at the best traverse and heaved the clerk the big house and heard the clock striking two. Almost frozen, he fell upon the threshold.

Hatty Hornblow heard the noise and ran to the door. She picked up the old man and harried him into the kitchen, where they plunged his feet into water and poured hot drinks down his throat. When he produced the letter for which he had risked so much they knew who he was. Made confortable, nodding dreamily, he listened while the girl read the letter to her mother and brother.

"Dear Ones-I am afraid things are serious with you by this time. I back from the Klondike and in dear old States once more, and have been for almost a week. I wrote sevaral letters, but as I have received no reply, concluded that you had not re-ceived them. My partner and I left Dawson City with about \$500,000 each arriving in San Francisco O. K., but we had scarcely found a lodging place when Ned was taken with rheumatic fever.

and was perfectly helpless.
"He is an A number one good fellow has been a friend to me, so of course I could not leave him sick and alone. He had been in the country longer than I and was able to tell me many things which contributed to my success.

which contributed to my success.

"During his illness I learned several things which I did not know, although I have been with him constantly for more than a year. He left home when but a boy because of a quarrel with his father. His name is Bascom."

The old man by the fire ceased to not

The old man by the fire ceased to nod The old man by the fire ceased to nod and sat up stiff and straight. What was this girl with the musical voice reading so calmip? Could Ned be Edward, who he had always believed had slept beneath the Southern soil for

years?
"Strange to say," the girl continued reading, "he was raised only a few miles from our new home. If you see his father tell him that we shall be in Midway in two or three days. With us we shall bring enough to quiet forever your financial worries. By by until we

The joyous wife and the children were silenced by the sudden activity of their visitor.

"Will you read that again, Miss?" he cried, rushing over to the chair where the girl was sitting, "that about Ned Bascom. Can it be my boy who I thought was, dead, coming back to his father? Read it, Miss!"

Slowly and carefully the girl read once more the news which meant so much to Jeremiah Bascom.

The stars were shining in a clear sky when the old man drove into the lot at when the old man drove into the lot at home. In a maze of joy, all the long way he had been singing and turning this question over in his mind: What if he had not done his duty?

The old wife who had been frightened because of his long absence, met him at the door, tears raining over her cheeks, but the complaining words were never spoken. Silenced by the joy written on her husband's face, Mary Bascom listened for the words: "Glory to God, Mary! Our son who was lost is

A few days later a bearded man, who y clouds. An ominous roar is ears, and with a swoop and in Midway with money enough to keep his parents in comfort until the end of their days. The their days. The tangled business affairs were made straight. Jim, the mail carrier, was cheered by a substantial present which made him forget the worries of convalescence, but only Jeremiah knew of the sudden transition ten feet in front.

But Bess knew the road. Continued urging was necessary at every drift.

CONVENT PRISONS

In the October issue of the Nineteentl Century an Englishwoman who appends an M. D. to her patronymic is very much wrought up about the necessity of State inspection of "convents, con-vent schools, orphanages, etc." This is quite natural; for your Anglo-Saxon has talked so much about the Spanish Inquisition for centuries that he is always constitutionally tormented by the desire to start little inquisitions of his own. As a matter of fact, "convents, convent schools, orphanages and the like" are over-inspected in England. In London, for instance, the Local Gov-ernment Board, the Board of Education, the Home Office, any old Board of Guardians, the County Councils, and Guardians, the County Councils, and what not else besides, claim unlimited right of search. Thus there are several Catholic schools in London where as many as twenty or more "Boards" make "surprise visits" at least twice a year. Hence the British people can be quite sure that these desperate and dangerous nuns are carefully watched, and the lady doctor can be advised that she is needlessly alarmed.

But what chiefly distresses the soul of this sentimental physician is that in those conventual dungeons there are multitudes of charming creatures who, in the exuberance of youthful emotion,

in the exuberance of youthful emotion, had perhaps, years ago, bound themselves by irrevocable vows, and are now pining away in sorrow and sadness, wearily looking through the bars for the moment when some benevolent Protestant inspector will come to let them out. The nuns would be very much amused at such a diagnosis of the condition of their hearts, and might sug-gest to this feminine St. George who is anxious to save the maiden from the dragon to exert her powers in favour of the matrons of England. She would find in a tenth of a mile of London more victims of the exuberance of youthful emotions desirous of being freed from their yows than in all the convents o Christendom. However, one need not take this anxious lady too seriously, but on the other hand, no decent per-son can fail to be horribly shocked to find that a review so pretentious as the Nineteenth century should admit to its pages a sentence like the following: There can be no doubt that the exist ence of private burial grounds belong ing to such institutions presents facil ties for the concealment of crime which should not be allowed by the State. The Nineteenth Century owes ar spology to the public.-America.

RUSKIN AND THE CHURCH

GREAT WRITER ON ART LED MANY TO THE GATE OF PEACE

If a judicious compiler were to select from Ruskin's works all the passages in which that gifted critic pays reluctant or enthusiastic homage to the wisdom, ower or beauty of the church, from the results could be made a striking and attractive volume of Catholic apologics. Here and there, to be sure, says America, these excerpts would have to be torn from a violently Protestant context, a circumstance, however, that would but beighten the value of the witness' testimony, while on the other hand, a book like "The Bible of as the tribute of Ruskin's maturer year

to the loveliness of Catholicism. It is plain, moreover, that the writer "St Mark's rest" has an opinion of of "St Mark's fest has an opinion of the Church quite different from that he expressed in "The Stones of Venice." In the latter work Ruskin's narrow Protestantism teaches him to discern, for example, in the Republic's occasional quarrels with the Pope one of the sources of her greatness but the other book, written thirty years later, as a sort of corrective, its author de-scribes as "a new Catholic History of Venice," in which he is "chiseling all the Protestantism off the old 'Stones' as they do here the grass off steps."

Such interesting changes as these in Ruskin's mental attitude toward the Church are clearly indicated bot own volumnous writings and in Mr. E.
T. Cook's recent biography of the
author of "Modern Painters."

The only child of strict evangelical parents, who hoped he would be a Bishop, John was brought up on the Bible. When only three years old the boy had committed to memory the enboy had committed to memory the chi-tire 118th Psalm. From Genesis to Revelation, without omitting a single word. Ruskin read so often the fine English of the King James version that like Newman, he had the Scriptures alnost by heart.

EARLY PREJUDICES

After the manner of all British trav elers in these days, Ruskin's parents, during their occasional journeys on the continent, were fond of descanting on the un English character "Romanism" gives its adherents, and took pains, for instance, to call their son's attention to instance, to call their son's attention to a fancied superiority of the Protestant cantons of Switzerland over those inhabited by Catholics. Many years had to pass before the effects of these early prejudices disappeared from Ruskin's writings.

Little that was Catholic influenced favourably the youth of the future enthusiast for Catholic art.

The year 1858 marked Ruskin's aban-

thusiast for Catholic art.

The year 1858 marked Ruskin's abandonment of Calvanistic doctrine, but unhappily, his intimacy with Froud and Carlyle then began to make him a latitudinarian in theology, and his belief in Biblical inspiration was shaken by Colenso's writings. Close study of the religious painters of Italy, however, and "reverence for the Catholic art of the great ages" helped to save from shipwreck the faith of this renowned author

and kept making him until his death more and more Catholic minded. Under the influence of masters like Lippi, Ciambu, Giotto, Botticelli, and Augelico, Ruskin's skepticism quite evaporated. He discovers, too, during these years, as he himself confesses, "the fallacy that religious artists were weaker than irreligious." "Religion in Giotto." Ruskin bears witness, "had solemnized and developed every faculty of his heart and hand." At Assisi, indeed, our author entered into a communion of spirit with St. Francis that deeply colored his later writings and often

made them distinctively Catholic in

CHANGE OF VIEW

This change in Ruskin's habit of mind showed itself in many ways. Revised editions of his earlier works appeared with many of their ultra-Protestant passages revised or modified books like "St. Mark's Rest" and "Mornings in Florence" came from his pen, and a series of volumes was planned which were to treat in a sympathetic spirit of the great churches and monasteries of Europe. But unfortunately, "The Bible of Amlens" with its beautiful sketches of the saints of medieval France, was the only volume of the ful sketches of the saints of medieval France, was the only volume of the projected work that was ever published, advancing years and failing health pre-venting the author from finishing the

est. Meanwhile Mr. Ruskin's Catholic friends naturally watched with keen and prayerful interest his growing regard prayerful interest his growing regard and reverence for the "ancient mother." Aubrey de Vere begged Coventry Patmore, who was connected with Ruskin by marriage, to write seriously to their common friend "respecting the claims of the Church on men who see as much as he does, when not in perverse moods, of its character and its work," while Cardinal Manning took care to send Ruskin Catholic books praised his essays and often entertained him at Archbishop's House. A lecture, moreover, on "Protestantism," that filled with glee the Catholic students of Oxford who heard Ruskin deliver it, his gift of a fine window to a Catholic chapel, and his window to a Catholic chapel, and his remarking once to Cardinal Manning that "No educated man could be a Christian without being a Catholic, caused the great critic's Anglican friends considerable anxiety, conversions were so frequent just then, and provoked many letters of inquiry.

But a real Catholic Ruskin never be Christian Catholic Ruskin lever became. "I was, am, and can be only a Christian Catholic in the wide and eternal sense," he said, in a letter te the Cardinal, "I fear," he wrote, "you the Cardinal, "I fear," he wrote, "you are a long way yet from being able to notwithstanding its appeal to Ruskin's love of the beautiful, was found to be too dogmatic a religion for one so fond of dogmatizing on every conceivable subject, as was the author of "Fors

Though Ruskin himself did not find the gate of peace, he doubtless helped to guide thither many another wanderer by describing and interpreting in match-less prose some of the Church's noblest shrines and temples and by never ceasing to protest with passionate elo-quence against the age's worship of wealth and materialism.

A MARRIED PERSON'S PROBLEM

When the Sadducees of old tried to

ouzzle and entrap our Lord by pro-

unding to Him the case of the woman

pounding to Him the essent, they sub-who had seven husbands, they sub-mitted a purely fancy and imaginary instance, no doubt, but one which—in spite of its extravagance—had under-lying it, at least for the natural man or woman, something of a real problem and difficulty. "There were with us seven brethren," said these subtle disputants, "and the first having married a wife, died; and not having issue, left his wife to his brother. In like manner the second, and the third, and so on to the seventh. And last of all the woman died also. At the resurrection, therefore, whose wife of the seven shall she be?" Seven husbands for one wife is not a common allowance, even in these progressive days; but second and third marriages are a frequent occur rence, and are celebrated, of course, upon them. The problem which occurs to the modern mind in such cases takes a somewhat different form from that suggested by the question of the Sadducees, and may be thus set forth: A couple marry, and live very happily for a number of years, both frequently de-claring that they could not by any pos-sibility have loved anybody else but their present partner. After a time one of them dies—let us say, for illustration's sake, the husband, though illustration's sake, the husband, though all remarks we may make apply equally to both parties. For a while the widow is inconsolable; but time is a great healer, and she is very lonely, and the children would be the better of some one to control them, and so, for one reason or another, she takes a second husband, and if he should die, perhaps also a third. If all four parties should have the happiness to get to Heaven, will the wife's affection for her last husband subtract from or interfere with her love in the mildest possible way, will there be any feeling of awkwardness or embarrassment between any or all of the parties? The idea is not often expressed or talked about; but some such thought must, we believe, at least occasionally have passed through the minds of people in the circumstances named. The Rev. Father Hull, S. J., of the Bombay Examiner, who has a genius for unravelling tangled questions of the sort, cuts the knot in the following simple and lucid fashion, in an answer given by him to a Hindu inquirer on the subject. "As regards the life after the grave, Christ our Lord once had a case proposed to Him. A man marries seven wives in succession. Which of them will count as his wife after the resurrecwill court as his wife after the resurrec-tion? The case is a fancy one, of course, but the answer was clear. 'After the resurrection there is neither marriage nor giving is marriage, for love of God the infinite good; and all creatures will be loved in Him, and only in Him, and in the same ratio in which God Himself loves each one. It

love of a first wife and of a second wife will not spoil each other." That is clear and conclusive and is comforting to all parties.—New Zealand Tablet.

CATHOLIC CHURCH AND SCIENCE

To scientists who do not accept Revelation the Universe is a riddle. This they acknowledge. They do not know what to make of it and most of them what to make of it and most of them frankly call themselves agnostics—folk who are in a state of ignorance. Bearing this confession of theirs in mind, Catholics cannot but wonder why they are so eager to drag Christians from light into darkness. The humblest Christian has a key to what they consider a riddle, and they are constantly making efforts—sometimes stantly making efforts—sometimes almost frantic efforts—to deprive him of it and to involve him in the gloom in which they themselves grope. Strange. But stranger still is it that while they avow that they are in this state of obscurity, they accuse him of obscurantism. It is as if the moon were to accuse the sun of a want of brilli

The Catholic has Divine/Revelation for his guide. He follows it under the unerring lead of the Catholic Church, and that Church, so far from discouraging him in endeavoring to promote scientific progress, countenances every step the object of which is to ensure further illumination for the human race and to justify the ways of God to man. Cardinal Baronious has remarked that The intention of Holy Scripture is to "The intention of Holy Scripture is to teach us how one goes to heaven and not how heaven goes." A most important truth, but in the consciousness of its importance, we Catholics should not forget what science owes to the Catholic Church. It has long seemed to me that we do not sufficiently the theorem. seemed to me that we do not summerary appreciate the work done by our savants, and that we need a book such as Chateaubriand's "Genius of Christianity" recast and brought up to date.

There is generally such a lack of acquaintance with what the learned world the chateauth Catalair Charach and the

wes to the Catholic Church, and the ly educated are so partial and so super ficial when they consider her claims They have not studied early literatur They have not studied early interactive deeply enough to recognize that it was she who saved learning, and as Hallam says, made bridge uniting the two periods of ancient and modern civilization. How many attempt to realize the terrible difficulty with which she had to control in doing this? Few indeed contend in doing this? Few indeed. "The details of the changes which the German peasant underwent from 1250 to 1500," says Gustay Freytag in his "Pictures of German Life," "can no longer be accurately discerned by us. The wild deeds of violence and oppression of the robber-nobles drove the helpless into the cities and the enterprising into foreign countries." What a mighty task it was for the Church to Whata subdue this spirit of savage lawlessness, and yet while accomplishing it she was all the time diffusing knowledge. To the greater number of the monasteries of youth and libraries in which precious tressures in the shape of books and manuscripts were preserved. At St. Gall, Fulda, Reichenau, Tours, Rheims, luny and other places in Germany and

France culture was thus spread. Nothing was more pleasing to the Roman Pontiffs than to favor men who make their mark by intellectual ability and to found universities. You find the name of a Pope, or a Bishop or some other ecclesiastical dignitary associated with the establishment and early development of so many of these institutions of higher learning—Paris, Montpellier, Toulouse, Lyons, Avignono, Bordeaux, Nates, Bourges, Bologna, Rome, Padua, Naples, Piacenza, Ferrara, Pisa, Palermo, Tarin, Cologne, Erfurt, Salamanca, Valladolid, Valencia, Saragossa, Avila, and so on. Not only can the same tale be told of England and Scotland, but even the founcing of the University of Dublin was undertaken in virtue Brief from a Pope—Clement V. Such has been the attitude of the Catholic others familiar with it and with the light shed by Catholics on the paths of investigators, for there are to-day a great number who, through hostility to religion, would fain rob the Church of the glory to which she is entitled for generation in the acquisition of true

and solid science.

Sir Bertram Windle, president of the University College, Cork, of which effective reply to Professor Shafer your readers have a vivid recollection, opens his preface to "Twelve Catholic Men of Catholic West of the Catholic Men of Science," a volume which he has edited and which has just been published by the Catholic Truth Society, with the words: "The object of these biogra-phies is to demonstrate the fact, unhow a paparently to many critics of the Church, that there are numerous stars of science (and many more than this series includes) who were also devout Catholics, and found no difficulty in maintaining both positions simultaneously.' I am afraid it must be acknowledged that even many of their co-religionists are unaware that all the dozen were Catholics. There can be no excuse for them if this can be said in future, for here in a reasonable compass and at a moderate price are faithful records, at once readable and instructive, of the careers of these eminent are as angels in heaven.' This provision for the earthly life; and its object is achieved and ceases at death. In a future life the principal and allabsorbing love of the soul will be the love of God the infinite good; and all creatures will be loved for the love of the soul will be the loved for the soul will be the love of the soul will be the loved for the soul will be loved for the soul will be the loved for the soul will be loved for the soul will be loved for the soul will be the loved men of science, compiled by highly comlingwood of University College, Dublin; Johannes Mulier, by Dr. Boulenger; Sir only in Him, and in the same ratio in which God Himself loves each one. It will be a purely spiritual state without sex or passion. The love of creatures will, as far as we can imagine, lose its idiosyncracies of sentiment and emotion. That there will be some special relation of love between those who have been specially related in this life we can easily assume; but all such love will be freed from its exclusiveness and other earthly limitations, so that the

persons when they referred to its relations with science and affect to look down on the scientist who is a Chris-tian. Let the Catholic make himself soundy acquainted with the details set forth in this book and he can easily convince them that they are gravely in error when they think he ought to speak in their presence with bated breath and whispering humbleness.—Catholic Times.

EMPTY CRADLES AND EMPTY

England's most famous Catholic preacher, Father Bernard Vaughan, speaking before a great audience at the Eucharistic Congress in Montreal, termed the empty cradle and the empty church the great problems of modern life.

Religious suicide and race suicide go together. Wherever the church loses its hold upon the people, childless homes multiply; and the childless home

nomes mutopy; sad the childrens nome is seldom happy.

Statesmen realize the vital influence upon the nation of the home without children. But seldom do they connect childrens with religion. Father Vaughan correctly estimates the childless home as the natural consequence of the empty church, and in the connected evils finds the most serious problem of

present-day society.

The typically American craze for "a good time" destroys many a home. Normal amusements are neglected. Women are not content with comfort. They are not satisfied to live a home life, with normal variations by way of outside amusements. They crave the nightly efter-theatre supper, the glare of the lights, the music, the excitement

Men likewise fall victims to the perverted idea of "a good time." Faith-ful wives mope at home, while gay hasband's flutter in the midnight

The era of extravagance, with its false conception of "a good time," is the progenitor of the empty, church, empty cradle and the which love is a mockery. The greatest service the clergy of America can perform for the nation is to unite for the restoration of normal ideals, and the normal life which means national strength and the absence of which means national decay.—Chicago Journal.

"DRIVING THEM IN"

Notwithstanding the bitterness evidenced by the anti-Catholic publications which have sprung up recently and by the activities of Tom Watson and the the activities of so called " Guardians of Liberty," do not anticipate that the Catholic Church will suffer from the attempt to arouse hatred against her. Not one of sincere and honest inquirers into the Catholic Church. Not one of them but has served to show the Church in her true light to many who never thought before to inquire into her claims.

A case in point is that of the late Judge Henry Clay Dillon of California, who became a Catholic during the height of the A. P. A. sgitation. He was fond of describing how he was "forced into the Church by friends and foes." "Long before I had thought of becoming a Catholic," he wrote, "the A. P. A.'s declared I was one, and had been seen communing at the altar rail. The more I denied it, the more they repeated it.
At length it occurred to me that a
Church which excited the hestility of Church which excited the noisiney of such men must be a very good Church, and that her doctrine must be true if no weapons better than forgery and per-jury could be brought against them. I am indebted to both my friends and my enemies. Both have helped to bring me into the Church. The friends led, the enemies drove, and so I got in sooner than I otherwise would."

Judge Dillon's "Road to Rome" was

that of more than one convert whom we know. Although they have been organ-

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Ary and marriage notices cannot be inserted the usual condensed form. Each insertic

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is mbued with a strong
Catholic sprint. It strong and the strong catholic sprint, and and shift should be strong catholic sprint. It strong and suthority of the country. Followlarge and suthority of the for the country. Followlarge and suthority of the country. Followlarge the strong and strong and strong and the strong
more and more, as its worksome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic familie. With my blessing on
your work, and best wishes the continue success.

Yours very sincerely in Christ,

DOMATOS, Archbishop of Ephesus.

Apostolic Delegate
University of Ottawa.

Ctawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

sir. Thomas Coffey
Daar Sir: Friedme time past I have read your
estimable papes the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter am are both good; and a truly
Catholic spir pervades the whole. Therefore, with
pleasure, I re a recommend it to the faithful. Blesslag you are wishing you success, believe me to remain. Your Satisfiully in Jesus Christ.

To. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, DECEMBER 14, 1912

VARY REV. CANON KER AND CHURCH UNION

The London Free Press thinks the RECORD may not have grasped the full meaning of the Union movement among the churches of Protestantism; that fundamentally these are united in faith, divided only in non-essentials. The Free Press points out that as a matter of fact "Anglicans become Methodist and Methodists Anglicans; and Presbyterians join either of these church where conditions are inviting, and do become as members of this or that religious family." And the hope is expressed that in time even the barriers that separate Protestantism from Catholicism may likewise crumble away.

Our article which called forth thes comments indicated the radical and to our mind insuperable difficulty in the way. The principle of private judgment is in its very nature, as well as in its history, the principle of division.

While insisting on the Catholic prin ciple of authority, we should be sorry to convey the impression that Catholics do not view with a great deal of sympathy the movement towards union amongs our separated brethren. We do not question the sincerity of many earnest Pro testants who, saddened by the evident evil effects of a divided Christianity long for that unity for which Christ prayed "That they all may be one." A oneness, a unity is here indicated that that has determined judicial decisions will be so visible, so striking, so convincing "that the world may know that Thou hast sent Me." For that unity all Cath olies pray. At the same time their symthat instead of the unity that would lead the world to believe in Christ's divine mission, they are entangled to divisions that are driving countless souls into unbelief in the Divinity of our Redeemer. Catholics rejoice in the fact that so many Protestants are united with them in the fundamental and essential belief in Jesus Christ as the Son of God; in the Bible as God's inspired word; in man's accountability to God; in eternal reward and punishment; in all the Catholic truths that Protestantism has preserved. If any union of Protestant churches could be effected to safeguard these essential truths, Catholics could rejoice in it and thank God for it.

But, alas, there is only too much evidence that it is not a common belief in the fundamental truths of Christianity but a common indifference to all creeds and to all definite Christian truth that makes the union of churches seem so feasible to many Protestants. Anglicans who can easily join the Methodists or Presbyterians have evidently ceased to believe in Episcopacy. An Anglican clergyman, Frederick George Scott, in the Montreal Star, indignantly repudiates the recent Anglican overtures to dissenters. He points out that " the Church holds Episcopacy to be necessary to the existence of its continuou life and ministry, and dissent holds that it is not." Changes such as advocated he holds " if introduced into our Church would result in her being torn asunder.' Anglican indifference has not become sufficiently general for union proposals to be accepted without protest.

In another column will be found remarkable letter from the prominent Anglican clergyman Canon Ker, which is a striking illustration of our contention. If clergymen can deny the Divinity of Christ, the inspiration of Scripture and the immortality of the soul, and still be the recognized exponents of Christianity, then the "fund-

amentals" of faith must be influitesimal, and "non-essentials" a term of the widest comprehensiveness. No wonder Canon Ker savs:

"The religion that has come out of the crucible of 'higher criticism,' as it is termed, is a hybrid thing, a mixture of intellectualism and philosophy, veneered with, Christian terms that have lost all meaning alike for the pulpit and the pew."

Again he tells us that "numberless oulpits all over the country may be said with truth to have everything in them but Christ."

In such conditions church union should be easy, but many will ask with Canon Ker:

"What is the use of talking and discussing the matter of Christian union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of Christian profession?"

We reproduce the Canon's letter on page five of this issue of the RECORD.

THE MARRIAGE OF FOURTH COUSINS IN QUEBEC

A recent decision of the Quebec courts in a marriage case, though rendered at a time when the factitious Ne Temere agitation had subsided, still attracted considerable attention and was given flaring headlines in the newspapers. As s usual in Catholic matters the press did not take the trouble to place the law and the facts fairly before the reading public.

In the first place, fourth cousins may marry without let or hindrance in Ogebec or in any other part of the world. The Church makes consanguinity with the fourth degree an impedi ment that renders null and void from the beginning a marriage of persons re lated in the fourth degree, and of course, of persons more closely related. But first cousins are related in the second degree, second cousins in the third degree, and third cousins in the fourth degree. In particular cases, and for sufficient reasons, the Church may and does grant dispensations from her own laws in this matter. In such cases the marriage is valid and therefore indissoluble.

In the present case the parties, re-

lated in the fourth degree, were married

without a dispensation. Falling to induce them to accept a dispensation, renew their consent and validate the marriage, the ecclesiastical authorities, when the case came before them, had no choice but to declare the nullity of the marriage. The civil code of Quebee ex pressly recognizes the laws of the various religious bodies concerning marriage as binding on their members. The marriage of two Presbyterians, to be valid civilly, must be valid according to the laws of the Presbyterian Church. The marriage of two Catholics, to be valid civilly, must be valid according to the laws of the Catholic Church. In either case, if the marriage is null according to the laws of the Church to which the parties belong, it will, on being brought before the civil courts, be declared null in the eyes of the civil law. This is the interpretation of the civil law with regard to marriage

before the On hec civil courts. The mental confusion of the average Protestant with regard to marriage laws, and the respective spheres of Church and State in the premises may be judged from the following editorial utterance of the Montreal Witness, the writer being, presumably, of more than verage intelligence and education:

"If the marriage of fourth coming i

in most of the few cases that have come

against nature, no church can make it right. If it is not against nature, no church can make it wrong. That, in the eyes of the Roman Catholic Church, it is not against nature, and not morally wrong, is shown by the fact that, when duly applied to, that Church grants dis-pensations and blesses the union. The Church could not possibly do this if that union was in its eyes morally wrong. that union was in its eyes morally wrong. The Church will even marry a man to his niece or to his aunt and bless the marriage, a proceeding which might be questioned on natural grounds. The doctrine that a Church can make wrong things right and right things wrong is injurious to the moral nature. For a Church to abet a man in the repudiation of his abet a man in the repudiation of his wife and in casting her on the world as having been living in sin, and even in incest, is morally shocking to a man's and to a woman's natural moral sense. As to civil laws which abot that sort of thing, it must be remembered that there are all sorts of marriage laws under the British Crown. In India there is polygamy, both under the Hindoo and Ma. hommedan rite, and even polyandry in the hills."

If such a writer have any principles at all to guide him in his treatment of the subject, which he disposes of so dogmatically, they would appear to be summed up thus : The Catholic Church is wrong, inconsistent, arbitrary, and her marriage legislation is immoral if not unnatural. We fear that he but too accurately reflects the impression nade on many minds by the recent marriage tirades when press, pulpit and platform radiated a great deal more heat

than light. The marriage of cousins is not against nature." Theologians do not even agree that the marriage of brother and sister is forbidden by natural law. Would the Witness maintain that in the first generation after Adam and Eve the tual consent is permitted.

race could be propagated only by violation of natural law? Still the line must be drawn somewhere; the Catholic Church draws the line at the fourth degree. As this is purely an ecclesiastical law, there is not the shadow of in consistency in dispensing from it for sufficient reason, in particular cases Tae nearer the degree of kindred the graver must be the reason. In the extremely rare case where "the Church will marry a man to his niece or his aunt" the gravest conceivable reasons

The Witness writer has the haziest pasible notion of natural law, yet he poldly asserts that "if it is not against nature no church can make it wrong. In his lame and needless apology for the British Crown" in India, while taking a fling at the civil laws of Quebec which abet "that sort of thing," he gets even more hopelessly confused and irrelev

Polygamy is wrong and detestable The Catholic Church is forever opposed to it whether it be simultaneous poly gamy as practiced by Mohammedans and mons, or successive polygamy as sanctioned by divorce courts where Catholic ideals of marriage do not prevail. But is it "against nature?" Neither philosophers nor theologians agree that it is. Who is to decide If not against nature the Witness would conclude that it is morally right. It is morally wrong, of course, not because it is against nature but because it is for-

pidden by positive Divine Law. It is not "against nature" for a and a woman to marry, without coming before any competent civil officer, with out witnesses, without any and every formality prescribed by the civil law But the civil law in such a case would decide there was no marriage. And the civil authority would be right. As the guardian of marriage in so far as it is a civil contract the State has the right and duty to impose restrictions on the natural right of its subjects or citizens to marry. As the guardian of marriage as a sacrament the Church has quite as unquestionable a right and the corresponding duty of enacting laws and mposing restrictions on its members.

A little honest consideration would how that the Church on this question is right, consistent, prudent and wise in the exercise of the authority divinely committed to her as the custodian of he sacrament of matrimony.

THE EFFECT OF THE ENGLISH DIVORCE ENOUIRY

That the Catholic Church knows her own mind, that her every member is o the same mind, and that she alone can offer any effective opposition to divorce, will become more and more evident to earnest Protestants who cherish the Christian ideal of marriage.

But there is another reason why the receedings of the Divorce Commission are of interest to Catholics, even of especial interest to Canadian Catholics. That British legislation on divorce should have a moral effect on Canadian opinion is to be expected. That it might beget an agitation to have Candian divorce legislation conform te the Brisish standard was naturally to be feared. But it is rather startling to out the Empire and possibly in other countries," is the avowed hope of the Commissioners, if not the real scope of those who inspired the inquiry.

Section 527 of the Report reads :

"The lequiry is confined to the state of the English law and its administration, but we feel that its effect will be recognized and felt outside this country. We have shown the diversity of law prevailing in the United King dom and the British Dominions, as well se the laws of other countries.

"We have shown, as we consider, the ansatisfactory state of the law in Engand and its need of reform. We have endeavored to recommend reforms which, in our opinion, ought to be the foundation of a reasonable law suitable to real human needs and, if our recommendations be adopted for England, it may be hoped that in for engrand, it may be hoped that in time they may be accepted throughout the Empire and possibly in other coun-tries. The movement for uniformity of law, in certain respects similar to our own recommendations, has already begun in the United States of America; and, in view of the substantial identity of the matrimonial relationship and social position of the family among those na position of the family among those na tions which are European or of European origin, the hope may be expressed that uniformity of marriage and divorce laws may in the end be achieved among those nations, and that at any rate such uni-formity may be reached throughout the British Empire among those subjects of the Crown with whom monagamy prethe Crown with wh

Is it fanciful to suspect that behind this divorce movement is that "anti-Catholic, anti-European, anti-civilization force of which Hilaire Belloc has written? There is no divorce in Italy. There is no divorce in Spain. In France, except the revolution period, divorce dates only from 1884.

In Portugal there was no law of divorce until 1910. When the present anti-Catholic masonic crowd seized the reins of power, one of their first acts was to pass a divorce law the widest and most shameless in Christendom. In addition to nine other grounds, divorce by mu-

Divorce and apti-clericalism go hand in hand at any rate ; it may be they receive their inspiration from the same

However that may be, in spite of the awful object lesson of divorce in the United States, in spite the fact that the infidel government already alarmed on national grounds at the inroads of divorce into the family life in France. a movement, with no popular demand behind it, has been inaugurated in England to adopt practically the same grounds for divorce as are recognized in France and America. And the pious hope is expressed that "uniformity of marriage and divorce laws may reached throughout the British Empire." It is well to be forewarned. Any relaxation of divorce laws in Canada may be regarded as the first step down to that undesirable and unChristian uniformity.

COMPULSORY EDUCATION

Some people seem to attach undue cance to the rejection by the Legislature of the bill to make education compulsory for Protestants in the

While all may agree as to the object of a statute making education compulsory opinions may differ as to its effect iveness. As a matter of fact the law is rarely invoked in Ontario and it is questionable if the universal desire to give children schooling owes anything to the law. If, however, there were no such general clause in the Ontario statutes and certain representative Catholics asked for its insertion, but limiting its application to Catholics, we might more easily realize the many obvious objections to such invidious legislation. Then Protestants in Quebec were themselves divided as to the wis dom or necessity of such a law, for Protestant members of the Legislature opposed it. In the circumstances the reasons for its rejection are sufficiently obvious without assuming that the hierarchy had anything to do with it.

If such a law be deemed advisable it should be general in its application and not confined to a section of the population, a section which is itself of divided connecls on the matter. To talk of "keeping minds in darkness" and of "the sworn foes to progress" in this connection savors of the hysterical. France has compulsory education and illiteracy is increasing Quebec is without it, and illiteracy is sing, until now it is less proporionally than in Ontario.

THE HORRORS OF WAR

The fact that the little Balkan States vere almost unknown a year ago, has left the impression that the present war is on a small scale. It comes as a shock to us to learn that, spart from the issues involved and considering only the number of men engaged, it is the great est war in history. The killed and wounded on both sides already number ver half a million.

This war is just; our sympathy goes out to the Christian soldiers who are waging this gigantic war to free their fellow Christians from the barbarous oppression of the unspeakable Turk. But was it necessary? Only because given a stiff term in jail and the bribed the mutual jeslousy of the Christian ones disfranchised for five years. But owers of Europe prevented a peaceful ettlement of the questions at issue.

The justice of the cause, the triumph of Christian arms, must not blind us to the inevitable horrors of war. Tomorrow next year, it may be that Christians against Christians will be lined up in millions.

The hideous carnage of such a war one shudders to contemplate. Can the followers of the Prince of Peace not find a better way to settle their disagreements. It behooves Christians to uphold the Christian ideal, and not be blinded by the pomp and circumstance of glorious war, to the savagery of thus eciding international disputes.

Commenting on the wholess slaughter in the Balkan's Rome thus indicates our present semi-barbarous posi-

" A few months ago the whole world was horrified when some hundreds of lives were lest with the "Titanic"— why are we not horrified by the infinite-ly greater disaster of the Balkaus? We ointed commissions on both sides of the Atlantic to examine into the cause of the shipwreck, and we have adopted various devices to prevent such disasters in future. Shall we appoint an honest international commission to investigate the Balkan calamity?

the Balkan calamity?

On the contrary. We are content to remain in the densest ignorance. Nay more, we are all ready, with our eyes shut, to go to war to morrow because ge unknown "diplomat" in Austria in Servia about the possession of an un-known town in Albania. The group of "diplomats" who are the real cause of this immense tragedy in Eastern Europe have only to say the word and five or six million human beings, without a single real cause of enmity and with single real cause of enmity and with ten thousand reasons (the first of them being that we are Christians and brothers) for being good friends, will fall on one another, slaughtering, loot-ing, raping, burning, destroying, filling the earth with ruin and death and widows and orphans—and not one in ten thousand of us will know for what. Is this exaggeration? Read your daily

ances and fleets and armies until we are absolutely at their stupid mercy. Has not the time come to ask ourselves ser-iously which is preferable: "International arbitratio on all internatio questions, or the perpetual menace of war? The reign of Christ an justice and human reason, or the tyranny of brute force? Or do we prefer to leave the advocacy of international peace to the Socialists."

On consideration, one is inclined to sympathize with the discontented Liberals of England in their demand to know more of the obligations to which the diplomacy of their foreign minister

CONSPIRACY !

Mr. J. H. Burnham, M. P. for West eterborough, has discovered a conspirsey to force French-Canadians to give up their mother tongue and to adopt English in order that the church may make full use of the French race in its proposed conquest of Canada to the true faith."

To your tents, O Israel!

Some people might consider it rash to say that there are people in Peterborough with less sense than J. H. Burnam. But Mr. Burnham is no fool ; he probably knows his constituency, and particularly that portion of the electorate to which he especially appeals. If political expediencey demands the turnng of a sharp corner, trust J. H. to convince the faithful that it is all right. It may puzzle them a bit, but they will eventually see that the Quebec hierarchy, instead of being the bete nois it used to be, is their natural ally against the aggression of Rome.

But what is to save the Minister o Militia who already speaks French, and the Speaker of the House of Common who is learning the language?

NOT TRUE - AND MORE'S THE PITY

It is the healthiest symptom about Toronto affairs—and one might say the same of Canadian affairs—that the young men of the country are waking up to the importance to themselves now and in the future of good, sensible, pro-gressive government.—Toronto World.

This is very pretty. We wish it were as true as it is pretty. Did the editor wink the other eye when he painted this roseate picture. The statement is alto gether too general - too sweeping That it is correct as regards some young men we are willing to acknowledge but there are others-young and old too-who will not claim to be in the truly patriotic class. The practical politician - the ward boss who has ridden the goat in all the secret societies-will smile a great smile when reading the World's patriotic peroration. Let us face the truth. Let us be honest with ourselves. The naked truth tells us that in every election contest - particularly those held for higher legislative work-there are in every constituency scores of young nen — some of them just attain ing their majority-who will seek the \$5 bill before they consent to fill out the ballot paper. They will jump for it as the tront jumps to catch the fiv. We are getting a generation many of whom place the dollar before honour. It would help to care the disease were the briber the pity of it is that we are forced to promote morality through the police-

COMING AROUND It is a matter of some astonishment to

notice with what a degree of vigor the Catholic Church and its chief pastor in Rome are from time to time denounced by certain clericals of the sects. Whenever the Holy Father deems it prudent to make any pronouncement touching Christian doctrine it would seem as if it were determined to denounce it beforehand merely because it comes from the Vatican. What is called the Federal Council of the churches of Christian America held a meeting in Chicago on the 5th of December. We are told that the report of the Committee on Family Life was submitted to the delegates Amongst other things it urged comit between the churches, so that person who cannot be married under the rules of one denomination cannot evade the restriction of being married by ministers of another denomination. This has been for ages the practice in the Catholic province of Quebec, and almost countless is the number of hot-headed individuals, guided by a narrow bigotry of which they ought to be ashamed, who roundly deounced the Church, through whose influence was brought about precisely the conditions in regard to marriage which is now recommended by the Federal Council of the Churches of Christian America. Ministers of the Gospel, members of Parliament, Grand Masters of the Lodges, synods, presbyteries, conferences, etc., one and all proclaimed that there should be a free and easy mode of performing the marriage service-that all manner of persons from a Justice of the Peace up to the highest church dignitary-should have equal right to marry anyone at any time so long as they had authority for so papers and see how our "diplomats" so long as they had authority for so have tangled us in Ententes and Alli-

called a marriage license from some government official duly authorized to ask a few questions, fill out the blank and receive his fee.

THOSE SECRET SOCIETIES The Toronto Globe of Friday last savs

truism when it declares that there

are men who would make excellent re-

presentatives of the people but poor candidates, while there are others who would make successful condidates but poor representatives. This declaration is made in view of the fact that Mr. E P. Eckardt, a very estimable gentle man of Toronto, refuses to enter the aldermanic field because he lacks the secret society and political organization connections necessary to electoral success. The Globe further tells us that the implied necessity for secret so clety influence in entering a municipal contest has been frequently deplored and deprives Toronto and other cities of the services of such men as Mr. Eckardt. It, however, deploring the existence of secret society influence, is in slined to minimize its power. True it is that as compared with the total population of Toronto the number of adher ents of secret societies is very small. They make up for their paucity of numbers, however, by their compact organi zation, while the general public, unorganized, takes but passing thought of municipal affairs. Our contemporary well knows that Toronto as well as other Ontario cities have in the past been ruled by men high up in the Orange and other orders, some of whom did not measure up to the required standard of capacity and integrity. And so it will be until the public conscience is awakened. Too often is it the case too that expressed unfriendliness towards the Catholic Church on the part of some militant sectarian, who has ridden all the goats of the secret societies, will bring him many a vote from the average citizen who is not affiliated with these bodies. Our Protestant neighbors should take thought. We have municipal scandals galore-grafters, boodlers conscienceless exploiters of fraudulent schemes-and we have had bank-wrecking by men high up in the councils of the oath-bound secret bodies, some of whom have gone unpunished. In fine we have the yellow peril and several other perils but the peril brought about by secret societies is worthy the consid-

ration of thoughtful citizens. On the 4th of the present month Rev. Dr. Edw. J. Hanna, of Rochester, New York, was consecrated as Bishop of Titopolis and Auxiliary of San Francisco. The newly ordained Bishop has for long been recognized as one of the most notable divines in the State, and has enjoyed the esteem and affection not alone of his Ordinary, the priests and the people of Rochester, but likewise the high regard of all classes of the community. This important event was of especial interest in the great city n which he has labored so long. The consecrating prelate was the Most Rev. John Bozano, Apostolic Delegate, assisted by the Right Rev. Thos. F. Hickey, Bishop of Rochester.

The CATHOLIC RECORD sends heartiest congratulations to the newly consecra-Rishon. To his new Francisco there will accompany him the deepest affection of multitudes who loved him in Rochester and fervent prayers that long life and every blessing may be his portion.

THE FREE PRESS AND NON-

ESSENTIALS Taking us to task for doubting the ossibility of an effective union of the Protestant churches, the Free Press informs us that "fundamentally there is no division of faith among them." But we submit that the very existence of the different Protestant denominations contradicts this statement of our conemporary. If there is "no division of faith among them," why the different sects? The Free Press seeks to explain away the contradiction by saving that they differ in "non essentials." But this distinction of essential and nonessential doctrines is without warrant in reason or Scripture, and is useless practically, for no agreement has ever een reached as to what doctrines are really essential. Some denominations teach that belief in the Trinity is essential. Others deny it. Some believe Jesus Christ to be God. Others say he was only man. Some believe in the Real Presence of the Eucharist. Others say the Lord's Supper is mere bread and wine. The various Protestant sects have scarcely one positive doctrine in common, except those which natural reason teaches, and which therefore, Jews and Gentiles may admit as well as they: such as the existence of God, the immortality of the soul future rewards and punishments. They pelieve, indeed, that Christ existed on earth; but even an Atheist may believe the same as an historical fact. They accept the Bible as a precious volume but many, especially since the rise of so-called Higher Criticism, do not believe it to be in any true sense the word of God. Perhaps the only re- it. And at the same time the gentle

vealed doctrine common to all the Pretestant sects is that Christ was, in some sense or other, the Saviour of mankind yet some of them do not admit that they are saved by His death, but only by the extraordinary wisdom of His teachings

and the admirable example of His life. Now where is the germ of union amongst such a multiplicity of opinions? What authority is to define what is right and what is wrong-what is essential and what is not? How can our friends fail to see that it is their principle of private judgment that has led to these differences, and that the only possible way to effect union is to menounce the system that gave rise te division?

The Catholic notion of divine faith is to accept all God's truth on His divine authority. To reject one doctrine the Son of God taught is to give Him the lie. He did not say to His Apostles: "Teach all nations what you deem essential and fundamental," but "Teach all things whatsoever I have commanded you." COLUMBA

NOTES AND COMMENTS

Cherubini's Requiem Mass, in a Meth dist Church! and, according to daily press reports, sung with " refined emetional and spiritual expression." This was the event in Toronto musical circles last week. It was said in our hearing that this might be taken to indicate a broadening spiritual vision and enlarged sympathies among the erstwhile disciples of John Wesley. Not a bit of it. Rather, we should say, it accentuates their growing indifference to definite religious teaching. Methodist preachers will stand up one day and utter sundry blasphemies against the Holy Sacrifice, and, on the next, regale their ears with musical strains that are intended to glorify the very object of their maledictions. [In the same shallow spirit they would listen to an exaltation of Buddha or Confucius while in the very act of designating a missionary to Ohina. It would be consoling to think otherwise but visible facts forbid.

NOR ARE the Methodists alone in this. That it is a characteristic of all the sects evidence abounds. It is, indeed, not too much to say that as regards religious belief outside the Catholic Church, words have lost all deanite meaning. The Anglican claim to the title Catholic is one examp e of this. That the "Anglican Church is the Catholic Church of the English people " is an expression one often hears from the lips of Anglican clergymen, totally oblivious the while to the fact that the statement embodies a contradiction in terms, and is, in consequence, an absurdity. Of the same species is the continuity theory (the claim that the Church of England is the legitimate successor of the pre - reformation Church), which not only sets the facts of history at defiance but falsifies every claim put forward as their justification by the Reformers. fits in with the loose thinking of its emponents and has a pretty sound, so, regardless of consistency, has passed inte the current terminology of the seet.

A RECENT issue of the Canadian Con

regationalist furnishes a very apt speci

men of such mental gymnastics. One el its denominational ministers spent September in Holland and writes to his paper some account of his experiences there. He tells of a visit to St. Peter's Kirk, Leiden, where he ran across a mural tablet to the memory of one Bev. John Robinson, who was pastor of the English Church "over against this spot, 1609 1625, whence at his prompting went forth the Pilgrim Fathers to settle in New England in 1620." Then, after some further particulars, he bursts into this little flower of rhetoric: "The lofty undecorated walls that tower above the slab that marks his grave, suggest the rugged, stalwart character of the men who looked to him as their spiritual leader and went forth at his bidding to establish a nation in which religious liberty should be a basic principle." Now, this is a very nest little speech, and, as such, the Rev. H. C. Woodley has every right to be proud of it. But when it is remembered that, although the desire to indulge their pecular notions of worship without let or hindrance was the motive which led the Pilgrim Fathers to America, religious liberty for others never once entered into their design, it becomes apparent that the writer was indulging in a little hysterical rhetoric. And when it is further remembered that for a period of over a century and a half these same Pilgrim Fathers and their lescendants reduced intelerance and persection to an exact science, and made the streets of New England towns run red with blood, it may be seen that the term "religious liberty" has, in Mr. E. C. Woodley's hands, entirely lost its meaning. When, then, he characterizes the voyage of the little ship which brought these "liberty-loving" fanatics to New England as "the most momentous voyage in the world's history," we know just how to appraise

man talks learnedly of "Arabic and Islamic studies" and of "Comparative Religion."

ALONG THE same line was a discourse in a Toronto Presbyterian Church commemorative of St. Andrew as Apostle of Scotland. The great Apostle may, in the estimation of this preacher, be the Patron of Scotland (though, in his environment, it would puzzle him to define the term), but before the same tribunal there is no room for a "may be" in regard to John Knox as the father of liberty in Scotland. The Kirk has deoreed it : therefore it must be so. But let any man of, we will not say unbiased mind (for unfortunately, on such an issue it would be hard to find an unbissed mind in the Scottish kirks) but of ordinary intelligence, read the history of the Reformation in that country as related even by their own secular histovians, and, crossing his heart (as the children say) call Knox an Apostle of liberty. Knox never knew what liberty was, as he certainly never put it into practice towards adherents of the old religion. Hatred and intolerance were the very keystones of his religion, and we have the testimony of so erudite and impassioned an historian as Prof. Maitland, that never had any country suffered under so grinding a tyranny as Scotland in the first hundred years succeeding the Reformation. To those, therefore, who call Knox an apostle of liberty words have ceased to have any meaning or signification. And so it goes all down the line.

Duan READER, when you have heard as you must often have heard, a Presbyterian Scotsman speak of Saint Andrew as the Patron Saint of Scotland, did it ever occur to you to ask him what he meant? If not, just try it once and watch the result. We recall an experience of our own in this regard. It was on a Saint Andrew's day, and we were asked if we proposed attending a big St. Andrew's Society dinner which was on the cards. Some conversation resulted and it occurred to us to ask what our interrogator mean by the term Patron Saint? The look of pained surprise which was turned upon us at the question was in itself diverting. Could it be possible that we had lived so long in a Scottish community and were ignorant on such point? Why, every child knew that, and so forth, and so forth. The point was not, we ventured to interpose, to what extent we were fundamentally ignorant on the subject - but, would our interrogator please enlighten us as to the extent of his knowledge. Then began a series of word jugglings which were exceedingly entertaining, and finally, after admitting that it was an old Catholic term, inherited from ages before the "Reformation" was dreamed of, the admission was elicited from this schelarly gentlemen that he had not the faintest idea of what was meant by calling Saint Andrew the Patron Saint of Scotland—another proof, if any were needed, that in the modern non-Catholie world, words, as bearing upon the subject of religious belief, have lost all primary signification.

WE PRESUME we may call it a hopefu sign that, notwithstanding the widespread decay of definite religious teach ing in the sects, there are not wanting earnest souls who shrink from the awful gulf impending, and would fain recall even the narrow religious tenets of bygone generations. Such a one is Canon Ker of the Church of England, who, in a letter to the Globe, utters a warning note to his co-religionists, and to Protestants in general. He compresses the whole matter into two postulates and despairingly asks:

(1) "What is the use in talking and discussing Christian Union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of nominal Christian profession?

(3) "What an amazingly inconsistent thing it is to go to the heathen world with a religion in which we ourselves have lost all faith in its essential supernatural elements!"

The Canon has set himself a hard task. and we doubt if his warning will be heeded. So long as the theological colleges of Protestantism are under the domination of German rationalism-miscalled Higher Criticism-and their inmates puffed up with an insane pride of mates puffed up with an insane pride of intellect, they are in no mood to worry over so inconsequential a thing as dogma has under their manipulation come to be regarded. They have time and to spare to devote to the task of and to spare to devote to the task of undermining the faith of Catholic nations, but none to the conservation of what remains to their own of Christian

Kindheartedness in one's dealing with others is the great charm of life. A mind attentive to the wants of A mind attentive to the wants of others, which avoids everything calculated to give them pain, which is gracious, which does not keep silence out but of touchiness and pride, that mind is the mind of the Christian, and is the joy of everyone who comes in contact with it.

A TERRIBLE INDICTMENT-MODERN RELIGIOUS CONDITIONS

To the Editor of The Globe: This month's issue of The Century Magazine contains an article well calculated to arrest the attention of every thoughful professing Christian in the community. professing Christian in the community.
The article, under the caption of "The
Hungry Sheep," is from the pen of William Lyon Phelps, Lampson professor
of English literature at Yale University. It contains probably less than 1800 words, but it would be extremely diffi cult indeed to present a more serious indictment against modern religious con ditions than it contains. The gravamen of the professor's charges may be gath ered from the following excerpt: "The ered from the following excerpt: "The Protestant clergy of to day are sadly weakened by a spirit of compromise. They are afraid to preach Christianity, partly because they don't believe in it and partly because they are afraid it won't draw." They attempt to begulie men into the Church by announcing secular themes, by the discussion of timely political and literary topics. As a matter of fact, the ungodly respect matter of fact, the ungodly respect eartily a Christian minister who is ab heartily a Christian minister who is absolutely sincere and who confues his sermons to religion, and they despise a vacillating and worldly-minded parson who seems to apologize for his religion, and who substitutes lectures on politics and Socialism for the preaching of the Earlier in the same article Profe

Pheips instances the following:—"A United States Senator met three clergymen in three different parts of the country, and each complained that he country, and each complained that he could not get a larger audience. The Senator asked the first man if he believed that the Bible was the word of God. The cleric smiled pityingly and said that of course he did not in the crude and ordinary sense, and then he launched a mass of vague metaphysical phrases. The Senator asked the second man if he believed in a future life, and the reverend gentleman said that he did not believe in personal immortality but that the essence of life was i structible, or some such notion. The Senator asked a third man, a pastor Senator asked a third man, a pastor of an orthodox evangelical church, if he believed in the Divinity of Jesus Christ. The shepherd of souls replied that all men were divine . . . if an honest man cannot believe we surely ought not to blame him or quarrel with him, but he has no business in the pulpit. Christian faith is just as necesars a personicité for a clergyman as a sary a prerequisite for a clergyman as a knowledge of mathematics is for a civil

Now the point to be observed in regard to this important contribution to a vital problem is that the conditions which the United States Senator encountered are conditions that are to be met with are conditions that are to be met with in every department of Protestant theology, and numberless pulpits all over the country may be said with truth to have everything in them but Christ. There is a good deal of what may be termed "Churchlanity" rather than Christianity. There is a ceaseless, and perhaps in itself a praiseworthy effort to find some workable substitute for a supernatural religion, and hence we have got a society for almost everything, except one for keeping the Ten Command. cept one for keeping the Ten Command-ments; even the St. Andrew's Brother mencs; even the St. Aadrew's Brother hood, that began in the Spirit, has, like all the rest of them, ended in the fleet, or its equivalent, the convention— everything winds up in a convention of

The religion that has come out of the cracible of higher criticism, as it is termed, is a hybrid thing—a mixture of intellectualism and philosophy, veneered with Christian terms that have eered with Christian terms that have lost all zeaning alike for the pulpit and the pew. It is little short of appalling to think how little St. Paul, who gave his life for the faith knew of the Gospel which he preached, as compared with a modern theological prefessor, or even a modern theological graduate. According to these modern wise acres the apostles were an ignorant lot of men. quite incapable of literary insight and foolishly credulous, and, although St. Paul was better equipped in scholarship than any of the apostles, yet the critics contend he was the victim of his early prejudices, and when a Presbyterian student two or three years ago in New York was told that his views were directly opposite to those held by St. Paul he simply replied: "It is all the worse for St. Paul."

Two important questions suggest

themselves:
(1) What is the use in talking and discussing the matter of Christian Union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of nominal Christian profession? (2) The second is like unto the first

What an amazingly inconsistent thing it is to go to the heathen world with a religion in which we ourselves have lost all faith in its essential supernatural elements!

The churches to-day are obsessed with the view that salvation is largely a matter of the stomach, and, at any rate, if you want men to reach heaven you must wheedle them along, not according to the Christ method of cross-bearing, but by a perpetual vaudeville which begins at the cradle and ends at the coffin. The modern church under these conditions has become little better than a club, where rival coteries play their little parts, vent their petty spites and demonstrate how little of the spirit of Christ there is in a modern The churches to-day are spired for the journey through the "valley and shadow of death" by a membership in a half million church edifice? Professor Phelps rightly says that men are hungry for the old gospel, and that it is not found in the modern pulpit, and he might have truthfully added, nor in the accessories of religious worship; the modern hymn is as barren of spiritual influence upon the heart as the modern pulpit, and whetever may be said of the music, the words have lost all meaning. Take, for example, some of the hymns which are at once popular and in themselves spiritual, and it will be found that they speak in an unknown tongue to the average worshipper:

"He breaks the power of cancelled sin, He sets the prisoner free;"

His blood can make the foulest clean His blood availed for me."

It turn to our own Anglican Book of Common Praise, and I find, as might be expected, that the above verse is omitted in hymn 568. Why? Why be-cause all such references to "the blood" omitted in hymn 508. Why? why be-cause all such references to "the blood" are in bad taste, if not in bad theology. But to the sin-conscious soul it is in the words of the Psalmist. "Like as the dew of Hermon which fell upon the Hill of Sion." Again, take such a hymn as

"Come, O thou traveller unknown, whom still I hold, but cannot see,
My company before is gone and I am left alone with Thee.
With Thee all night I mean to stay And wrestle till the break of day.

This magnificent hymn, so full spiritual experience, is not in our B. C. P. But there is no occasion to multiply evidence on a point with which almost every church goer must be familiar, knowing that it is left to the choir to murder the sense by exalting the music. On the whole, then. Professor Phelps has done good service by presenting such a scathing indictment against the modern pulpit, and, coming as it does at this solemn season of Advent, it is a literal fulfillment of the prophetic alarm: "Blow ye the trumpet in Zion, and sound an alarm in my Holy Mountain; let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand." for it is nigh at hand."
Advent, 1912. ROBERT KER, Canon

NON-CATHOLIC TRIBUTE

BOYD WINCHESTER PRAISES THE DATHOLIC CHURCH FOR HER WORK IN AMERICA

A noteworthy appreciation of the Catholic Church, in which special em-Catholic Church, in which special emphasis is laid upon her power and influence in the United States, appeared not long ago in the Courier-Journal of Louisville, Ky. It was written by a non-Catholic, Boyd Winchester, and conveys a good idea of the manner in which the beneficient work of the Catholic Church, appeals to fair minded olic Church appeals to fair minde Americans who are without her fold.

In the course of his review he de-clared that the Catholic Church "stande alone, among jarring sects and creeds, majestic, venerable and invulnerable, which time could not crumble nor, revo-

lutions change. * * *
" With transcendent calm the Catho lic Church requires of her clergy and religious orders that they shall renounce home, forsake their kindred, labor without reward and die without the control of the contro labor without reward and die without notice. The chosen idea of life in Catholiciam has always been asceticism, the standard heroism. A good priest or Sister of Charity is unused to selfor Sister of Unarity is unured to self-denial and ready for self-ascrifice and expects to be found in some minority which wins by suffering.

The Sisters of Charity bind them-

selves to service by the triple vows, for life, of poverty, chastity and obedi-ence; they take needful food to the cothearth, attend the dying bed of the humblest and administer consolation in life's extremest hour.

"Every one must respect and rever the priesthood for their learning, the the priesthood for their learning, their talents, their plety and their untiring labors in the diffusion of light, hope and consolation; postponing all the gratifi-cations of worldly pride to the severe out heaven gaining glories of their pov-

"In them there remains the consoling "In them there remains the constitue, evidence that the simplicity of the patriarch, the plety of the saints and the patience of the martyrs have not wholly vanished. Lamartine writes of the priest as a man of no family, but who belongs to all classes, to the lower on account of his poverty and often by humble birth, and to the highest classes by virtue of his culture and the ex-alted sentiments which his religion in-

THE CHURCH, A GREAT MORAL POWER "Americanizing and Christianizing of but not many," was his answer. country from all parts of the world, is one of the greatest problems by which the Casholic Church has rendered signal service. For long years she has signal service. For long years as similating, one influx after another, of foreign people. Under her fostering care come, it is estimated, fully one-half of the wast number of immigrants daily arriving at our ports. She has held them for religion, and has held them for good citizenship. No one can them for good citizeuship. No one can soberly reflect upon this great labor of education and restraint without being convinced that it has been a potential force in our public life. Nothing but a venerable and universal institution, which has weathered so many centuries, always the same, could have taken her incoming children and done for them what the Catholic Church has accomplished.

accomplished.
"Under the same fostering care are the great majority of our working men and women, boys and girls, who worship in any church; for no matter how prosperous some of her members may be, this Church never desists from serving this Church never desists from serving the laborer, the poor and the friendless. * * * Respect for authority, regard for personal and proprietary rights and habitual submission to law, inculcated in the Church, school and home, among so many employers and employed, must necessarily make for tranquility and industrial peace.

"But few who do not recognize the

"But few who do not recognize the Catholic Church as the greatest single moral force in the world. It is the religion of the puissant spiritual power, which legislates, prohibits, and punishes. It appeals to the imagination, the senses and the heart, without too great a strain on the reason, and supplies the invigorating atmosphere which is necessary to strengthen character and adapt it to the usages of our present existence.

and principles unchanged and incapable

f change."
"In every work of civic betterment, in every expression of patriotic aspira-tion, in whatever has been attempted for the well being and unlift of the for the well being and unlift of the human race, the Church and its clergy

"Unquestionably during the terrible ondition from the middle teenth century to the middle of the seventeenth century, when Europe be-came drenched in human blood, and after the downfall of the Roman Em ster the downfall of the Roman Empire, and the so called German Holy Empire had broken into discordant States the Roman Church became the most potential organ for enforcing peace and law. Seated on the hills once occupied by the Casars, representing supreme spiritual authority, great Pontiffs came, like the early Gregories, Leos and Innocents, who proclaimed at the various centers of Europe a true and beneficial iaw of nations, and the spirit of the blessed Founder of Christianity asserted itself in efforts to check the mediaeval flood of cruelty and war. of cruelty and war.

THE CHURCH IN THE MIDDLE AGES Catholicism was the religion of Eng-"Catholicism was the religion of England's most glorious era, the religion of her most ennouled patriots. The body of the Common Law was given by the Catholic Alfred; he gave the elective system and that great bulwark of liberty, trial by jury. And Edward III. gave perfection to the representative system, and the statute against con structive treason was enacted. All through the Middle Ages the Catholic Church was the mainstay of the weak and the protector of the oppressed. It has always been predisposed to look at the labor question in a light favorable has always been predisposed to look at the labor question in a light favorable to the laborer. For example to to the laborer. For example in Germany the Lutheran clergy have held aloof, while the Catholic priests have sken a foremost part in recent social

"The Church manifested a remark "The Church manifested a remarkable genius in the development and reorganization of public charities, charity
in fact, is the triumph of the Catholic
Church; but not a charity which is an
encouragement to improvidence and
self-surrender. In the elequent words
of Judge O'Doherty. The Catholic
Church is charity in action; the tongue

Church is charity in action; the tongue of an angel would be required to do even measurable justice to the Catholic ideals of obsrity."

"With American Catholics there exists the most perfect harmony between loyalty to country and loyalty to Church; they are not only good Casholics in the Church sense, but broadly catholic in the secular sense of the word. Catholic primates illustrate the perfect union of service to the State and service to God; they are a bulwark against athelsm, and anarchy, against tearing down of morality and government upon which the foundations of a country depend.

ountry depend.
"Catholicism makes way at a growing rate in the United States because government lets it alone. Here government lets it alone. Here under the enthusiasm which works miracles finds free scope. Perfect accord, without a concordat, exists between the Church and State in free America, and in this ortunate country of ours liberty religion are natural allies, and go for ward hand in hand."—Catholic Bulletin

MONASTIC HOSPITALITY

A writer in the Glasgow Observe who has recently visited the famous hospice maintained by monks in the Alps, says: The door of the Hospice stands ever

oren. All are welcome. No questions are asked. Man or woman, Jew or Gentile, faithful or skeptic. Catholic or Protestant—all are kindly received, all are treated slike.
You are not asked your name, your

country, your creed. People go there from the ends of the earth. I told the Father Superior I came from Scotland, "We have had visitors from Scotland, sat down to dinner—amongst them a young Italian couple on their honeymoon. Your room is scantily furnished but clean; your food plain, but plentiful. An open door, a free table, a room writer says: ful. An open door, a free table, a room and bed that cost you nothing, are bound to attract. So the monastery on the Great St. Bernard is a popular sum mer resort. Over twenty thousand visit it in the course of the year. Of these only about two thousand make an offering. The alms they give is on the average less than they would pay in a second-class hotel. The cost of erecting a public hospice 8 120 feet up in the air, of furnishing it, of stocking it with a sufficiency of provisions from the valthe Great St. Bernard is a popular sum a sufficiency of provisions from the val-leys beneath, and of hiring servants for the special convenience of these summer visitors is a matter that does not in the visitors is a matter that does not in the smallest way affect or interest them. It is beneath their notice. So each year the monks not only sacrifice their health and their time, but their money

health and their time, but their money for sweet humanity's sake.

A small box hung up in the corridor and labelled "alms" is the only remin der of one's financial obligation to the hospice. What is given is given in secret. But, as I have already stated, the offerings are small, while the expenses run from 50 000 to 60 000 francs £2 000 to £2,500—each year. Some time ago the monks, for the better accommodation of the visitors, added one story to their plain and simple hosone story to their plain and simple hospire. It cost over £3,000.

Monastic hospitality ever was and is

Monastic hospitality ever was and is yet proverbial. Our own country was once studded with monasteries, where the poor were welcomed and their wants relieved. The monks' lands, like Nabosh's vineyard, were, however, coveted by greedy, avaricious eyes. Soon they were selzed, the inmates driven out with blackened characters, and the public hoodwinked into believing that a great work of God had been accomponce studded with monasteries, where the poor were welcomed and their wants relieved. The monks' lands, like Nabosh's vineyard, were, however, coveted by greedy, avaricious eyes. Soon they were selzed, the inmates driven out with blackened characters, and the public hoodwinked into believing that a great work of God had been accomplished in the suppression of these monastic institutions. The whirligig of time brings great changes. People are now awakening to the good done by these old religious houses. We have now the Chancellor of the Exchequer taking the girdle of the monks to despoiled them, telling them their "family trees are laden with the fruit of sacrilege," their "hands are dripping with the fat" of stolen monastic property, and their sideboards groaning to discovere the poor of the statement, "Jebus which is Jerusalem." (Josue xvii. 18.) And in several other passages of the books of Josue and Judges the name "Jerusalem" and I will take Thee up unto Me, and I will deliver Thee from the unbelievers, and the unbelievers; and I will place those who follow the unbelievers, until the day of the unbelievers, until the day of the world.

Jerusalem is not only a most widely revered city, but it is also one of the followed even by some Episcopalians, the theologians, for the most provide of the world.

We generally, read of Jerusalem as a city of the Jebusites, taken by David into B. C., and called Jebus. Hence there is a wide-spread impression that the name "Jerusalem" came into make the name "Jerusalem" seems to have been put off, as we said above, are straightway received into heaven, and see clearly God Himself Three and One."

under the weight of plundered Church I descended Mount St. Bernard with

out regret. Hospitality entertained and pressed to remain, I nevertheless found life amid such awful surroundings too depressing. My heart, certainly, never could be in these highlands. But my sympathies flowed out freely to the brave, self-sacrificing monks whom I left behind in those savage heights. Their comforts are few; their hardships countless; their life is a constant sacri-fice. From afar I salute them. They are the pride and boast of our com-mon humanity, an honor to the Church, a glory to their religious brethren, a friend to the wanderer.

HOW SHE CAME TO THE TRUE FOLD

CONVERSION OF SARAH A. SLACK ATHENS, ONT., BROUGHT ABOUT BY READING AN OLD TATTERED PRAYER

After Sarah A. Slack was received in to the Catholic Church she explained her conversion as follows: I was born her conversion as follows: I was born and raised a Presbyterian but married a Catholic. I was married by a Methodist minister, a local preacher, for I thought then, better to be married by any kind of a minister than by a Catholic priest. I had no the method the what they what was of changing my ter than by a Catholic priest. I had no thought then whatever of changing my mind and it was over ten years afterwards before I joined the Catholic Church. When I had been married about four years my husband one day took something from his pocket and placed it on the window behind the curtain. Previous to this I had been trying to convert him to Protestantism but was managessful; and I had never read a

and I had never read a Catholic book that he kept in the house. At this time we had one child, a year old, which had not been baptized and I felt determined that it never would be unless it was baptized by a minister.
One day while I was alone the thought
struck me to look behind the curtain
and see what my husband had placed
there. Lo and behold I discovered it
to be a Catholic prayer book minus its

A hot flush rose to my face and I felt like tearing it to pieces. I laid it back on the window, but later decided to read it and see what was in the thing any way as I said to myself. I read it at intervals until I finished, and then I came to the conclusion it wasn't too bad

after all.

I had heard some dreadful things about the Catholic Church but after read-ing that prayer book I came to the con-clusion that the stories I heard must be

I read the book again and began to arithmetic question to me. I could not understand the doctrine of the Real Presence of Christ in the Blessed Sacrament nor how confessing one's sins to a man was of any use. But, however a little of the old prejudice left me and in a few weeks I took my baby to the Cath-olic Church and had it baptized and aised to have it brought up a Catho promised to have it brought up a Catho-lic, but at the same time was not sure whether I would keep the promise or not.

whether I would keep the promise or now.

I kept it, but not until some years
afterwards did I join the church. While
on a visit to a friend I met Rev. Father
Kelly. I had a private talk with him and
was impressed by his conversation. He
touched on religious matters and before
we parted I promised that in the near
future I would join his church. I met him frequently and he always had a pleasant smile and a kind word for me I went to Mass, listened to him preach and learned the different mysteries of Catholic belief. He gave me some books to read and while a mission was being held I joined the church for which I am very thankful to God.

JERUSALEM

The Catholic Bulletin ha

which it has always been held. The writer says:

What memories does the name of Jernsalem recall to the mind: Jernsalem, the Holy City of the Old Testament since the days of David; Jerusalem, the scene of the great Sacrifice of the Cross and the last days of Our Saviour's earthly life; Jerusalem, the sanctified place where the Holy Ghost came down on the Apostles and the first faithful and where the Catholic Church had its origin; the Catholic Church had its origin Jerusalem, the center of the conflicts for ages between the followers of Moham med and the Crusaders; Jerusalem, for many ages looked upon with profound reverence by Jews, Christians and Mo-

The Jews love Jerusalem with undying love as their Holy City; the Christians because it is the original home of their because it is the original home of their religion; and the Mohammedans because they profoundly revere Christ as one of the greatest of prophets.

This latter fact seems to be little known. For the sake of Christ the Mohammedans cherish feeling of great respect for all places once hallowed.

the Monammeans cherist leading of great respect for all places once hallowed by His presence. Next to Mecca and Medina, Jerusalem is a Holy City to the

Medina, Jerusalem is a flory city to the Mohammedans.

Their sacred book, Al Koran, speaks very reverently of the Virgin Mother of Our Saviour, and in chapter 3 has the following remarkable words: "God said, 'O Jesus, verily I will cause Thee to die, and I will take Thee up unto Me, and I will deliver Thee from the unbelievers: and I will place those who follow

"But the name of "Jerusalem" reaches up to a still higher antiquity. In 1887, about 180 miles south of Cairo, Egypt, a remarkable collection of letters, the Amarna Letters, inscribed on clay the correspondence between two Egyptian kings who lived in the fifteenth or tian kings who lived in the nicetith or fourteenth century before Christ and their officials in Palestine, Phoenicia and Syria and some friendly Eastern rulers. In these Amarna letters Jeru-salem is called "Urusalim." This conclusively shows that the name

into antiquity reaches the name of Jerusalem, at least in an abbreviated form.

In (Genesis xiv., 18.) we read that Abraham met Melchisedech, king of In (Genesis xiv., 18.) we read that Abraham met Melchisedech, king of Salem. It is generally admitted that the city of Salem mentioned here was Jerusalem. This brings the antiquity of Jerusalem to the days of Abraham, who was a contemporary of the well-known Babylonian king Hammurabi about 2240 B. C. How long before this time Jerusalem had been inhabited as a city we have no means of telling.

we have no means of telling.

Standing on an elevated plateau on
the summit of the ridge of the Judsean the summit of the ridge of the Judsean mountains, Jerusalem, as long as people inhabited that part of the country. Was an inviting place to build a city. Hence it is probable that the city of Jerusalem was built as soon as people came into the neighborhood. Who the first of these people were we do not know.

When Abraham entered the land he found there people called "Cansanites," closely related to the Amorites, as the similarity of their languages proves, ac-

similarity of their languages proves, ac-cording to the opinion of Oriental scholars. The Canaanites were probably a branch of the Amorites; the Amorites dwelt along the Lebsnon mountains, and the Canasnites on the neighboring low-

In 1909 Albert T. Clay, professor of Semitic Philology and Archeology in the University of Pennsylvania, pub-lished a book very interesting to students of Oriential Archæology on "Amurr the Home of the Northern Semites In this book he endeavors to prove that the religion and culture of Israel were not of Babylonian orgin, as often and Aram had imported their religion and culture into Babylonia long before Abraham, slowly but effectually crowding out the Samerians, the older inhabitants of Babylonia.

If this view prove correct, Syria and Palestine must have been inhalted long before Abraham's day, and Jerusa em with its natural advantages for a well defended city must have been in-nabised since people lived in the eighborhood.

Jerusalem is not only the most widely revered city of the world, it may also be the most ancient of all cities still in-habited.

WHAT CATHOLIC THEOLO-GIANS, FOR THE MOST PART TEACH

An Episcopalian periodical that pro-fesses to be of some authority in theo-logy prints the following:

" Catholic theologians have, for the

most part, taught that those bless most part, taught that those bleesed dead of peculiar sanctity pass, after their time of purification, into the Beatific Vision. Resting, as this must inevitably do, upon devout speculation rather than upon revelation, is would rather than upon revelation, is would hardly be proper to say that the teaching is 'Catholic doctrine,' not com ng within the Anglican test of Article XX, nor possibly within the larger Vincentian test, yet the teaching has been so widespread among Catholic theologians that it may probably be termed the prevailing view. It has, of course, been controverted and obviously cannot be said to be proven."

Our readers know that in this, as in other matters, an Episcopalian is free to think pretty well as he pleases. He may be an evangelical, thinking very listle about the beatific vision, and looking upon heaven as an nday in which

"Congregations ne'r break up And sabbaths have no end ;"

or he may, like a revivalist, take it to be an elysium of palm groves and lowery fields and murmuring streams, llowery fields and murmuring streams, where he shall enjoy a perpetual picnic with his friends who have "gone before;" or he may be a Broad Churchman, and doubt about the whole affair; man, and doubt about the whole anary, or he may even take a medium's view of it. Many of the High Church party have got hold of the truth that the essential happiness of heaven consists in the vision of God, but they mix with it the vision of God, but they mix with it the heresy that this vision is to be enjoyed only after the general resurrection. This gets them into trouble, as heretical opinions must do. Not only does it go contrary to the general belief of Catholic Christians from the beginning, but it brings them into collision with St. Paul, who expected very confidently to be with Christ as soon as he was freed from the body and released from this world. Hence, they try to straighten things out by the theory we have quoted.

have quoted.

When they attribute that theory to

"Catholic theologians, for the most
part," they exclude all ours, and so run
into another contradiction beyond the into another contradiction beyond the power of even an "American Catholic" theologian to explain. According to him, "Catholic" is a generic notion, and Roman, English, Greek, Russian, American, etc., represent specific differences. Hence, he must admit that our theologians are as much Catholic as his own. As our numbers are much greater and as our doctrine is followed even by some Episcopalians, the theologians.

For all true Catholics this is not an opinion, but a matter of faith. Pseudo-Catholics, who in the circus of private judgment try to perform the stupendous act of riding with one footon Article XX, and the other on St. Vincent of Lerins, should not concest this when explaining to the spectators what "Catholic theologians, for the most part," teach.

TO PURIFY THE STAGE

A movement, which its pron hope to make nation-wide, has been started in New York for the purpose of plays, thus improving the moral tone of theatres. It was started under the auspiecs of the Daughters of the Faith, an organization of which Miss Eliza Lummis is the founder, and it has the endorsement and support of His Emin-

ence Cardinal Farley and many other prelates.

The primary purpose of this national Catholic theatre movement is "te unite the Catholic laity in demanding purer ideals for the drama: to provide for Catholic supervision of plays; to give substance to Catholic protest; to open the way to the public demonstration of Catholic principles through the medium of the stage."

tion of Catholic principles through the medium of the stage."
While the primary object of the promoters is to organize Catholics throughout the country in an effort to bring about an improvement in the moral time of the plays presented on the American stage, they seek the co-operation of all, irrespective of creed who are interested in this reform. They wish to organize a in this reform. They wish to organize a national union for the eradication of immoral shows and the improvement of onditions in the theatrical world.

A practical test of reputable plays will be made in New York and if successful, they will then be reproduced in other cities. If these plays are not all that is to be desired from the moral point of view they will not be staged

lsewhere.

The plan of organization provides that a national committee shall invite the fermation in every city of a Catholie civic committee under the supervis-ion of the Bishop of the diocese, and this committee shall endeavor to secure the co-operation of all people interested in uplifting the status of the theatre. in uplifting the status of the theatre. Such a nation-wide organization is expected to bring sufficient pressure upon the owners of theatres and the prometers of theatrical enterprises as to make it difficult, if not impossible, for any play that is not up to a certain standard to secure the patronage of the public.—St. Paul Catholic Bulletin.

A selfish purpose narrows and numbs all that is noble and good within us. Bitter experience may be most whole ome. The efficacy of medicine is not letermined by its flavor.

Muller's Masterpiece Written for the CATHOLEC REC I gazed both long and lovingly Upon the masterpiece renowned, It spake of sweetest purity That virtue, ah! too rarely found.

I saw the sparkling ocean wave, I marked the szure-tinted sphere, The sun its dazzling splendor gave From out the clouds, as crystal Then things supernal filled my mind

A vision fair did greet mine eye, A vision of such wondrous kind That Heaven to earth seemed drawing

It was a maiden I did see Surmounted there all else above, She breathed of sweet virginity Blended with a maternal love.

It was the maiden undefiled romised to man long years ago To bear the sin-destroying Child And vanquish th' infernal foe.

And as I stood entranced there Loving the Virgin Mother more I sent to Heav'n a little prayer Her sweet protection to implo

O Mary, Queen Immaculate Who now enthroned in Heaven art As noble women elevate The children of the Sacred Heart. -KATHARINE SMITH CHISHOLD

WHISKY HOLDS ITS VICTIMS

-

Until Released by Wonderful Sam aria Prescription

Liquor sets up inflammation and irritation of the stomach and weakens the nerves. The steady or periodical (spree) drinker is often forced to drink even against his will by his unnatural physical condition.

against his will by his danate against his will by his danate all condition.

Samaria Prescription stops the craving, steadles the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless and can be given with brwithout the knowledge of the patient.

Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter through this wonderful Canadian remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the fimilies formerly in want and despair.

Read the following, one of the numerous unsolicited testimonials received:

I can never repay you for your remedy. It is worth and the pen offers.

Ous unsolicited testimonials received:

I can never repay you for your remedy. It is worth more than life to me. My husband has been offered hiquor several times, but would not touch it. Being the said it had no charm for him now. May God's choice blessings ever rest on you and yours are my prayers ever. No one knows it but those who birdy tried it. As soon as I can I will see others that I know would give anything to stop their husbands from drink. I will give them your address. (Name withheld on request).

Now if you know of any family needing this remedy, tell them about it. If you have any friend or relative who has formed or is forming the drink habit, help him to release himself from its awful clutches. Samaria Prescription is used by physicians and hospitals.

A FREE TRIAL PACKAGE of Samaria Prescription with booklet.

for their sins of omission and commission, their souls are purged after death by means of purgatorical pains.

The souls which, after the reception of baptism, have incurred absolutely no stain of sin, and those souls also which, after contracting the stain of sin, have been purged either in their bodies, or after their bodies have been put off, as we said above, are straightway received into heaven, and see clearly God Himself Three and One.'"

full clutches. Samaria Frescription is used by physicians and hospitals.

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FIVE-MINUTE SERMON

THIRD SUNDAY OF ADVENT

SELF-INDULGENCE Similar to Mid-Lent Sunday, called Similar to Mid-Lent Sunday, Strike Mid-Advent Sunday is named "Gaudete" which also means "Be joyful." Lent and Advent are penitential seasons, but our hoty Catholic religion is one of supreme happiness, and constant-ly inspires and exnorts us to rejoice in the Lord always, to perform even our acts of humiliation and penance with cheerful hearts. The Apostle is careful to add; Rejoice modestly; that is, in moderation, temperately. Do not exceed the bounds of Christian propriety and self-restraint. Eajoy your life reasonably, but never in such a way as to end in the loss of control over your senses. It is shameful and sinful for a Christian to let his senses get the better

The Apostle, therefore, means to warn us against immoderation, excess, which is both irrational and irreligious, and the sign of mental and spiritual weakness. The sin of excessive sensual en-joyment is the glaring vice of these days. See what numbers of otherwise faithful Catholics—to say nothing of the crowds of unbridled, licentious pagans among whom we live—who dress, eat, drink, build or live in fine residences, read books and newspapers, amuse themselves in theatres, at games of strength or chance, greedily heaping up riches, and seeking their joy in life in all these things in such a way that it is plainly known to all men of sober mind and reflection that they put no restraint upon their senses. In many of these ipon their senses. In many of these ects of life we mourn to see thousands who are as drunk as any drunkard on beer or liquor. When the's senses get the upper hand of his reason then he is drunk. Look at that immoderately dressed—St. Paul would say, immodestly dressed—maid servant, work-woman, young clerk or salaried business man. I say they and the like of them, even many rich men and women, are drunk on dress. Again there are plenty who may be said to be drunk on houses and furniture, it is all so luxurious, so sensual. Just look over the news-stands, which are the saloons of the reading drunkards, and you will see plenty o evidence that we have a vast army of such inebriates. Ride in the cars. What do you see all around you? School-boys and school-girls, children as well as old men and women, the poor and the rich, all getting drunk on the debasing, intoxicating literary drams they have bought at the news-stand

Look at the great placards of amuse ment saloons posted all over the fences; or rather don't look at them if you have enough Christian sense of decency left in you to make you blush! Think of the enormous crowds in those packed night after night, drunken as theatres, night after night, ordined as fools over the beastly, immodest shows, which their eyes and ears are drinking in. Look at the horse-racing, the stockbroking, money-gambling; at the prizefighting and much of the popular games of attention of the popular games. of strength. If you want to look, and looking grieve over, the sight of a lot of drunk with delirious excess of sense excitement, as unChristian, as wholly a pagan sight as ever was looked upon, go and look at them.

Brethren, it is high time that we Ortholics, who have the example of Christ to set before the world, should sober ap and take a good, Christian, Catholic pledge against these drunken excesses. We are Christians, let us rejoice like such, and not be like the heathen who know not God. Let the divine and the spiritual in us always then the matter. keep the mastery over the animal and sensual. The miserable drunkard staggering out of the liquor-saloon is not the only drankard who needs reforma-tion in these days.

TEMPERANCE

THE ANTI-TEMPERANCE CLUB Quoting a recent paragraph from the Review criticizing clubs which are in effect only private bar-rooms, the Ab-

"The above appeared some time ago in the Sacred Heart Review. It bears out the argument often made before in the Abstainer, that the great obstacle in the way of temperance progress is not the ordinary drinker who goes to the the ordinary trimes who goes cheap saloon, but the so-called respectable drinker; the man who drinks and does not get drunk publicly at least and would not dream of pouring the vile liquor on which the police court drunkard gets intoxicated down his aristocated that the saloon is no place. cratic throat. The saloon is no place for such as he. It would be decidedly infra dig. for him to rub elbows with the class which frequent it. Consequently, be buys an interest in a private aloen by paying a fancy fee for admis-ion into a club. The club is a mighty institution. Its members are all men influence and standing. The young man who is ambitious to raise his head above the crowd feels that membership in the ill be a sort of hall mark of gentility, and joins it as soon as he can afford it, or before for that matter. Once in he has started on the path of dalliance with drink, and he ends up where thou sands like him have ended up.

Catholic men should not join clubs of this kind, the Review says. Of course they should not, but they do. In but a few cases the men who belong to this kind of a club do not belong to any Catholic society. The duties which the Catholic society. The duties which the membership in the club entails do not leave them time for that. As for belonging to a total abstinence society, that is not ever to be dreamed of. The League of the Cross offers so few social advantages. One has to call every. body 'Brother' there, no matter whether his clothes fit or his linen is clean or not. Decidedly one does not gain any prestige by belonging to the League of the Cross. And these are men of influ ence and standing, and, powerful factors in moulding public opinion. The League of the Cross, or whatever temperance lety it may happen to be, is deprived society it may happen to be, is deprived of that influence, has that influence opposed to it, in fact. No wonder the work of directing public opinion into the right channel is flow and arduous."

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of the right channel is flow and arduous."

Address or consult Fir. McTaggart, 75 Yonge street, Toronto, Canada.

A GREAT DEAL TO ANSWER FOR The man of family who uses intoxicat-ing liquor every day and who sometimes gets drunk, has a great deal to answer

First of all, he offends God. Next he First of all, he offends God. Next he grieves his wife. Then he teandalizes his children and sets a bad example for his sons. He shames his friends. He exerts an evil influence among his acquaintances. He breaks down his own health. He wastes his money.

If he spends only 25 cents a day, see that a heavy tay liquor lays on him.

what a heavy tax inquor lays on him.

The trouble for such a man, when he thinks of reforming is that the craving for stimulants grows stronger and stronger. It becomes more and more difficult to res'st. It fights to drag him down, down, down, to the very depths

down, down, down, to the very depths of degradation.

A firm purpose of amendment, persistent prayer, the sacraments, a tonic, recreation, plenty of nourishing food, and an abundance of pure water, will aid nim to throw off the yoke of the demon of drink. Then he must avoid the occasions of intoxication—the salcon, the treat of friends, the bottle at home. There are other ways of enjoyment—hooks, music. other ways of enjoyment—books, music, athletic sports, an innocent game of cards, or chess, or checkers, an evening at his society's meeting-hall, a visit to an acquaintance, a good play at a theater, etc., etc. There are a hundred

theater, etc., etc. There are a hundred and one ways of harmless diversion. What a different home he would have, if he would "brace up" and become temperate! The tears of his wife would give place to smiles. The anguish of his children at seeing him come staggering in would be forgotten in the joyful welcome they would give him when restored to his own best self. Peace would come to his soul. Hope Peace would come to his soul. Hope and ambition would revive. A new man, with a new life, would appear.— Catholic Columbian.

How She Made Good Bread

One woman writes, "Failure after failure resulted from the use of other yeas and my baking never has been really satisfactory until I used White Swan Yeast Cakes." Package of 6 cakes 5c. Free sample from White Swan Spices & Cereals, Limited, Toronto, Ont.

GOING TO CONFESSION

HINTS, THAT HELP BOTH PENI-TENT AND CONFESSOR

Never mind your husband's sins. Tell your own, and grieve over them,

The neighbor waiting outside doesn't want to hear your sins. He will, how-ever, if you insist on shouting. In the trolley, the man gives away to the lady; at the confessional, let the

burry, and have less patience than the women.

Tell your sins honestly and truthfully. It is easy to deceive the priest, but not easy to deceive God. Was your last confession perfectly plain?

Through formet the personality of the

first. They are in a greater

Try and forget the personality of the confessor. He is really not there at all. It's Christ that is listening to your selfaccusation. Be honest, humble and sin

cere. If not, better not come.

Confession is like a trial in court.

You are the prisoner. Christ the Judge, vourself.

Keep the same confessor as a rule.
Knowing you, he is better able to understand your needs. Ask his advice and follow it. A friend can advise etter than a stranger.

If you don't intend to reform your bad

habits, keep away from confession. No confession is better than a bad one. There is more joy in Heaven over one sinner who does penance than ninety-nine who need not penance. The same

rule applies to the confessional. community at large will never know how much it owes to the good work done in the Catholic Confessional. -Brooklyn Tablet.

CATHOLIC CONVERSION

There were thirty-three thousand two hundred and forty-seven converts received into the Catholic Church during the year 1911. These figure have been secured by the Apostolic Mission House from the reports of chancery offices throughout the country, and they possess all available accuracy.
They are the aggregate of adult baptisms taken from the baptismal re-

So conservative is the figure that many discerning judges say that they under-represent rather than exaggerate the number of conversions. age of converts to the population in all the dioceses of the country is one in 400. Using this average with the 15,000,000 Catholics given by the directory would run the number of converts up to thirty-seven thousand. There might be added to the actual reports of the chancery offices some thousands that have never been reported, the number dying in hos pitals, received on their death beds, the number received in convents, the whole families that are brought back. An observant prelate says that the aggregate of these might be 10 000. But, however, we discard all these guesses and come back to actual reports, and we place the aggregate of conversions in the United States at thirty-three thousand two hundred and forty-seven. These figures possess a remarkable interest, because they are a measure of the growth of conthey are a measure of the growth of convert making. The Apostolic Mission House has gathered these figures at the end of three-year periods. In 1906, in preparation for the Missionary Congress of that year, the number of converts received into the church during the previous year was 25,055. In 1909, for the

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previous year, the number rose to 28,-789, and now, after three years more of missionary work the annual harvest is

Another interesting feature of these Another interesting feature of tiges statistics is that convert-making is bearing fruit in the diocese where the diocesan mission work has been established and it takes little thinking to appreciate what 33,000 converts in a year means. It means nearly 100 converts in a day for every day in the year. It means that men and women of high serious purpose, and with the atmost deliberation many of them in spite of the greatest difficulties, have moved away from their anchorage in the Protestant churches and have adopted a program of life which entails much sacrifice and resoluteness of purpose till the shadows of death fall about them.

THE LAX CATHOLIC

The lax Catholic, says an exchange, is more than a shade worse than the nominal. The nominal Catholic's faults are, in a great measure, faults of omission; the lax Catholic adds to these faults, sins of commission. He not only ignores the existence of the mandments of God and the Church

but he also deliberately violates them His whole life is a standing satire of the Catholic religion. His voice is the voice of Jacob, but his hands are the bands of Esau; he calls himself Catholic, but he acts as a worshipper of

Belial.

Is the a politician? Then he outherods Herod in his unscrupulous ways and netarious practices. He will do anything and everything for gain or power. Is he a business for professional man? In either case, his sole rule of conduct is self-advantage. He is not at all particular in the means he uses to promote his own interest; justice and right have but little sway in determining his actions; and his conscience is easy so long as he can escape from is easy so long as he can escape from legal entanglements.
Is he merried? Then his wife, is

generally, like himself, of the world, worldly. And the children? What can you expect? They are brought up and fashioned after the pattern of the parents, and ultimately drift away from the Church, or become living examples of what Catholics ought not

If the lax Catholic marry a non-Catholic, as is not unlikely, then the probability is that the children will follow mother's religion, seeing that

they can judge.
Of course the lax Catholic is a member of some society forbidden by the Church. He joins such a society doubtless, either to advance his prospects or to show that he is liberal in his views. He will tell you that he finds the forbidden society all right and the mem-bers excellent people. And he really cannot understand why the Church hould bother one by interfering in such matters. He sees no sufficient reason or such interference.

If he acquire great wealth, he devotes little of it to the service of religion or charity in proportion to the extent of his resources; but if he does give any-thing considerable to the Church, he

thing considerable to the Church, he wants it proclaimed from the hilltop. If he reaches an exalted position in professional or governmental circles, he keeps the fact that he is a Catholic so completely in the background that it is only betrayed to the world by some accident, which indeed is just as well, for he certainly is no credit to the Church of his baptism.

And when he is finally gathered to

his place-which is not likely to be Abraham's bosom—his burial is more than likely to be a source of scandalous contentions between his relatives and friends. As he was a scandal to the Church when living, so he becomes trouble to the Church when dead .-

THE TESTIMONY OF HISTORY

A PROTESTANT MINISTER SAYS

In an article "Are Catholics Intolerant? An Assumption That Is Shattered By History," Rev. W. J. Geer, M. A., until recently Anglican curate at Ali Saints Church, Woolshs, Australia, shatters the cry of the Orange "Loyai" minority as follows: When the Samoan High Chief Mataafa

died he was described as "a noble figure -perhaps the greatest Samoan that has ever lived." The correspondent of the ever lived." years, a devout Catholic, but, though a Catholic all his life and a regular attendant at the church, he was ever Here we have the quiet in his manner." assumption that Catholics, as a rule, are intolerant, and that it is an exception to the general rule to find one who is not

HISTORY SHOWS THAT IT IS ON THE OTHER SIDE

This is the ordinary Protestant notion, How many times have I heard the remark: "If they (the Catholics) get the mark: "If they (the Catholics) get the upper hand again they would be just the same as they used to be, and persecure us Protestants." And then some reference is made about "Bloody Mary," or "The horrors of the Spanish Inquisition," or, perhaps, the "Massacre of St. Bartholomew," is given as a proof that "Ray M. Smith and his rice. Bartholomew," is given as a proof that "Rev. Mr. Smith and his nice young curate and Miss Jones, who sings in the choir, and our family would all be wiped out." It is very curious that Protestants should be under this strange delusion when, as a matter of fact, his-tory shows that the boot is on the other

Church never has claimed-and never

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I want to say to the people of Toronto and elsewhere that "Fruita-tives" is my only medicine and has been for the last four years. Previous to that, I had been very much troubled with Rheumatism and Kidney Disease, and had taken many remedies as well as employing hot applications of salt bags etc., without getting satisfactory results. Noticing the advertisement of "Fruita-tives", I adopted this treatment altogether and, as everybody knows, since taking "Fruita-tives", I have been enjoying the very best health and find it a pleasure to fellow my vocation of Dancing and Deportment Instruction".

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in most cases with political offenders. It was not the creation of the Church to deal with heretics. Indeed, the Popes tried to induce the inquisitors to mitigate the extreme penalties.

We live in an age of toleration, and it

we live in an age of coleration, and it is hard for us to understand the fierce persecutions of days gone by. Cato, when, at the age of eighty-six he was accused of certain offences of his past life, said: "It is difficult to reder an account of one's conduct to men belonging to an age different from that in So, both Catho which one has lived." lies and Protestants, in forming an opinion on persecutions of the past, need to remember the great difficulty of freeing their minds from the influence of the atmoshere around them, and of entering into the spirit of those times with their dif-ferent ideas, harsher methods, and particular circumstances.

THE PAST VIEWED FROM OUR AGE

Catholics hold no brief for Queen Mary or the French and Spanish mon-archs, nor do they wish to maintain that their measures were right. Nor is it fair to the Cathelic Church to pick out the blackest acts of some of her m pers, and then call Catholicism a religion of tyranay. Suppose you picked out all the fatal mistakes of doctors, and then called their profession one of murder, that would be as just as crying out about "the fires of Smithfield" and "the massacre of the Huguenots," and then branding the Catholic Church as perse cuting and intolerant.

But Protestants should be the very last to speak about religious intolerance. Protestant victims of religious persecu Protestant victims of religious persecu-tion are few in number compared with Catholic victims. Suppose we compare them. During Queen Mary's reign about two hundred were put to death. THAT PROTESTANTS SHOULD BE THE VERY LAST TO TALK ABOUT RELIGIOUS PERSECUon the clergy to persecute heretics, but to reform themselves"; and that "he advised that no open persecution should be raised against the Protestants."

The story of the sufferings of Irish Catholics is well known. English Protestants for more than two hundred years starved robbed and slaughtered helpless Irish Catholics. It is estimated that two million of the Irish died for their Faith. Cromwell butchered six hundred thousand men, women and chil-Australian Daily Telegraph wrote: dren, and sold twenty thousand as slaves.
"Mataafa died, as he had lived for many to the planters of the West Indies. to the planters of the West Indies. The sole crime of the Irish was their allegiance to the old Faith, and the history of the world has no parallel for such savage and such long-continued persecutions. The sufferings of the early Christians under Nero were not so terrible as the sufferings of the Irish Catholic Bishops, priests and people

under Protestant rule.

Ronald Stewart, a Scotchman, has written of "the long drawn out agony" of Scotch Catholics. He says: endurance of the survivors of the old Catholic Church of Scotland through those alow-dragging ages of slavery and persecution can never be sufficiently honored. And what can be said of the heroism of the little band of priests.

SCOTLAND'S PENALTY FOR THE FAITH

"To comfort and security they said Tracked by good bye for ever. Tracked by a niden in rocks and hillsides, or con-cealed in the house of some Catholic family; exposed, shelterless, to the rigors of the Northern winter; or, again, suffering in filthy and overcrowded prisons, the priests of the Scottish mission never faltered from their duty. The plain truth is that the Catholic They were doomed to witness every day burch never has claimed—and never some new exercise of oppression and methods are those of persussion, iostruction and example. It is true that a few cutions, as did Mary of England, or have been persecutors, as was Louis XIV. of France in his masses. Catholic sovereigns have allowed persecutions, as did Mary of England, or have been persecutors, as was Louis XIV. of France in his measures against the Huguenots—likewise some Spanish Kings—for the Spanish Inquisition was the creation of the Government, and dealt tasy."

In the South of Iröland, where Catholics greatly outnumber Protestants, in some parts by one hundred to one, a Protestant Mayor is quite common; and in the North, where Protestants are in the majority, Catholics and Protestants live side by side on the best of terms until the twelfth of July comes, when Orange preachers, by their wild and whirling talk, so work upon the feelings of their hearers that they come out shouting "to hell with the Pope," and almost ready to eat their unofiending

almost ready to eat their unoffending Catholic neighbors.

The record of Protestantism is the Catholic neighbo record of persecution. Luther advocated persecution. Calvin burnt Servetus. John Knox taught, 'The people are bound to put to death the Queen, along with all her priests." Cranmer, Ridley and Latimer revelled in blood-shedding. The Protestant Archbishop Usher taught: "To give any toleration to Papists is a grevious sin." The Huguenots butchered thousands of priests and

GAMBLING ON THE INCREASE IN IRELAND

The growing vice of betting and gambling in Ireland has drawn forth a strong condemnation from Cardinal Logue, who is considering drastic measures to counteract it. Preaching in Armagh Cathedral on a recent Sunday, His Eminence declared that gambling His Eminence declared that gambling on racing events was a much worse evil than drink, because it was much more difficult to eradicate. Worse still, its evil hold seemed most heavily fixed on the working classes — the classes who were poor and least able to bear it. But worst of all, the young rising generation were being imbued with the spirit of betting and gambling, even from their betting and gambling, even from their very childhood, by the bad example of their elders. The terribly demoralizing effect of such gambling was seen in the way in which it led to fraud, dishonesty, and drunkenness. Gamblers could never be trusted by their employers, and speaking for himself, he would instantly dismiss his servants if he knew they were betting on horses. He spoke of an anti-gambling league as of urgent necessity, and he was seriously thinking of using the severest censures of the Church - even excommunication cope with this terrible evil. It would be a serious step to take, but desperate evils required desperate remedies .- The

THE IDEAL WOMAN

In a recent interview, his Eminence Sardinal Gibbons, describes the ideal soman in the following words: "The great model for the woman in

ands is the upbuilding of the homes of this country, is Mary berself. This ideal woman, who yet is real, has the beauty of the soul rather than of the body, which delights without intoxicating. The contemplation of her excites no inward rebellion, as too often is the case with the contemplation of the Grecian models. She is the mother of love, devoid of sickly sentimentality or sensuality. In her we find the force of will without pride or imperiousness, more strength and heroism without the sacrifice of female grace and honor—a heroine of silent joy and suffering rather than of noisy tion. The Holy Scripture asks no Who shall find the gentle woman, but Who shall find the valiant woman? And it is her valor, courage, fortitude and the sturdy virtue of self-reliance that are admired. When there are enough women of this type, who eradicate the evils of race suicide, divorce and marital evils, then America will have become a nation of homes with the central figure in each the wife, proud of her children in proportion to their num-

Cures at Lourdes

Confronted with the proofs of the sudden and complete cure of organic maladies at Lourdes, or after personally witnessing such wonders, doctors who refuse to admit the possibility of the miraculous are wont to say: "The explanation of those extraordinary cures in this Woodshift that we do not know s this: We admit that we do not know how they are effected, but there are dinal Pole, the Papal Legate, never set hidden forces in nature which may come to light some day or other." The Abbe Bertrin, whose learned work on Lourdes has so often been referred to, refutes this contention by a brief argument, as follows: According to all science, it is beyond the power of nature to operate a sudden cure in an organic disease for this reason: the tissues of the organ cannot be repaired in a short space of time. It is just as impossible for an organ to be thus re stored as it is for a boy suddenly to be-come a man. This is an indisputable fact, admitted by all scientists. You admit that at Lourdes certain organic maladies are suddenly cured. What is the logical conclusion? That these cures must be attributed to a power above nature-to God. lustration is as happy as his argument is strong. There are strange things in nature, but it is not in the nature of things that a boy should suddenly be-

Whatever enlarges hope will exhalt



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MENDELSSOHN-A very attractive upright piano, by the Mendelsoona Company, in rich mahogany case of simple style, but up-to date. Has 3 pedals, trichord overstrung scale, double repeating action. Used only a few months. KARN-7; upright plane, by D. W. Karn & Company, Woodsteek, in

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FRANKLIN-71 octave cabinet grand upright piano, by the Franklin Piano Company, New York, in handsome figured wainut case, full length panels and music desk, Boston fall board, 3 pedals, etc. This piano is just like new. WINTER-71 octave upright piano, of our special "Winter" style

NTER—75 octave uprigns brain, of our grand music desk, Boston and scale, in walnut case, full length panels and music desk, Boston fall board, ivory and ebony keys, etc., has only been slightly used and is quite as good as new. KARN-71 octave upright grand plane, by D. W. Karn & Company,

Woodstock, in figured walnut case, with plain polished panels, ivory and ebony keys, etc., has duble repeating action. The Manufacturers' original price was \$450. MASON & RISCH-A very handsome 71 octave cabinet grand upright piano, by Mason & Risch Company, Toronto, in burl waluut case of colonial design, full length panels and music desk. Piano

Sale Price \$285 is in excellent order. GOURLAY-A very attractive but simple style of Gourlay piano, cabinet grand scale, in rich mahogany case, has been used pr fessionally for a short time, but is quite as good as new. Has octaves, 3 pedals, ivory and ebony keys, etc.

188 Yonge St., Toronto

How far that little candle throws his So shines a good deed in a naughty

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THE HOLY MASS

Every Mass will go with you to judg-

greatest homage.

He supplies for many of your negli-

The power of Satan over you is dim-

You afford the souls in purgatory the

You afford the souls in purgatory the greatest possible relief.

One Mass heard during your life will

One Mass neard during your life will be of more benefit to you than many heard for you after your death. You are preserved from many dangers and misfortunes which would otherwise

Every Mass wins for you a higher de-

CHATS WITH YOUNG MEN

TEACHING MANNERS Are the young of the land being taught to know and practice good old

fashioned manners ?

If you live in New York City take a trip If you live in New York City take a trip down town in the subway some morning during the rush hours, especially when the children above grammar school age are cn their way to some high school or some private academy. Notice them rush in the cars, rush by men and women, young and old.

There are only two classes of people who usually give a seat to an old lady or an old gentleman. Young women and men whose faces show they are really gentlemen. The young woman who will

men whose taces show they are really gentlemen. The young woman who will touch the arm of the old lady who is standing, hanging on a strap, is often one on her way to work where perhaps she will have to stand the greater part

of the day.

How about the politeness of colored people in the New York cars? The Italians are thoughtful and gracious in

people in the New York cars? The Italians are thoughtful and gracious in every wey.

It does not matter who is standing, but it does mean much how the young are being trained.

The crowds who throng the cars at rush hours are not people of leisure;—they are workers in some part of the great city, and they, a few years ago, were taught lessons in politeness (?)

Not long ago the following incident occurred: A white haired gentleman was going down town in the subway. He was the president of one of our large manufacturing establishments, a place where young men and women were glad to get positions, because they were sure of kind, fair treatment.

The gentleman was not pushing his way in so as to get ahead of others; but neither did he block the way by moving too slowly. Just as he entered he saw about three seats from the door a gray haired woman about to take a seat, but before she was really in the seat a strong, healthy young lad of about twenty pushed by her and took the seat. The gentleman made no remarks but looked closely at the young man.

About two hours after his arrival at

About two hours after his arrival at his office he was informed that a young man, then in one of the outer offices, wished to see him. "He has a letter of introduction from some one," said the

office boy.
"Bring him here now, for I am expecting some gentlemen to come in

As the young men entered, the president recognized his car acquaintance of the morning, but evidently the young man had not noticed him. The president read the letter of introduction from a gentleman whom he knew, who recommended the young man for his studious habits and his industry in pushing himself ahead at school.

The president made a careful note of the name and address of the applicant, also of the one who had sent the recommendation. Then the president looked at him a moment and said: "Young man, if you had called upon me yesterday I might have engaged you. You are nest appearing and I am pleased with this letter. But, young man, I saw you do something this morning that would debar you from admission to any position in our employ."

The president then related what he had seen him do in the street car, rung the bell and dismissed him with the re the bell and dismissed him with the remark: "Even if you have not common respect for the aged it is well to remember that the man you may want to work for may be observing you.—Sun-

ARE YOU FORGETFUL?

Do you ever forget your engagements? Most men do, and the methods followed to jog the memory are as var-

Nearly every business man carries a memorandum book of some sort, in which he jots down facts and engage-ments which he is fearful of forgetting, but many others have original methods of reminding themselves. It is a habit with some men to make notations on their cuffs, but this system can hardly be recommended. Most men change their shirts daily, and if the engagement is for the morrow, where are the memorands of yesterday?

The little princess was very unlike the children of her new home. When

at breakfast my wife tells me of things I must attend to for her during my day in the city. I make a knot for each errand. To-day I have thirteen matters to attend to, and, as you see, not one has been done. But I will finish them all before I go home, I wouldn't dare face my wife with these knots in my handkerchief."

my nandkerchief."

Many men wear a seal ring on the little finger of the left hand. To remind them of an important engagement, they transfer the ring to the right hand. It feels uncomfortable there and there is no chance of their forgetting the appointment.

the appointment.

Other men, who are accustomed to carry their watches in the left hand pocket of the waistcoat, transfer them to the right hand pocket when there is a matter on hand which may be forgotten, every time they want to know the hour, they are reminded of it, and usually the business is attended to very early in the day.

Some people remove the receiver from the telephone and rest it on the desk when they have a matter of immediate importance to attend to, but are unable to do so on account of the presumble to do s ence of a visitor. When the visitor departs there is no chance of the engagement being forgotten, for the unusual position of the telephone receiver is a

SOME DONT'S

Do you want to succeed in business life? Pick out a congenial occupation, study it thoroughly, become a specialist in it, and then keep everlastingly at it.

Don't drift. Don't let chance rule your destiny. Don't wait for some opportunity to turn up. See what you are best fitted for, see what you would most like to do, see what you can get training at so as to become expert in — then go at that work and persevere to the end.

The common laborer, the man with a general training not carried much above the radiments, the man without ambition, courage, hope, confidence and persistence, will hardly win. The high prizes of life are for the skillful and the dillegate.

WAITING FOR LUCK

You have heard a young man say:
"Oh, I am just waiting for luck to bring
me a good place. They say I am a
lucky dog. I shall land on my feet all

But where will the feet be? Hun-But where will the feet be? Hundreds of young men who have been depending on luck to bring them fortunes are to-day wandering up and down the world, doing nothing, wasting the days of their early manhood to no avail.

Do you wish to hit the mark? With a steady aim, and firm muscles, well trained for the effort, send the arrow fiving toward the target.

flying toward the target.

It is so in business, it is so in gaining an education, it is so in the higher

an education, it is so in the higher things of life.

Watch a sculptor as he steadily brings out of the stone the statue he hopes will make him famous. Not a single blow without a purpose. How carefully the chisel is held in the right place! There must be no slipping of the sharp edge; one single strike that missed might ruin everything.

All life is inst like that. Fortune, All life is just like that. Fortune,

honor, learning, character - no these come by chance. The arrow flies where it is sent. — Catholic Columbian.

OUR BOYS AND GIRLS

SAINT ELIZABETH The little Princess Elizabeth hardly are related that she was leaving her home forever, as she bade goodby to her parents. She was only four years old, but so anxious was she to please God by obeying the wishes of her father and mother, that she did not shed a tear. Queen Gertrude and Alexander, King of Hungary were deeply grieved at parting with their little daughter, whose bright, winning ways were like golden sunbeams in the gloomy old castle, in which they lived. However, the affairs of

their cuffs, but this system can hardly be recommended. Most men change their shirts daily, and if the engagement is for the morrow, where are the memorands of yesterday?

Some men in business follow the example of the women who tie knots in their handkerchiefs to remind them of things. The other day the head of a large concern pulled out the handkerchief while talking with a customer. The customer showed his curiosity and the manager explained. "I keep memoranda here in the office of business matters," he said, "but every morning their heads were crowns of jewels.

When Elizabeth entered the church, when Elizabeth entered the church, she removed her coronet. Agnes and her mother were annoyed at this, and remonstrated with her. She replied, meekly: 'How could I wear a crown of gold and precious stones before my Saviour, who were a crown of sharp thorns.'

Shortly after Elizabeth's ninth birth-

Shortly after Elizabeth's ninth birth-day the landgrave, Herman, died, and his wife was very unkind to our saint, She disliked her gentle piety and quiet manner, but the princess bore it all patiently. Her greatest pleasure was found in assisting the poor, on whom she spent the greater part of the yearly income allowed her by her father.

Our saint was married to the young landgrave, shortly after his return from the university where he had been completing his education. He was a virtuous young man, and he gave Elizabeth permission to give aims to the poor as much as she liked. On one occasion she brought a child suffering from leprosy into her room and her mother-in-law complained to her husband. He went to the room, but to his surprise, he saw not a leper, but a beautiful child, who disappeared almost immediately. She built several hospitals and orphanages, and every day food and clothing were distributed to over nine hundred people at the castle gate. Saint Elizabeth was not content with feeding the poor, she considered the best way of helping people was to teach them to help themselves, and in order to do this, she provided work suitable to their strength and knowledge. vided work suitable to their strength and knowledge.

and knowledge.

The story is told that one time when
Saint Elizabeth was carrying some food
to a poor family living a little distance
from the castle, she met her husband,
and some friends, returning from a hunt-

ing expedition.

"What are you carrying, Elizabeth?"
asked the landgrave. "It must be precious when you take it yourself instead

of sending a servant."

"Yes," replied Elizabeth. "See, here it is," and she threw open her cloak. To the amazement of both they saw only a mass of beautiful roses,—red, white, yellow, and pink.

The landgrave turned away, almo vercome with emotion, and his saintly wife continued on her mission of mercy wife continued on her mission of mercy.

Not long after this Henry joined the
Crusade. He was stricken with fever
at Orcanto, in Italy, and died on the
eleventh of September, 1227. Elizabeth
was deeply grieved at the death of her
husband. After his burial she was
driven out of her home by her cruel,
ambitious brother-in-law, and with her ambisious brother-in-law, and with her little children, one an infant, she was forced to beg her food and shelter. She was afterwards restored to her rights; but she refused everything except barely sufficient to live on. Her dowery she distributed among the poor. Thus we see the daughter of a king serving the sick, cleansing the most loathsome ulcers, and working as a servant fer the honor and glory of God. Saint Elizabeth did on the ninetcenth of November, in the year 1231.—Sunday Companion.

THE NEWSBOY HERO

The Press, of this city, in one of its eloquently expressive editorials pays just tribute to a little hero:

CORD

Once upon a time an emperor named Rudolph was lost on a lonely moor. His horse had carried him far from his following of knights and attendants. One squire alone remained by him. Rudolph eagerly scanned the vast expanse of moor, and as he looked he saw an aged priest in surplice and stole coming towards him. The acolyte who accompanied the priest carried a lighted lantern, and he rang a little bell as he advanced, to warn the traveler that our Lord in the Blessed Sacrament was passing by. The emperor and the squire dismounted and knelt in in adoration. When Rudolph lifted his head he noticed with surprise that the priest was making ready to wade the "Billy Rugh" has made a name that will not be forgotten. Billy Rugh was lately a newsboy of Gary, Indiana. Himself orlippled by infantile paralysis, the withered limb that sorely handicapped him in the struggle for existence became the means of his achieving lasting those. Leaving the sad nlight lasting honor. Learning the sad plight of Miss Ethel Smith in the hospital, "Billy" offered his blighted limb for the "Billy" offered his blighted limb for the skin-grafting necessary to save her life. He did not long survive its amputation, but his last words were an expression of his satisfaction that his fellow-sufferer and girl friend was on the road to recovery. Said he: "I can get along all right." And the newsboy has "gone along" to "that bourne whence no traveler returns." Nobody will deny that his name is worthy to be set in golden type if this could magnify his deed, and the papers he sold as a waif of the unknown public have carriage a heartening story of his bravery if ar beyond the street corners where an obscure little hero piled his modest trade. He "being dead, yet speaketh."

obscure little hero plied his modest trade. He "being dead, yet speaketh."
A deed like this wears an aspect of grandeur by its very simplicity. It need no decorations. It is intrinsically precious. It is great apart from style, voice, gesture or interpretation, and great with a measure few of us have the qualification rightly to adjudge. It is once more an adventure of the unsuspected virtue all about us, upsetting our trivial maxims as might some tremor in the bedrock expose craggy wedges of gold. Certain it is that the spirit of knight-errantry is not locked spirit of knight-errantry is not locked

up in mediaeval tombs nor inbound with the romance of the tilting lists. Could the pageauted host be visibly called back, it would be found that "Billy Rugh" had as valorous a soul as the knightliest of warriors, for it is compar-THE MIES THE WHITEST, LIGHTE KIND THAT STANDARD knightliest of warriors, for it is comparatively easy to make a splendid stroke before applauding throngs, whereas this newsboy's chivalry is that of a generous heart and unfinching endurance in behalf of another. We may invent fine titles such as, would puzzle "Billy's" brain; we may ca'l him "sitruist," "humanitarian," "philanthropist" or "martyr," yet his act beggars the infirmities of language and stands the clear-cut symbol of the loftiest treasure a human soul can hold or dispense. ARTICLE PLEASES USED PEOPLE **EVERYWHERE** EWGILLETT COMPANY IM clear-cut symbol of the lottlest treasure a human soul can hold or dispense. "Greater love hath no man than this, that he lay down his life for his friend." Could he return, none would be more surprised than "Billy" himself at the heroic and tender feeling awakened by Could he return, none would be more surprised than "Billy" himself at the heroic and tender feeling awakened by his sacrificial act. He has cheered plenty of folk outside the hospital who never saw his face and never handed him a cent. Putting his whole life capital into a kindly deed, he has encouraged members of a wide audience to put their living powers into service after the spirit of his own noble example. And just because this deed was done from sheer humane motives and under no conscious feeling of winning merit or holding a special virtue, its influence spreads a warm light over broad spaces of life. Thousands of people will gladly accept the hint and re-read in wiser and more sympathetic fashion the story of human existence and the hidden memorials of essential goodness fetched into evidence by this incident. The bright gleam of gratitude set within the home of an invalid girl also sows light for the righteous everywhere. Gary, Indiana, is proud of "Billy Rugh," and human hearts all over the United States are proud of the possibilities which redeem a man in his own eyes. We can do something worth while. The newboy has told us this much. Out of his weakness he has helped to make many strong.

Quite proper that his townsmen should honor his memory. Response is quick from all parts of the country. The newsboy fraternity to which Billy Rugh belonged claim shares in sending a donation to fittingly mark their comrade's resting place. In these days, when hard and dry theorists expound human life in terms of brutish aggression, it is well seen how one simple sorrificing act explodes a sordid philosophy and revives our homage and loyalty in favor of those radical sympathics whereby sordides as resting place. MOST PERFECT MADE

You are blessed in your temporal goods and affairs. goods and affairs.

When we hear Mass and offer the Holy Sacrifice in honor of any particular saint or angel, thanking God for favors He bestowed on him, we afford him a great degree of honor, joy and happiness, and draw his special love and protection on us. Every time we assist at Mass we should, besides our other intentions, offer it in honor of the saint of the day.—Monitor, Newark, N. J. -Monitor, Newark, N. J.

IMITATE THE SAINTS

WE CAN EMULATE THEIR LESSER VIRTUES

By Rev. Walter Elliot C. S. P.

One should read the lives of the saints on constantly as to live a life apart with them and among them. Our usual envir-conment is men like ourselves, of imperfect spirit and abounding in faults But the true Christian should at close ntervals be back and forth with Christ's intervals be back and forth with Christ's discipleship of perfect souls, whereby the virtues of our Master and His maxims shall form our familiar atmos-phere. The saints should be our only Why read of men's warlik seds, when these champions of the rince of Peace are given us for our osophy and revives our homage and loyalty in favor of those radical sym-pathies whereby society grows and earth is made a trifle softer to the foot-

Prince of Peace are given us for our models? They were stoned, they were cut asunder, they were tempted, they were put to death by the sword.

being in want, distressed, afflicted; of whom the world was not worthy" (Heb. xi. 37, 38). Great from statescraft? No, but from holy simplicity. Great by the might of their swords? No, but from undannted endurance of the swords of tyrants for God's true faith.

It is related of St. Ignatius, in the earlier period of his sainthood, that he and two or three devout companions and two or three devout companions journeyed through Spain seaching the

journeyed through Spain seaching the little catechism, going always on foot, and carrying each his own pack on his back. An ignorant but kindly-disposed peasant joined them once, happening to be bound in the same direction. Edified by their cheerful and pious ways, he now and then induced them to let him carry their packs. When they came to a prince as we have each retire to a carry their packs. When they came to an inn he saw them each retire to a quiet corner apart, kneel down and mediate for some notable time. Strack by their example he did the same. A bystander asked him what he was doing. He answered: "I do nothing else but this; I say to God, Lord, these men are saints, and I have been glad to be their beast of burden. And what they do, I wish also to do." It afterwards turned out that this rude clown became a very spiritual man.—Catholic World. head he noticed with surprise that the priest was making ready to wade the swollen brook. Going up to him the emperor asked him his errand. The priest replied that he had been summoned to administer the last Sacraments to a dying man, and that to cross the brook was the shortest way to reach the hut where he lived. "I pray you to take my horse," said Rudolph, and he helped the priest to mount; then taking the squire's horse he resumed the obase.

Holy Mass Said Every Hour

Catholics rarely stop to think that the Sacrifice of the Mass is being offered in some part of the world every hour. When it is midnight in Philadelphia, Masses are beginning in Italy. France The following day the aged priest appeared in the court-yard of Rudolph's palace, leading the beautiful charger, which he returned with grateful thanks to the emperor. But the emperor refused to take it saying that a horse that had borne the King of kings should be kept for His service. Never more should earthly prince mount him. Putting the bridle in the hands of the priest, he bade him keep the charger for other journeys that he should make as bearer of the Blessed Sacrament, and with joy in his heart the priest accepted.

We can leave screetly.

We can learn something from this the candles are again lighted; Poland and Siberia give divine consolation to the poor Catholics within the fold; and pretty atory; and though we can not make princely gifts to our Lord, we can on, in an ever-widening circle that finally embraces the entire globe, the Blessed Host rises as infallibly as the sun over the heads of the faithful. honor Him every day by some little act of adoration. The powerful emperor had one possession in common with us, the gift of Faith, and he proved his love and reverence. Let us prove ours.

Heroic missionaries have accomplished Heroic missionaries have accomplished this mighty feat—men imbued with the spirit of self-immolation and ready to lay down life itself in order that these words may be fulfilled: "In every place there is sacrifice, and there is offered to My name a clean oblation." At the hour of death the Masses you bave heard will be your greatest consol-

THE SUGGESTION OF THE BELLS

ment and plead for pardon.

At every Mass you can diminish the temporal punishment due to your slus, more or less, according to your slus, the saisting devoutly at Mass you render to the Sacred Humanity of Our Lord the The Rev. George Nicholson, C. SS. R. while preaching a mission sermon in a town hall in Worcestershire, England, was interrupted by the clanging of the bells of an old abbey. The priest quick-ly took advantage of the interruption, exhorting his congregation to heed their gences and emissions.

He forgives you all the venial sins which you are determined to avoid.

He forgives you all the unknown sins

exhorting his congregation to need their message—
Listen to those glorious old bells in your beautiful abbey; those bells, fashioned by Catholic hands centuries ago intended to send out to Catholic ears the summons to come and worship God in the manner His own Catholic Church, inspired by the Holy Spirit, has worshipped Him from the beginning. Listen to those bells and cast your minds back to the old, old days when disunion was unknown, when your Abbey minds back to the old, old days when distinion was unknown, when your Abbey bells, with the bells of Gloucester, Tew-kesbury, Hereford, blended harmoniously with the chimes from the venerable old cathedral voicing aloud one common You shorten your purgatory by every song of praise and worship; summoning the faithful to early Mass, punctuating gree of glory in heaven.
You receive the priest's hiessing, which Our Lord ratifies in heaven.
You kneel amidst a multitude of holy angels, who are present at the adorable sacrifice, with reverential awe.

De Profundis for the soul new awakene to eternity. And when you hear those bells, let me ask you to offer one little prayer that our work may not have been in vain, that God will hasten the day of England's return to the old faith.—
Sacred Heart Review.

THE

THE

As To Converts

Episcopalian clergymen, it is said, sometimes whisper that the accessions to their denomination from the clergy of the Catholic Church are quite as numerous as the conversions of Episcoof the Catholic Church are quite as numerous as the conversions of Episco-palian ministers. Even were this so they cannot deny that as regards quality the converts to the Church are far superior to those passing over to Episco-palisnism. Mr. Andrew E. Caldecott has just entered the Church in England. has just entered the Church in England, resigning, in order to do so, the very comfortable rectory of Drewsteignton, worth £735 a year. He is the latest, but, please God, not the last of a long line who have paid the price of unity in giving up the good things of the world. When Episcopalians can show such converts from the Catholic Church, they will be able to exchange whitering for wetts from the Catholic Church, they will be able to exchange whispering for speaking out. "Oh! but we don't believe in parading our converts as you do." No, we hardly suppose you do, for obvious reasons. For the rest, such converts as Mr. Caldecott can not remain hid: it is evidently not the same with those the Episcopalisns receive.—Amer-

The Holy Grail

An interesting account appears in a Paris paper of the Holy Grail, which is preserved in the Church of St. Lawnce at Genos.

It is a large green cup, presumably hexagonal, which, according to popular belief, was used at the last supper, and was requisitioned at the Crucifixion. But it seems to have a history far into the country of the

At all events, it appears to have been in Genoa since 1101, when it was given by a knight who brought it from the Holy Land when he returned from the first crusade. It formed part of the booty which fell into the hands of the Crusaders at the siege of Cresares. For a long time up to 1476 it was not allowed to be touched, not even to adorn it with to be touched, not even to adorn it with the precious stones which the faithful were desirous of offering.

The cup (Sacro Catino) was at one time believed to have been cut from an epormous emerald. For a long time the vessel was kept in a steel box, and was taken out only once a year. Then it was lifted with silken cords and placed by the Archbishop on the High Altar

After the fi teenth century according to the chronicles of the day, many fetes were held in honor of the vessel, which attracted thousands of pilgrims, not only from Italy, but from other countries.

Besides its great archaeological interest, the Grail has inspired songs from Chretien de Troyes to Richard Wagner.

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AN ITALIAN SCANDAL

WORK OF A BOGUS NUN PRO-TECTED BY CIVIC AUTHOR

A good many years ago there came here to R me a woman, dressed as a nun and engaged, she averred, on a philanthropic mission to look after destitute girls. She opened a home in which she gathered together a number of children and she found support in quarters where nuns are not usually welcomed.

em by without giving them the essed secrament, and this in sight of the whole congregation. Once more he endeavoured to have the police forbid them to carry on their work or to wear the religious habit. But nothing was

woman went on with her work with the favour and protection of the civil authorities and the police, and in spite of the prayers and protests and exposures of the ecclesiastical court of Milan. Then it began to be whispered that the woman with the nun's dress kept a hell upon earth, that her "home" was a lurid den of filth and iniquity, that the children's earnings were in-created by means too horrible to be told. Then the crash came, and all the Messaggeros, and Avantis and Secolos Messaggeros, and Avants and Seconds of the country shrieked in cubital head-ings their cries of "Horrible Clerical Scandal," "Hideous Immorality in a Convent" and so on. That was just five years ago and it was the beginning. though we did not at first realize it, of one of the most carefully planned campaigns of slander ever organized against

WHY SECRET SOCIETIES ARE Eddy, Mary. CONDEMNED

"1. Because all of them in a greater or less degree aim at substituting them-selves in place of the Church. They teach a distorted faith, replacing divine revelation with mere naturalisms and humanitarianism. They conduct religious services with rituals of their own making. They offer a convenient morality founded on human motives, and not founded, as it should be, on the relations between man and God.

"2. Because these societies demand of "2. Because these societies demand of their members an oath of unconditional titled "The Friendship of Christ," by obedience and secrecy. Now this is Rev. Robert Hugh Beason. Also from against sound morality; for the State and the Church, as a guardiar of the public good, have a right and duty to know the aims and conduct of lesser associations, and to supervise them to associations, and to supervise them to

rears experience, has seen the rise of these societies and knows full well the practical effects of their work. She knows that they wesken the faith of men and finally induce them to prefer the easy ways of the lodge to the stricter duties of Christian life.

"4. Because men of easy morals are too often made high priests, worshipful masters and grand commanders in these societies to the detriment of virtuous companionship on the part of the mem-

"5. Because as the Protestant churches know, to their sorrow, the lodges empty churches and, while offering men some mutual temporal advanting men some for those divine ages, deprive them of those divine sacramental helps and graces which Jesus Christ instituted to assist men in keeping the commandments and gain-ing eternal happiness."—Catholic Bul-

A SURVIVOR OF THE POPE'S ARMY

There are still surviving in Ireland and elsewhere throughout the world, a considerable number of those who as young men left their homes and native lands to fight for the Pope. Many of these old ex-soldiers of a noble cause are now very poor; and once in a while some particular case comes to light, sad enough surely to suggest to a generous people the doing of something practical for the veterans of the Pope's Army.

The Nationalist (Clonmel Co. Tipperary, Ireland) tells in a recent issue of Stephen Walsh who left Thurles in 1860 to defend the rights of the Pope against to defend the rights of the role sgalls Garibaldians and who now in his old age lives all alone in great poverty, in his native town, his youtful service and sacrifice forgotten. • He was twenty two years of age—

He was twenty-two years of age—
young, strong and ardent—when, with
some twenty other youths of the neighborhood, he volunteered for service in
the army of Pius IX. Everything was
arranged for the band of volunteers, and
they journeyed to Dublin, thence to
Liverpool, where they joined other divisions. At Liverpool, where several divisions joined forces, they took a special
train to Hull. Old Stephen Walsh has

RELIABLE CURE

For Gall Stenes, Kidney Trouble, Kidney and Bladder Stenes, Gaves, Lumbago, Uric Acid. Price \$1.50, Most Leading Druggists. Literature Free.

girls. She opened a home in which she gathered together a number of children and she found support in quarters where nuns are not usually welcomed. But the ecclesiastical authorities were anything but satisfied. They refused to recognize her as a religious, they took means to warn the public against her, and finally they managed to have the refuge closed and the "nun" sent away, though whether the police helped them or not we cannot say. Still the philanthropist was not daunted. She misved to Tarin, but had to clear out of there also. She persevered and after many vissitudes opened a place at Milan, and there she found support from high-placed civil functionaries.

They secured for her from the city authorities a hoense to send out begging in the public streets the girls, ranging from five to sixteen years of age, she gathered into her "home." Time and again, Cardinal Ferrari, the Curls of Milan, individual priests, protected against the woman and her works; they begged the city authorities to restrain her and her associates from wearing a religious habit. In vain. The woman weet on with her works; they begged the city authorities to restrain her and her associates from wearing a religious habit. In vain. The woman weet on with her works; they begged the city authorities to restrain her and her associates from wearing a religious habit. In vain. The woman weet on with her works; they begged the city authorities to restrain her and her associates from wearing a religious part to end the restreets to collect money and some of the command of the primary of the older ones she decked out in religious garb the better to catch the eye of the benevolent pedestrian. The Cardinal Archibishop forbade his priests to admit any of them to the sacraments, and more than once when the "Mother Superior" and some of her companions presented themselves at the altar-raiis in the Duomo, while he was administering commando to the faithful, he passed them by without giving them the blessed sacrament, and this in sight of the whole con

It is a shame to the Catholics of the world to allow veterans of the Pope's Army to drag out the last years of their life, unhonored and uncared for.—Sacored Heart Review.

THE CHILDREN'S POPE

The Westminster Cathedral Chronicle The Westminster Cathedral Chronicle relates a touching incident of the recent English pilgrimage to Rome. A child in the north of England gave a letter to her parish priest, asking him to deliver it to the Pope. The priest, anxious to please the child, took the letter, but warned her that it was most unlikely that he would be able to present the His Halinger. The Rishop of letter to her parish priest, asking him to deliver it to the Pope. The priest, anxious to please the child, took the letter, but warned her that it was most unlikely that he would be able to present to the Holiness. The Bishop of the diocese, however, knowing how dear to the heart of His Holiness are little children, presented the letter, which the Pope received with much pleasure, asking immediately to have it translated into Italian. The note was only couple of lines as foilows:

"Dear Pope:

"Will you have the goodness to say a prayer that my father may become a Catholic? With love from mothers."

Eddy, Mary.

the end that they do no harm to the State or to private citizens.

'3. The Church, with two thousand sale we have not the least doubt, and

they will take place amongst the stand-ard Catholic publications of the day. From Longmans, Green and Co. also comes to us a precious little volume by the great Newman, entitled 'Verses on Various Occasions," including "The Dream of Geronsius, pocket edition. It would be superflaous to write anything in praise of Newman's work. Everything he has written will be treasured in ages to come.

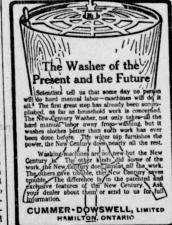
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MURPHY-FITZPATRICK .- On Wednesday October, 1912 by Monsignor Considine, Mr. James E Murphy of Rozilee Sask, to Miss Elizabeth A. Fitzpatrick of Minto, North Dakota.

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A CHARITY

generosity of your iterest to be taken in it in A berta. We pr is and gines to be taken in the mission work of a poor priest in A berta. We priests, are at work here in the midst of very particular circumstances: "priests are very few, too. Few indeed, as regards the large country they are in charge of, and the care of the souls they have used in charge of, and the care of the souls they have to wist and attend to. As to what concerns myself, have to visit a district, situated along both sides of the Red Deer River nearly a hundred miles in length and sixty miles in width. The Catholics, many lend and sixty miles in width. The Catholics, many lend and sixty miles in width. The Catholics, many lend and sixty miles in width. The cover the district, only in a few places can they meet together on Studdays. It is a great difficulty for sore to come to Mass and approach the sacraments. The result is that, of necessity, the priest himself is bound, to perform his ministry and do a little good, to go about in the country and dispense his care to each scattered family: they too belong to his fold. Hardships are many but what causes me pain is that I realize now I cannot possibly keep on with my work my poor horses are samply worn out after such long, tring, not discontinued driving for hundreds after hundreds of mises: I absolutely need have a fresh team, and give the horses I have been using until to day, a well deserved rest for a few months. My people, having to provide for themselves, to make expenses for the building of new churches, to support their priest, cannot afford to think of too many expenses. I make an appeal to the Christian charity and devocation of some wealthy readers of your paper, in favor of our Catholic brethern in the North-West, so that, if God permit, they do not remain deprived for too long a tume, of the priest's ministry. I engage myself in return to mention the names of my benefactors and have a special menerato at Mass for them and the refamilies during a whole year.

ARCHDIOCESE OF KINGSTON ADDRESS AND PRESENTATION TO REV. FATHER

Belleville Intelligencer, Nov. 20.

The spacious lecture room of the T. A. S. in St. dichael's Academy was crowded to over-flowing last evening by members of the society as well as of the ongregation, who assembled to do honor to Rev. ather Mechan, who leaves to-day for Morrisburg.

The Pope requested the return of the letter, and seating himself at his desk, wrote a few lines, which he gave to the Bishop to present to the child on his return. Such ohidlike trust surely will not go unrewarded, and the little one may rest assured that the prayers of the Holy Father will be seech God to grant her the great favor she asked for.

The Catholic people of Beleville will ever may be considered and successful and successful sojourn The pride we feel in your advancement is, how mitigated by the sorrow that is our since we asked for the catholic people of Beleville will ever the Catholic people of Beleville will be the Catholic people

years. St. sinchae's fotat abstinence society yields to none in the expression of their keen sorrow at your departure.

The congregation as a whole have also benefited by your unflagging zeal for Holy Mother Church. Your aims have con-tantly been toward the up-lifting of all to a higher and better understanding of the Christian virtues which give glory to God and true character to fellow-men. night we promise you our pravate to fellow-men, night we promise you our pravate for Gods abundant graces and His blessings on all your undertakings and we trust that you, too, as yome times think of us.

We, the members of St. Michael's Abstinence Society, assisted by many voluntary expressions from the congregation, ask you to accept this purse of gold as a remembrance of the Total Abstinence Society and St. Michael's congregation.

A subscriber wishes to return thanks for a temporal favor after prayers to St. Anthony. A reader requests the prayers of the faithful for two

temporal favos.

A reader wishes to return thanks for a favor received through the intercession of the Blessed Virgin and St. Alphonsa hodriguez.

A reader wishes to return thanks for favors received from prayers to the Sacred Heart, also ask prayers of the readers for another special favor.

TEACHERS WANTED

TEACHER WANTED, NORMAL TRAINED for Primary room of Woodstock Separate School. Initial salery \$450. Duties to commence next January. State experience. Apply to George A. Connor, Woodstock, Oat. Sec., Treas. 1779-tf

TEACHER WANTED, CATHOLIC, FOR S. S. S.

first or second class profession, isnene Public school. Seven rooms considered except from those in the management of grant considered except from the management of g

TEN LADY TEACHERS WANTED FOR THE

EXPERIENCED CATHOLIC class certificate to teach in Public schools in Ontar Male or female. Salary \$550 per annum. Duties begin next January term. Apply to P. R. de Lam andiere, Killatney. Ont.

TEACHER WANTED, FOR SEPARATE WANTED QUALIFIED TEACHER FOR S. S. No. 2, Grattan. Duties to commence Jan. 2nd

WANTED, NORMAL TRAINED EXPERI-

experience. Duties to commence January next Apply to Rev. G. F. Athibbs, Campbellford. Ont. TEACHER WANTED FOR SEPARATE

S. S. No 9. Harwich holding a se professional certificate. State salary an Apply to A. F. Blonde, sec. treas., Vanho

TEACHER FOR C. SEPARATE SCHOOL
No. 7. Greneig. The holder of a first or second
professional, Male or Female. Salary not to exced \$475. Apply by mail to J. S. Black, Pomona.
1781-3

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WANTED A CATHOLIC TEACHER (MALE or female). Fully qualified to teach and speak French and English for C. S. S. No. 3 B. Col. North, for the year beginning Jan. 1913 "state salary and experience. Address D. A. Ouellette. Sec. Treas. C. S. S. No. 3, B. Col. North, Rural Route No. 1. North Malden, Ont. 1780-4

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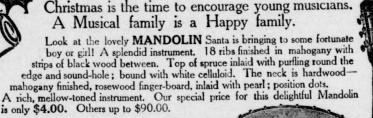
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