The Cross

The erring, thoughtless deed—And in the dark the devil came,
And brought from thirsting Hell the rain,
Denied he from those souls in pain,
To nourish the foul seed.

And grew the weed in me,— So harmless did it seem at first, Fast spreading to a sinning thirst, My very heart the craving cursed,— The seed was soon a tree.

And I have hopeless tried, With bleeding hands the roots to tear; Still stands the tree with guilty stare, All blanched and pale with branches

-EWYN BRUCE MACKINNON

Where Christ was Crucified.

CATHOLICITY THE CAUSE OF TROUBLE

At St. John's Cathedral, Salford (England), Monsigner Robert Hugh Benson began his September course of sermons on Sunday evening, September 1. He based his statements on two texts to prove how closely war and peace must be united by those who hold the tenets

"Blessed are the peacemakers, for they shall be called the children of God."

"Think not that I come to bring peace on earth; I come not to bring peace, but the sword."

"Charges," he said, "are always being brought against the Catholic Church. When the old ones fall—such charges as that Catholics are fools and pagans— others are brought out of the treasury of charges and repeated. Some of these have something of truth in them as well as something of untruth; therefore, they are the most important; and it is some of these that I propose to

"There is one charge which is very frequently made. Even your Protest ant friend who is inclined to strain his erance towards you will say, 'You fess to be followers of the Cross of profess to be followers of the Cross of Peace, yet you are always making dissensions. We are told that it pas prophesied that when Christ should hold have and dissensions would phesied that when Christ should note His sway, wars and dissensions would cease, awords should be turned into ploughshares, the lion should lie down with the lamb. The angels when they told of His birth sang 'Peace on Earth, Good Will to Men.' The Sermon on the Mount described the true disciple, 'Blessed are the peacemakers, for they shall be called the children of God. We were told to love our enemies.
When Christ appeared to His apostles,
He said: 'Peace be with you, My peace
I give you, My peace I leave you.'

CATHOLICITY BRINGS DISSENSION We ought to be true disciples "We ought to be true disciples of peace wherever we go; yet, our critics tell us, exactly the opposite is the case. Every country where there is dissension Catholicity appears to be at the bottom of it. Look at the education question, for instance. If Catholics had only been reasonable, they tell us, it would have been settled long ago. Everyone would have accepted the benefits of the State as the State arranged it.

"Look at home-life, they tell us. You

Look at home-life, they tell us. You find families that are not Catholic agreeing that the members shall attend churches of different religions; but the minute Catholicity steps in and one benes a convert, dissension enters the door and peace flies out of the window Catholics bring perpetual conflicts.

A TRUE CHARGE "This argument is true. Century after century Catholicity has been at the bottom of trouble. In our own country in that century when the foundation of the country's greatness was

laid, unreasonable people who were quite at peace on other matters but not on religion—Catholics who in Elizaon religion—Cacnollos who in miss-beth's day did their duty, were good subjects, good citizens—would not sub-mit when national authority was against the Catholic religion.
"Non-Catholics may make it a cause

of decision that we are not willing to submit to all authority as the voice of God; but a Catholic always keeps one subject as sacred, and that is his relig "In the early Church it was the same

Those who were peace-loving on other subjects, who willingly served the Emperor, took exception to such a little point at the thr wing of a grain of in-cense on the altar, for then, as now, with Catholics, exceptions were always on the point of religion. This charge of character against us, is against us from character against us, is against us from the Christian era. Go back to the time of the Apostles, to the times of St. Paul, when the charge was brought against him that he would insist in disturbing the peace of the country. So they cried, 'Behold, these men turn the country upside down.'

CHRIST A PEACE BREAKER

"Go back to Christ Himself. He ex plicitly states we are to drive quarrels and seditions from the world. 'Peace,' He tells us, 'Love one another.'

"Yet study how He spoke of peace yet contradicted it by His actions. there was one who made exception for religion it was He. And remember that He said; 'Trink not that I came to bring peacelon earth. I came notito brin peace but the sword.' If any minister to-day called people hypocrites and vipers dare he do it as publicly as Christ did ?

"See now he took the old custom of the Sabbath keeping. Look at the way He treated the Sabbath breakers. See how He goes into the Temple with a scourge in His hand and drives them out for what appears a very simple

"Charged before Pilate, He stands there as men stand to-day, as spreading sedition—no friend of Cæsar—not be cause He practised peace. He was put to death because He disturbed the peace of the world.

"How reconcile this paradox be-tween what He did and said? How re-concile the paradox of what the Church says and does?
"Take these two texts: "Blessed are

the peacemakers for they shall be called the children of God.' 'Think not that I

came to bring peace on earth, I came not to bring peace, but the sword.

"You will find practically no difficulty in reconciling the paradox if you remember that He was both divine and human. In this world He was a subject of a Roman Memorary. human. In this world He was a subject of a Roman Emperor: if He had submitted Himself as man there would have been no difficulty. But He was divine, both God and Man. Therefore, the reason of this paradox. He was living in this world, but was not of it. Jesus Christ brought down divine law into this world into the human law.

"It is precisely the same why the Catbolic Church brings this warfare. If she were content with human law there should be no trouble: but she has toe Giver of divine law.

toe Giver of divine law.

EARTHLY GOVERNMENT

"Go to a government authority and ask about eternity, or to a municipal authority and ask the same question; you will be told: 'My affair is to look after the things of this world, eternity concerns religious people. These people take up positions and this world is all they have to do with. If religion needed nothing else, what they provide would suffice.

would suffice.

"The Catholic Church is as much society, a State, as any other. It is the Kingdom of Heaven come down, on earth. It is as much a Kingdom as England or France, as much a state as any Commonwealth. But it does not take its position as others—it is in this world but not of it.

THE REASON

"Why, then, this dissension, this law of earth and heaven sometimes—thatk God, not always—found clashing?
"In the National Church, a human accepted, and its members as others be merely good citizens. But there are certain points in human laws which clash with the divine, as, for instance, divorce. The State takes what is called a practical common-sense view on this, and if a man and woman cannot live together as man and wife it permits them to separate. Yet God revealed to the Catholic Church that this cannot be. When a Catholic is con-fronted with this, the human law has no claim on him. With education all the state has to do is to teach certain general points of morality and general Christianity. But the Catholic Church has strained every nerve to transmit the whole of the revealed truths. Hence the conflict. If she were merely preaching ideals, this conflict might have been prevented; but because she has come down from Heaven she has remembered 'I came not to bring peace, but the sword.'

THE ANSWER

"You see now, brethren, how to answer when the charge is brought against you, that your religion is at the bottom f strife and conflicts. It is a sign that

it is the religion of Jesus Christ.

"If you want the Church of Jesus Christ you must not look for a Church every adapting itself to every one; you must find a Church always at war somemust find a Church always at war some-where. Of course, it would be at peace if its laws were accepted. If the Cath-olic Church had that position in the world which its Divine Founder meant, all dissension would cease. The Catho-lic Church does, indeed, look for peace; for 'Blessed are the peacemakers, for they shall be called the children of God.' But till that surrems meant they shall be called the children of God. But till that supreme moment comes she accepts the charge again and again brought against her, that whilst she is always prating of peace, she brings warfare, remembering the words of Jesus Christ: 'I come not to bring peace, but the sword.'"

THE FAILURE OF SOCIALISM

PROMINENT SOCIALIST GIVES REASONS FOR QUITTING THE PARTY-ITS THEORIES ARE IM-PRACTICABLE

In the fall of the year 1911 the city of Schenectady, N. Y., elected a Social-ist Mayor, George R. Lunn, and bright ist Mayor, George R. Lunn, and bright hopes were entertained for the success of his administration. It seems, however, that the theories of Socialism have proved a failure, and as a result Mr. B. S. Henry who has been regarded as the chief supporter of the Mayor has resigned his position and left the Socialist part. He was the business manager of the Socialist newspaper, the ger of the Socialist newspaper, the Citizen, published at Schenectady by a company of which Mayor Lunn is President. Through the columns of the press Mr. Henry announces that he is "through with Socialism and Socialist leaders" and gives reasons for his re signation as a member of the Socialist

In his signed statement Mr. Henry declares that he is disgusted with the "delusion and inconsistency of Social-"delusion and inconsisency of Social-ism . . . with the wrangling and intense discontent among members at the party meetings." He asserts that Socialism is an insult to the laboring man whom it would reduce to the condition of a brute.

In the course of his statement he has In the course of his statement he has the following to say in regard to the attitude of Socialism towards religion: "Another important reason for my total disgust is that to study Socialism and ecome saturated with its teaching and follow out its doctrines leads absolutely to a disregard of the hely teachings of the churches and synagogues and those early religious teachings received from our mothers. I believe in God and my experiences and study with Socialism convince me absolutely that it is im-possible for a person to be a sincere Christian or Jew and a sincere Socialist. Howanyone can be a sincere Catholic and a sincere Socialist is beyond my understanding. Speaking of religion, didn't they go on record at their convention only recently to tax church property same as private real estate. Socialists are opposed to religion on principle and must necessarily place all the obstacles in the way of religious progress."

Mr. Henry is the fifth prominent Socialist to abandon Mayor Lunn's administration this year.

IN DARKEST ORANGEDOM

Now while the Orangemen's ten days protest against Home Rule, and the signing of a covenant against acknowledging an Irish Parliament are attracting attention, and causing a great many people who are not acquainted with the real conditions in Ireland to think that all or nearly all Irish Protestants are in symmathy with the Orangemen and conditions. sympathy with the Orangemen and op-posed to the general aspiration for self-government of their Catholic fellowountry-men, the following passages com an article in the Baptist Watchman of this city from a Baptist clergy-man, the Rev. Gwilym O. Griffith, will be read with interest, furnishing as they do a striking illustration of that love for freedom of speech and action supposed to actuate the hearts of all supposed to actuate the hearts of an who are free from the "curse of Rome." Nowhere in the world is Protestantism so strong as among the Orangemen of Belfast; nowhere is its liberating and enlightening spirit so proudly exploited and bossted about; yet, if among any Catholic people in the world there oc-curred such outrages against Protestants as are now being perpetrated against Catholics in Belfast, the Protestant

Catholics in Belfast, the Protestant press and pulpit of this country would ring with indignation about "Romish intolerance," "medieval barbarism" and other evils supposed to be part and parcel of the Catholic religion.

Against the savagery of Ulster's Orangemen, few if any Procestant papers have seen fit to utter a word of protest; and this article of Mr. Griffith's is all the more remarkable because of its uniqueness.

of its uniqueness.

Mr. Griffith, who is a son of Wales, wrote this article for the Watchman on board the steamer "Patriotic" bound for Liverpool from Belfast, so that the impressions he gives are fresh, and the information obtained at first hand. He

says:
"It is hard for the American traveller, nearing the old country, and seeing the noble outline of the Irish hills rise slowly against the sky, to escape the feeling that before him is a land distinct in itself, set by Providence in the midst of the seas, too near the sister isle to be isolated and independent, but yet too distinct to be an "etcetra," a mere reorgraphical expression. geographical expression. Here in fact is a land inhabited by a distinct non-Saxon race; a race which, in the early centuries of Christianity, led Europe in learning, and to the continuous learning, and to the enthusiasm for scholarship added the missionary ardor of Christian sainthood; a race which still keen of mind and lar e of heartstill keen of mind and lar. e of heart—
touched with the fisme of poetry and
the passion of faith. But this people
for generations has been denied the
rights of nationhood, has been persecuted and down-trampled, its Parliament closed, its industries harried, its
wealth filched its people driven across
the seas. Yet has struggled on, and in
this struggle Protestant and Catholic this struggle Protestant and Catholic alike (I speak of individual leaders) have fought manfully side by side for their common country; Grattan and O'Connell, Thomas Davis and Gavan Duffy, Smith O Brien and Mitchell, Parpatriotic roll call could be carried on patriotic roll call could be carried on indefinitely! No doubt there are pages indefinitely! No doubt there are pages in the annals of the struggle which one could wish might never have been written, but the history can hardly fail of inspiration for those who have hearts that respond to the appeal of the heroic.

"To day the Nationalist victory seen all but assured. Let the present Government remain in office a little longer and the doors of the Dublin Pariament will once more be flung open and Irish representatives will cross its threshold to give legislative expression

to Irish national idealism.
"But Protestant Ulster, as every one knows is unwilling. Protestant Ulster is, geographically and numerically, a small fraction of Ireland, but it is a very wealthy fraction, a very influential fraction, and it must be added, a very assertive fraction. So assertive, in-deed, that it is not content to vote against Home Rule, to try conclusions in democratic manner at the polls; it has done that and been beaten; and now it proposes to fight. It has inaugurated in the North an era of terrorism, and openly declares that there shall be civil war. Irish Presbyterian parsons have become declamatory dema-gogues on political platforms, have pre-side i over fervent anti-nationalist side i over fervent anti - nationalist prayer meetings, and have curtailed, on occasions, their pulpit denunciations of the general evil besetments of the human heart that they might have the more lung power to breathe out threatenings and slander upon Home Rule and all its works. These good men of Ulster have given a new word to the British vocabulary—Ulsteria. It is a word that suggests the thwacking of the Orange drum and the bangings, of the Orange cymbals, the drinking of Orange ale and the declama

the Orange cymbals, the drinking of Orange ale and the declama tion of Orange profanity. Above all it suggests the raucous assurance that Ulster (which is the Protestant section of Ulster's name for itself) will fight "to the last ditch.

" And all this fervor of " Ulsteria turns upon the proverbial formula that "Home Rule will be Rome Rule." By this there must be some good folk in the North who believe that this taken from the Good Book. It is accepted devoutly, flereely, unquestionably by these sturdy ancestors of the Scotsmen who went over from Scotland to the North of Ireland and took their native

tenacity with them. "I have largely believed it," said my jaunting-car driver to me to-day; "haven't I heard believed it," said my jaunting-cardriver to me to-day; "haven't I heard my father and mother praying against Rome Rule and the Papists and didn't their father and mother do it before them?" To one good Orangeman I mentioned a book written from a Nationalist point of view. "I wouldn't read it if you were to give it to me" was the candid reply: "I don't want to read their books. I don't want to understand their views. I hate e'm, and that's enough." I remember the fleroe pleasure with which he told me later of the disembowelling (it was his own word) of two policemen who had ventured to protest some Catholics from attack. When responsible statesmen like Sir Edward Carson and Mr. Bonar Law hint darkly at the danger of the lynching of Cabinet ministers if Home Rule is granted it must not he wondered at if the rank and file of their supporters take to blood-spilling without over much squeamishness.

In Belfast, Catholic operatives are threatened, stoned and beaten out of the factories; they are subject to unnameable indignities; they are kept workless and wageless with their families on their hands. To-day, near the Belfast docks, I saw a crowd hounding two Catholic dockers along the street; two constables followed them to protect them from violence. I marked the drawn, wan look in the

to protect them from violence. I marked the drawn, wan look in the marked the drawn, wan look in the dockers' grimy faces, and wondered what could be their impression of Protestant "Tolerance" and love of liberty. Last night I was told of a young factory "hand" who was told by his Protestant mates to curse the Pope. The young man refused. "Then we are going to take you to the furnace," was the threat, followed by another appeal to curse His Holiness. The young fellow was made of stuff that martyrs are fashioned out of, and held firm. He was hauled off to the factory firm. He was hauled off to the factory furnace. The iron door was flung open. was thrust bead first through the resinged. I was told that then, to save himself, he instinctively put up his hands to push back against the furnace door, and the iron seared his hands and arms to the elbow. I was informed that he would be crippled for life. I fear there is no doubt of the may be the evils of Rome Rule one could hardly imagine anything much more hellish than this particular kind of Canne Rule.

Although the leaders of the Anti-

Although the leaders of the AntiHome Rulers are repudiating such outrages, Mr. Griffith does not hold them
free from blame. He says that their oftrepeated threats of civil war, their encouragement of the idea of extreme and
violent resistance, their appeal to religious prejudices and hatreds are largely
responsible for these enormities.

It must not be supposed because Mr.
Griffith is a Home Ruler that he has any
leanings towards Catholicity. On the
contrary he takes occasion in this ietter
to hope that with the growth of democracy in Ireland, Protestantism may win
even unlooked for victories. But, remarks he, "what Irish patriot would
readily embrace that form of faith,
which, in his mind, is associated with
drum-thwacking, drunken, intolerant drum-thwacking, drunken, intolerant Orangeism, with its hatred of Irish Nationalism, its opposition to all that is most dear, most sacred, to the Irish heart."—S. H. Review.

A POLITICAL "JINER"

A "jiner" in Minneapolis who is runelf a member of the Eiks, Odd Fellows, Ancient Order of Hibernians, the Woodmen, the Koights of Columbus and the Knights of Pythias. This is a combination hard to beat, although do not see why he does not go further on not see why he does not go further in the fraternal business, and join the Eagles, the Moose and the Buffaloes. Every little order helps to capture votes. There is a more serious side to the matter which is thus treated by the

Catholic Bulletin:
It would be interesting to know what the religious affiliations of this candidate are. Is he a Protestant? If so, how did he get into the Ancient Order of Hibernians and the Knights of Columbus? If he is a Catholic, how is it that he can belong to these organiza-tions and make public confession of his membership in the Odd Fellows and the Knights of Pythias—two secret societies which the Catholic Church has, by name, condemned? He can not be a consistent member of all these orders. We ask, therefore, in the words of the celebrated Barnum: "What is it?" We have heard it said that "politics make strange bedfellows;" but this is certainly a very unique combination from the relig very unique combination from the fact that ious point of view. From the fact that be proclaims his affiliation with two Catholic societies which make practical Catholicity a requisite for memorship, we are inclined to think that he has, at least a leaning towards the Church. But how did he get into these organizations, or how is he allowed to remain in them with the tags of Oddfellowship and Pythianism so prominently displayed?
A Catholic who tries to carry water on both shoulders for the purpose of securing political preferment should be relegated to obscurity and not allowed to pose as a representative Catholic in official life.

We would go a little further in our

comments and say that when a man advertises himself a member of orders which Catholics are ferbidden to join, and at the same time parades his membership in Catholic orders, it is about time for the Catholic orders to which he belongs to get busy. Such a man is guilty of a public scandal.—Sacred Heart Review.

If such a character were to be dis-If such a character were to be dis-covered amongst our Catholic societies in Canada he would run the risk of being dropped cut of the window of the meet-ing hall if the fall were not too great. In our Catholic societies we want only clean, honest, upright men who are Catholics in practice as well as in name. That rare combination mentioned above is graduating for a position at the elbow of M. J. O'Neil editor of the Socialist Miners Journal, a publication which we hope will not be found in any Catholic can dehope will not be found in any Catholic ne in Canada, or for that matter any er home.—ED. RECORD.

THE TRAMP'S ARGUMENT

Several years ago a big theatre in a Canadian city was filled on Sunday afternoon by a mass meeting of men. Speaker after speaker arose on the platorm and discharged his round of pi platitudes to no practical purpose, each address fell flatter than its predecessor and a great opportunity was being lost, the whispered criticism "Failure," was already passing from lip to lip when a black-robed monk, who intensely loved the poor, stepped to the front and it was with this story about a Brother Christopher that he saved the afternoon.

Christopher that he saved the afternoon.

A tramp, hungry and footsore,
approached an elegant mansion and
spoke to the richly dressed master of
the house, as he sat on the front porch,
telling of his penniless condition and
asking something to eat. The gentleman was a Sunday-school superintendent and saw his opportunity to do a
little evangelistic work. He retired
into the house and presently returned
with a carving knife in his hand and a
tempting loaf of bread. Then he proceeded quite leisurely to catechise the
weary, half-famished hobo. "My poor
man," he began, "do you say your weary, half-famished hobo. "My poor man," he began, "do you say your prayers?" "No," the tramp replied, "I don't know any to say." "Then I will teach you, and if you promise to say your prayers every day in the future you shall have something to est." "Well, Mister, I am hungry enough to promise anything, only I hope the prayer is short."

"Well, my man, it is the Lord's Prayer I am going to teach you and we will start at once. Repeat after me.

"Our Father"—"Our Father"

"Who art in heaven,"—"Who art in heaven."

eaven. "Stop a minute." interjected the "Our Father, did you say ? He your Father?"

"Yes, to be sure,' came the ready and wer.
"Is he my Father too?"

"Well, yes, I think so," this time with nesitation.
"Then you and me is brothers."

Then you and me is propers.

The fine gentleman coughed and ushed to the roots of his hair.

"Ahem, I didn't calculate to be cate chised myself but I guess you are right, if we have a common Father in heaven we must somehow be brothers."

"I am glad to hear you say so, sighed the hobo, "then in the name of our common Father, cut that slice of bread quick and cut in thick."—Lamp.

MASONS AND CATHOLICS

MUST FORSAKE THEIR FAITH AND PROMISE TO REFUSE PRIESTLY ATTENDANCE UPON

The Biln Public of Ghent, quoting the Masonic paper, the Bauhutte, in a re-cent issue, sets forth several proposi-tions voted upon at a recent Masonic meeting held in Frankfort to consider the admission of Catholics to the order The chief propositions were:

1. The Catholic Church is one and

the same as Ultramontanism and Cleri-calism. Ultramontanism is the doctrine of the Church applied to life; Ciericalism is the guardian and champion consecrated by the Church.

2. The Catholic Church is the irre-

conciliable foe of intellectual culture, that is to say, of civilization. It opposes progress, while Freemssonry favors it as a means of promoting and diffusing intellectual education. 3. In the much controverted ques-tions of education and human destiny

there is open opposition between Fremasonry and the Catholic Church. 4. If a believing Catholic cannot e a Freemason it is not because

any lodge will refuse to admit him on account of his faith, for men of all belief are admitted, but it is because the laws of his Church forbid it. 5. It is, nevertheless, true that no

sincere Freemason can be a Catholic who can properly be regarded as such. For no Catholic can accept the idea of an emancipated humanity. His faith exacts from him the sacrifice of his intelligence. 6. Every Catholic who aspires to be

a Freemason ought to be warned, before being received, of the ecclesiastcal cen-sures with which his Church will strike him. After his reception he must be told that in order to rid himself and his family of annoyances on the part of the clergy, he must declare by his last will and testament that he is to renounce Christian burial. The following is the ormula of such renunciation: Knowing the laws of the Catholic

Church with regard to Freemasonry, I declare by these presents my firm will: "(1) That at the approach of death I renounce the assistance of a Catholic priest, as I do not wish to renounce my masonry, or violate my pro mises, or betray my brethren.

nounce my masonry, or violate my promises, or betray my brethren.

(2) That after my death my obseques shall be performed according to Masonic usages, which, however, will not prevent my family from requesting the presence of a minister of any sect they may choose for their own spiritual 7. Fremasonry recognizes the moral

and civilizing resources of the Catholic Church, nevertheless, it should not close its eyes to the general anti social tendencies of that Church.

9. Wherever the Catholic Church

puts its ban on religious toleration, or crushes liberty or belief, and wherever it eliminates freedom of research in its

and combat it with the greatest vigor.

The above open statement of the Masonic body on the Continent is commendable. Surely, no Catholic can deceive himself now in the face of this open statement of the Masons on their position with regard to the Church and Catholics aspiring to membership. While there appears to be no direct relation between American and foreign Masons, their position with regard to Catholics is the same. They know the Catholic who renounces his faith makes a poor Mason. They know, likewise, a Catholic with a lingering spark of Catholicity in him will renounce his Masonic position upon his death bed, at least.—Catholic Sun.

A STERNLY PRACTICAL MATTER

An early marriage, it is our belief, An early marriage, it is our belief, would have saved many a young man from prison." There is a plaintive force to this text, coming as it does from a paper published by the inmates of a penitertiary. Perhaps, it was a conviction burned into the writer's soul by a long observation and bitter conjecture of what "might have been;" but, alto-gether apart from the personal element,

there is a great truth in it. Surely it is a virtue of early marriage if it keeps a man out of prison; but that alone would not be high praise of it. And yet what an early marriage prevents rather than what it achieves seems to be its chief recommendation. The fault of youth has always been thoughtlessness, irresponsibility though The fault of youth has always been thoughtlessness, irresponsibility; though every moment of the time, as Ruskin wars is, "toppling with destiny." It is the young man rather than the young woman that we have in mind. Even suppose he has no vices as yet; suppose does not gamble or drink, indulga passion, or steal directly or indirectly; suppose his family not to be dependent upon him, he is altogether care - free even such a one is in danger; he is not far from a fall. It is easy to see how a char cter already morally involved needs help and betterment, but the youth we have described is in danger by his very lack of responsibility.

He does not love. Now God made

He does not love. Now God made the human spirit for the exercise of affection toward Him and toward His creatures. The second outlet is as in-tended as the first, and for the general tended as the first, and for the general man its tendency is terminated in love of woman. Not n filial affection; for just as surely as the "cords of Adam" draw the far ily together about the hearth in early years, so surely do other forces just as designed by God direct them apart in a time later. No family exists for itself, but unto the making of other families; so that the homeof other families; so that the home-building instinct as well as the home-building power is a divine solicitation not to be disregarded.

And here is the point. The urgency

of this vocation does not wait for ripe age; it is distinctly a blessing of youth; it is a tide of grace; it should be taken though it have an element of venture in it — Cardinal Newman's "venture of faith " in another order - without presumption, with no foolhardiness, with a firm faith, a reasonable hope, and well-guarded love. Faith in God's designs is requisite, and it will sustain when applied even to material conditions; hope in the same beneficent
Maker of our hearts; and a love of two
natures well met, which, however high
its fountain leaps at first—that is but the display of ove-will remain an abid-

What happens the young man who pursues his vocation of love with due and delightful seriousness? He beand delightful seriousness? He becomes a being apart, lifted, energized
by the force of a new purpose, a new
strength, a beckoning ideal. He sees
his enriched life stretching before him;
he has a use for time, for money, for
work, for pleasure. He finds the years
short, though they be arduous as Jacob's,
that bring the realization of his dream.
We have known young men in college.

We have known young men in college—boys of nineteen or twenty—who had the blessing—was it by happy home influence, or by their own virtue, or both?

to have made their choice; and, far from being "mooning," lovelorn swains, they were conspicuous for energy, general amiableness, and the purity of angels. Some of these cases we have followed till hope became fruition; and followed till hope became fruition; and our conviction is that here was God's plan; here was a divinely arranged thing done, when this young man of twenty-two—brave, clean, not rich, but willing to chance something on his faith in God and nature—took before God as his wife that girl, not older nor richer (though nothing essential hinges on this). nor less admirably virtuous than he. Looking at them, we have known he. Looking at them, we have known in our reason and in our heart that here s a thing identical in kind with that which makes a man or woman a vowed servant of God. Indeed, marriage is a servant of God.

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higher in one sense as it may be.

It will be objected that we have made an idyllic theme of a sternly practical matter. No, we have emphasized that which always needs emphasis in so-called which siways needs emphasis in so-called practical ages; we have simply laid stress on an ideal. Moreover, we have indicated how it may be made practical. One of the most notable of recent works of fiction—by a Catholic, too—is a novel which nobly works out that ideal. It has long since had poetical expression in Coventry Patmore's "Angel in the House." We have seen it in life, to the deepening of our own faith in Him Who designed our hearts no less than the material world, and to the real quicken ing of our charity for Him and for His creatures. Finally, it must not be forgotten that the Mother of God herself, at the time of her highest functioning in the divine plan, was a maid-wife young years.—The Ave Maria.

In mapping out life's career, you can't afford to leave God out of account.

The Czar of Russia now protests that since he issued his "ukase of religious toleration" Catholics have converted more than 500,000 of his subjects.

CATHOLIC NOTES

It is of interest to many to know that in Belfast there is a Catholic population of 93,243, or 24.1 per cent. of the total number of inhabitants.

Four Chinese students have just entered the Propaganda college in Rome to study for the priesthood. An-other striking instance of the universal-

ity of the Catholic Church. The Scotch hierarchy lost a distinguished member by the death, on September 24, of Right Rev. Dr. Angus MacFarlane, Bishop of the Diocese of Dunkeld

The Masonic paper, Secolo, in Italy, that libeled the Bishop of Pontremoli, accusing him of complicity in the disappearance of a work of art, has had to pay a fine of 2,800 lire.

Three years ago, excavations at Nazareth, in the site of the house of the B essed Virgin, revealed the whole plan of the ancient Basilica of Constantine. The Basilica had three naves divided by two rows of Syenite columns,

Rev. M. A. Noel, S. J., Catholic chapkey. M. A. Noel, S. J., Catholic chap-lain to the Eastern Penitentiary, Penn-sylvania, received into the Church re-cently eleven convicts. Among those baptized was an Indian chief who had given the United States troops much trouble on the border.

That religious vocations are not dying out, as has been averred by some, in this age of worldliness and impicty, is proved by the fact there are almost 40 novices studying for the priesthood in the Society of Jesus. at St. Stanislaus' Jesuit Novitiate, in Florissant, Missouri.

The Spanish Catholic press has begun a campaign against the International Congress of Public Education which it is proposed to hold in March, 1913. This congress announces as its patron King Alfonso XIII, and it is recognized officially by the Spanish government.

The first Mass ever celebrated on Detention Island, New York, was said on a recent Sunday for 600 detained Italian immigrants. The health officers took precautions that the celebrant, Father Ottaviano, of Staten Island, came not personally in contact with any on the Island.

An important movement in Hungarian politics has been initiated by the prelate, Dr. Alexander Giesswein, the only Christian Social representative in the Hungarian Reichstag. His purpose is to unite all Catholic representatives, without regard to party connections, upon a platform of uncompromising Christian and Catholic principles.

English Catholics have taken an important step in acquiring the Salisbury Hotel, just off Fleet Street, for \$200,000. This well-known hostelry, in a square into which the traffic of the main thorinto which the trame of the main thoroughfares sends just a distant hum, is to serve as a headquarters of the numerous Catholic organizations in London. Cardinal Bourne, the Duke of Norfolk, and others are associated with the new en-

Rev. Curtis J. Hornsey, recently ordained at Kenrick Seminary, St. Louis, and one of a number of priests among the junior clergy transferred by Arch-Church. He, together with his entire family, including his father, three brothers and a sister, were baptized by Rev. Thomas Mullen, formerly of Potosi, Mo., and now pastor of St. Malachy's, St. Louis. The Hornsey family formerly were Presbyterians.

While firemen battled with a blaze that threatened to destroy St. Lucy's Catholic church, New York City, early on Monday morning, September 30, hundreds of the Italian parishioners praying that the building might be saved, knelt in the street, unheeding drengthing materials. drenching water and flying embers. Father Philip Leone walked into the burning building, rescued the sacred vessels from the altar and was carried

The height of sensational abuse of the pulpit was reached by the New York Methodist minister who recently delivered a baseball discourse entitled "You're Out." The trustees of his church should demand his resignation using the same words. Why do the sects look abroad for reasons for their continued loss of ground? They should lock to the ministers who degrade their calling by making the pulpit a platform of sensationalism.-Pilot.

The London Tablet relates an incident which proves that truth is sometimes stranger than fiction. There died, only the other day, in Paris, an aged lady, the other day, in Paris, an aged lady, whose devotion was known unto God and her neighbor. Behind her persistence in plety was a memory—the memory of her grandmother, who happened, under notorious circumstances, to personate the Goddess of Reason during sonate the Goddess of Reason during the Terror. A thousand times she knelt at the altar which her grand-mother had profaned—her love and praise offered in explation of the ancient sacrilege.

Rev. Cyprian Marchant, O. P., bas Rev. Cyprian Marchant, O. P., has been ordained by Right Rev. John S., Foley, D. D., Bishop of Detroit, acting for the Bishop of Cleveland. Father Marchant is a convert from Episcopal ministry at Bexley Hall, Kenyon College, when he chanced to attend Lenten services in the Church in Glenville, O., and was so impressed by them the because was so impressed by them that he sought an interview with the pastor, Rev. Thomas F. Mohan, who afterward baptized him, and who preached at his first Mass in Cleveland. He then joined the Dominican Order.

THE LITTLE BROTHER

The haciends was a dark continent fixed in a sea of pearl, a vast, flustuating ocean of moonlight that flooded the plain up to the very walls of the silent dwelling. On an outlying isle of shadow Senorits Rosa was saying a brief good night to Philip Northcott from her uncle's great ranch in the valley.

She lingered but a moment; her years of Eastern schooling and of European travel had not divorced her from the decorous customs of her mothers. Northcott, to put it mildly, liked this in her. He was glad that the sophistication which made her desirable, and indeed, possible to him, had neither given her her charm nor could take it away. She was North and East and West to him, and all that made the Southwest bearable.

"Good night" he said because her

"Good night," he said, be

must.
"Yes," she answered playfully, "a good and beautiful night."
They looked at the fireflies that streamed across the dark arcades of the low house. The insects were invisible in the outside brightness, but there the balustrade and the water jars

the balustrade and the water jars showed faintly in their glow.

"They're floating stars," Chiquita said; and her white flugers twinkled, mooking their unduisting flight.

"Yes, Chiquita, my star," he whispered, Sollying, delaying.

"Chiquita, thy cricket," she proved him ligatly. "Hear the crickets, my little sisters, how they sing." Presently she added gravely: "There is no music that voices our mortality so well as that sweet, hopeless, all-night cry. It is the voice of the dust—our dust."

Northcott stirred in vague dissatisfaction.

Northcott stirred in vague dissatisfaction.

"I am tired of earthlings and earthliness," he said, "ail day long at the ranch I weary of it. Out of sunshine and dust storm alike they swarm about me—men of the earth, earthy. Chinks, greasers, or cowboys, they are dusty all; browner than the alkali, dust on their sombreros. Chiquits, I am sick to death of ail the South—save you."

"Greasers." Oniquita said the word slowly, with ineffable softness and with absolutely no suggestion of reproach.

absolutely no suggestion of reproach.
"Chiquita," he cried, "you are a

I am thy cricket; the lonely night flies are my sisters. Are not the dusty greasers and cowboy your little brothers

enor Northcott?"
" No," Philip Northcott gently bred entleman that he was, answered somewhat curtly. "No. Bianco here is my only brother." And turning he called into the shadow: "Come old fellow."

A magnificent collie, slender and perfectly formed, but like a heavy plume for anogar whiteness, rose and came at

for snowy whiteness, rose and came at the words. He bridled the collar of golden fawn about his throat, and swayed his tail from side to side. His feet were set lightly on the moonlit soil as though ready to move at the man's command, but his head was proudly held,

and his eyes alert.

The girl paused as she moved house-

ward.

"Are there, then, no men worthy to be your friends in the valley? What of—Manuel?"

She hesitated before speaking the name, and lingered on the sound of it when she did so.

when she did so.
"Which Manuel?" jested Northcott.

"There are probably as many as ten or fifteen of the name of Manuel." From yet a little further off Chiquita

the dark-eyed, broad-shoul-"Why, the dark-eyed, broad-shoul-dered Manuel; the very young Manuel, with the soft, lew voice."

"That describes accurately any one if the fifteen," laughed Northcott. No, Bianco is their better. Goodnight, my star." One of the m

the many Manuels presented One of the many Manuels presented himself at the superintendent's desk next morning at a somewhat insuspici-ous moment. Senor Northcott was lost in thought of the Senorita Rosas; but, then, there were lew moments of the day when he was not. "How ingenuous she is!" he was thinking, "How in-nocently she said 'thy cricket' when she would have repudiated the posses-sion flercely enough had I presumed to

"Senor Northcott." The very young, soft voiced, and somber-eyed Manuel stood erect and dusty before his superior. He spread his sensitive fingers deprecating upon the sombrero he clasped to his breast. "Senor North-

And yet, Chiquita," the other was king, " is as clever as she is inthinking, "is as clever genuous."
"What now?" asked Northcott, turn-

"I am Manuel," answered the young Mexican. "I am to be sent out to-morrow to the lower mesa with a lot of sheep—especially chosen ones; super-" Yes?"

"You have heard, senor, of the rumored panther of the terrible mountain lion that has been driven to prey upon us by this long-continued drought and famine?"

"The man eater, as they call him? Why, yes, I have heard of him. And Why, yes, I have heard of him. And are you atraid, Manuel, of being eaten?"

"No," replied the other, without the rancor a suspicuous nature would have shown. "It is from discretion, and not from fear, that I speak. I may be taken unaware, being alone with the sheep when all my thought must be for them. Two men are better than one in such a case. May I take Bianco with me?"

"Bianco!" cried Philip Northcott, startled from his indifference. "Why, Blanco belongs to me."

startled from his indinerence. Willy, Blanco belongs to me."
"Yes, senor, for some months you have been his master, and he has been your dog. Before that, I had the care of the collies, and Blanco was my companion, my brother. I have known him, in fact, since he was a child."

Blanco rose from where he sat, unfurled his plume, bridled his ruff, shook out his frills, and stood light-footed before them. His attitude was impartial, attentive, and his golden eyes beamed love upon both his brothers. The very young Manuel clenched his hand to keep it from reaching out in a caress. He smiled a sweet but forced smile at Northcott.

vances towards friendship on your arrival." Northcott was both surprised and

amused.
"I have not noticed," he replied.
"Yes," said the other, "I did many little kindnesses and courtesies to win you to be my friend."
"Well, I had no particular need of client there and since—I have had

friends then—and since—I have had Bianco. He is a splendid fellow, and certainly does credit to your training."
"Yes, yes!" eagerly. 'I trained him all in all. Now may I not take him for

all in all. Now may I not construct a while?"

The superintendent's mood changed.

"Manuel," he remarked, "It is time for us both to be about our business I want Blanco. You must take another dog, and train him to your needs. Good

dog,"
The Mexican dropped his hat from his bosom, and straightened his bosom, and straightened his aboulders as he turned toward the door.

"Stay here, Bianco," said Northcott, in a low tone to the collie, which was moving restleasive.

in a low tone to the coilie, which was moving restleasly.

And the dog went no farther than the door stil, though he sat there for a long time looking out into the sunshine.

After the obstrusive Manuel was gone, the superintendent found that he obtruded still in memory. His glance, his bearing, the musical monotone of his voice, were continually present in the other's thought. Could this be the voice, were continued this be the other's thought. Could this be the other's thought, he wondered, of whom Chiquita Manuel, he wondered, of whom Chiquits had spoken the night before; at first with reluctance, then with growing en-

He pushed his own work and that of He pushed his own work and the pushed his own work avidity that day. Philip Northcott was not the man to slight a duty, come what might. Early atternoon found him with time iree and heavy upon his hands. The day was been even as days went in that lurnace neavy upon his hands. The day was hot, even as days went in that lurnace of sun flame. The effices and bunk houses were deserted, and most of the corrals empty, the drought having driven sheep and shepherds to the lower

Strolling idly, with Bianco at his heel Strolling idly, with Blanco at his needs Northcott decided to waik toward the Needle Rocks in the Upper Canon, a place generally conceded to be the most desolate in the whole barren prospect. The only man he saw as he went the Manuel of the morning interview. The young shepherd was busying him-self about the flock with which he was

to fare forth upon the morrow.
At the moment when Northcott came
upon him, Bianco had bounded forward in joy at sight of the flock and Manuel. Northcott did not see their greeting, but he did see Manuel begin to put the dog through the movements he had taught him with such painstaking, months before, and in which the splendid animal had had so little prac

late. The superintendent paused to watch them, not wholly pleased. Manuel's directions to the collie were in soft-spoken Spanish, caresses rather

than commands.

"Go to the head!" he said, and Bianco plunged forward; or "Back and follow!" and the graceful collie obeyed at the word. He curveted and leaped about the snowy ewes in pleasure that

about the snowy ewes in pleasure that was beautiful to see.

As he spied Northcott's approach, he stood silent and saddened. At the word however, he tollowed him again. There was something he loved, but did not understand in this man. He served understand the voice of either master. nesitatingly the voice of either master for such was his store of faithfulnes that he could serve two who lived as

truly as he could one.

Manuel was troubled. He walked to
the edge of the corral, and called after
the two with a tremor of some emotion in

his tone.
"Senor Northcott," he said, "are you walking to the Valley of Dry Bones?"
"That sandy hollow between the Needle Rocks? Yes, I was making that

"Do not I beg of you!" cried Manuel earnestly. "Remember the panther-that cruel, creeping beast."

"You are too solicitcus, my man.
Even if that beast exists outside of your imagination, it will hardly venture so "Manuel, near to the houses in the broad day-

Heed me," insisted Manuel, in a lowered voice. "She has been seen there. She is a mother, and she is crazed for drink and food since the

drink and food since the drying up of the waters. Her daring is probably beyond our conception."

"Stay close, then," answered the other. "I think that she, like many another terror, is upon the tracks only of those who fear her."

Northeatt strolled on and the

Northcott strolled on, and the young shepherd went back to his duties. He had chosen no other collie for a companion, and now, as he worked, his noulders convulsed occasionally as with fear or loneliness, and more than once he muttered the name of Bianco.

fear or loneliness, and more than once he muttered the name of Bianco. Northcott sat down in the Valley of Dry Bones when he reached it. He leaned against the base of one of the pinnacles of rock, and looked out across the little shaded hollow into the inter-minable sunlit plain beyond. The burning; golden light of afternoon fairly ing; golden light of afternoon fairly swamped the scene; and by its intens-ity brought forth its complimentary color to relieve it here and there. Blue, deep ultramarine, and violet-blue lay in pools of shadow among the rocks, and danced in a mirage on the distant hor-

The man gazed at the riot of color till The man gazed at the riot of color till he was dazed, then brought his glance down to things near at hand, to heaps of bleached bones from an old slaughter pen which had stood upon the spot, and to some bits of crumbling wood beside him. One heap still kept a semblance of form; some faithful buoro had shaken off its last burden there, and laid down to rise no more. Northout turned from to rise no more. Northcott turned from the sight with a sigh.

"Poor faithful friend!" he thought "They are our brothers, as she said; brothers of a sharp, short day."

Turning he was brought face to face with the dog that sat upright at his side. "Good Bianco!" he said impulsively; and Bianco answered by lifting his paw courteously, and laying it upon his master's knee.

young Manuel clenched his hand to keep it from reaching out in a caress. He smiled a sweet but forced smile at Northcott.

"I have wanted for a long time to be your friend, 'Senior Northcott, because you loved Bianco. I made many ad-

As Northcott raised his eyes after a moment from the collie's face, he saw a sight that paralyzed him with terror. Over their heads some afteen feet in air, on a pinnacle of rock-crouched the great panther that had for a week terrorized the ranchmen by its daring.

In the moment Northcott realized his in the the fall. He was absolutely

In the moment Northcott realized his peril to the full. He was absolutely helpless, without wespon of any kind. He noted the animal's poise, the rhythmic swing of the shoulders, the set of the merciless jaw, the satisfaction in the eye of the monster cat that marked him as her own. He saw that he had one moment for strategy, and only one. One more crouching swing, one more oscillation of the burning eyes, and that last chance was gone.

tion of the burning eyes, and that isso chance was gone.

What Northcott did then, he did without turther pause for thought.
Leaning from where he sat he chose a piece of the crumbling wood by his side. and balanced it in his hand.

Fixing the unsuspecting eyes of the collie with a masterful glance, "Bian-co." he said.

co," he said.

Bianco stood at attention, loyally ready for work or play, whichever it might be.

"Get it!" Northcott cried, in a low,

"Get it!" Northcott cried, in a low, tense tone, and tossed the bit of wood from him to the open.

Bianco went after it like a flash. He had retrieved for Northcott before in an ide hour. The movement distracted the panther's gaze, as the man meant that it should. She settled lower on her haunches for a new sighting and another aim: she was famished, and in-

another alm; she was famished, and indifferent to the sort of prey.

The dog had caught the fragment in
his teeth, and turned.

"Stand!" Northcott commanded.

"Stay where you are!" He knew he
must keep the dog in the open till he
could shrink to the deeper cover himself. He would try tactics of training,
new to him but familiar to the dog; the
shepherd's calls. "Put it down!" he
commanded. "To the head! To the commanded. "To the head!"
foot now! Now to the head!"

Bianco took to the game as a child might have done, proud to show that he too, could fancy a bit of wood to be a naughty lamb.

As Northcott spoke guardedly, he

As Northcott spoke guardedly, he moved, silently and more quickly than it can be told—and so gained the trail in the shelter of a shoulder of the rock. From that vantage point, he turned to look at Bianco, scapegoat that he was, dancing faithful and gay upon the shining sand, and at the peril on the pinnacle above.

Even as he looked, he saw the panther langed into the air with a birdlike

launch into the air with a birdlike swoop, her great claws spread. Then, when it was too late, he realized

in a frenzy of remorse, the despicable thing that he had done; the craven thing that he had done voluntarily, because at the moment when the chance of choice befell, his better self had not eld sway. "Bianco!" he cried, and rushed for-

The fated dog cowered to earth, and did not heed.

did not heed.

The sharp report of a gun reverberated among the rocks. From midway in air, the panther huriled heavily to the ground, a dying borror that had been a ground, a dying borror that had been a ground, a dying Borror that have a living menace. It missed its prey by a few feet, and lay pawing the air in the

Northcott saw then that a man stood Northcott saw then that a man account between the two animals. It was Manuel, who, reversing his gun, leaped upon the lion and clubbed it, while its flanks heaved and its jaws stiffened in death.

heaved and its jaws stiffened in death.

When it was over, he stood and wiped his brow, and seemed not to heed at first Bianco, who was bowing before him in adoration. But when the dog's nose touched his hand, the Mexican fell upon the sand and buried his face in the faithful white breast.

It was some time before Northcott presumed to venture near and speak.

presumed to venture near and speak. When he did, he took off his hat, and

"Manuel, I am a craven and a coward

—I confess it." Then yet more haltingiy: "A worse dog than Bianco would
make a better friend, I know; but I

want your friendship. I want you to want mine."

want mine."
"I cannot withhold my friendship from the lowest," the boy replied gravely. "Many a worse dog enjoys it."
They turned to leave the place together presently.
"Come, Bianco," said Manuel, and his ownership was undisputed by any of the three.

the three.

Northcott looked at the young Mexican as they walked silently side by side.

His tread was regal, his mien gentle, and his beauty shone forth through the dust of conflict and through his service

garb.
When they parted a little later, he proved that he could give royally the royal gift of love. At the corral he held out his hand.
"Senor Northcott," he said, "as I

"Senor Northcott, he said, wanted your friendship. Could you like me for a friend, do you think?"
"Oh, for a brother!" cried Northcott. "For a dear brother!" cott. "For a dear brother!"

"Then," laughed the boy, "ride with
me this evening to my own house—a
place up the valley called "The Fig
Tree." Chiquita will be glad, I think,

Tree." Chiquita will be grad, I taken, to see us come in together."
"Chiquita?" All the love, and longing, and uncertainty that the day had held welled in that name. "Chiquita,

do you say?"
"I am," said the other, slowly, "Man uel Placide Jose Rosas, more honored in being the brother of Chiquita than in anything else."

Northcott, compre-

anything else."

"Rosss," said Northcott, comprehending but slowly, "Manuel Rosss. So you are the owner of this ranch—of the whole valley, in fact?"

"No," answered Manuel, "the heir only, the owner to be in case my good." "No," answered Manuel, "the helr only, the owner to be in case my good and old uncle wills it so. I am now, at his wish, learning the business from the —what do you say?—from the dust up. Will you ride with me, then, to-night up to my house?"

to my house ?" "Rosas !" cried Northcott impulsive "Rosas I" cried Northcott impulsiveiy. "I am so placed that I can sue for
Chiquita's favor, which is my life,
through you—and you alone. I will sue
for that favor, humbly confessing my unworthiness to day and your generosity.
Take me to her at once."

Bianco had believed before that all men were brothers, but something in that sunset seene confirmed his faith; and he kissed first the hand of one and then of the other of his master.—FLAVIA ROSSER in Ainslee's.

HIS LAST MISSION

Rev. Richard W. Alexander in the Missionary
All day long, the heavy train rolled
westward under the August sky. The
sun beat down fiercely, and the passengers counted the hours until they
should reach the "Golden Gate." Over
the flat prairies, over the mountains,
through towns and cities, with pauses
at the quaint Spanish stations, south
through the Sante Fe route until the
"Great Divide" was reached, and the
train plunged into the mission-country,
the land of the old Franciscan padres.
Some days back the angels were
watching a scene in one of the parlor
cars on this particular train. A young
woman was travelling along. She was
refined in appearance, evidently intelligent and educated. There was not
much to interest her when she threw

to interest her when she threw aside her novel, but it happened on one weary, long day her eyes fell on a fellow-passenger, a distinguished figure. He was a man of splendid build and He was a man of splendid build and handsome appearance, who was seated some distance off in one of the chairs. His head rested on the back of the chair, sud his eyes were closed. His face was strikingly peaceful, but there was a pallor on it, and lines were visible on the high brow and around the mouth that told a tale of ill health. He wore a Roman collar, and the atmospherical strike the same of t mouth that told a tale of ill health. He wore a Roman collar, and the atmosphere of purity that seemed to hover around him spoke elequently of the Catbolic priest. The lady looked at him attentively for some time, for she thought he was sleeping. But she finally noticed his lips were moving. His hands stirred, and she saw with surprise he was passing a string of beads through hands stirred, and she saw with surprise he was passing a string of beads through his fingers. They were plain, small, yellowish wooden beads strung on a steel chain, with a little cross attached

steel chain, with a little cross attached and a small round medal.

She was not a Catholic, and had heard of the "Romanists and their Rosary," and that they prayed to "the Virgin" in preference to God. A feeling of disappointment surgedup in her heart, that this splendid man, this intellectual look ing gentleman, should be a slave to such superatition. She was filled with indignant pity. That moment Father Doyle opened his eyes. He was a reader of men's minds, and he read her soul. Internative the apostolic instinct rose in his men's minds, and he read her soul. In-stantly the apostolic instinct rose in his heart and he went to the chair opposite hers, with his beads still in his hands. "You are wondering what I am do-ing?" he said, with that winning smile

and indescribable magnetism that was always his own. The lady could not resist his attractive personality.
"Well, I confess I was wondering how

a man of your apparent intelligence and education could find time for such superstition as praying on beads," she Father Doyle laughed.

"Do you know anything about these beads?" he said.

beads?" he said.

'Not a' thing, except they look extremely childish to me."

"Well, will you allow me to explain their meaning? It is very monotonous on the train. This journey is long, for I presume you are bound for San Francisco like we are (pointing to two Nuns who were seated some distance off), and anything is better than counting the miles till we get there. Shall I explain the beads?" Who could resist Father Doyle!

"Why, I will be delighted if you take the trouble," said the lady, "but don't try to make a Roman Catholic of me, for you will fail ignomimously."

Father Doyle held up his rosary with both hands; his face was reverent, and his rich voice very gentle.

said in a broken voice:

"Manuel, I desire to ask pardon, to make some sort of reparation for the thing I have just done."

The younger man looked at him, but "Assuredly." was the prompt reply. redly," was the prompt reply.

"Assuredly," was the prompt reply.
"It is my religion!"
"Then," said Father Doyle, "you believe in the Rosary. We are all human, impressionable beings. Things we see appeal to us. We are apt when we pray to have our minds carried away by other thoughts. If we have something to touch and draw us back, we pray better. Hence we finger our Rosary. We Catholics believe that the Redemption of the world was effected by Christ We Catholies believe that the Redemption of the world was effected by Christ becoming man, while still remaining God. If He became man, He was human, and had a human mother. The human, and had a human mother. The Rosary is powerful with Christ as an in-tercessory prayer, because He is the Son of this blessed Mother, and we ask her to plead with Him for us, because He is God as well as Man. See these beads! There are five divisions of ten beads: each division marks not division. beads! There are five divisions of ten beads; each division marks part of His Life closely connected with hers. In the first and second chapters of St. Luke you will find each of these parts or 'mysteries'—and we think of them as we pray. There is the Incarnation; the visit of Mary to Elizabeth; the Nativity; the Presentation of the Child in the old Jewish temple; His Dispute with the Doctors. You have seen Hoff man's picture of that scene, haven't you?"

with the Doctors. You have seen Hoffman's picture of that scene, haven't you?"

"Why, yes," replied the lady, much interested. "You say you think of these Bible scenes while you pray? Why, that is beautiful!"

"Yes," said Father Doyle, still holding out his rosary. "We say on each bead the heaven-born prayer the angel first uttered, 'Hail Mary full of grace!' You will find that in the same chapter of St. Luke. We say first the Lord's Prayer, Our Father who art in Heaven. Then the Hail Mary, ten times at each Mystery to make our prayer more earnest and emphatic, as a child who begs its mother for a favor never ceases to cry out—please! please! We love this blessed Mother, Christ's Mother, and we know she will plead for us who are sinners!

"But this is not all. These beads of mine have only five divisions. There are three times five in the whole Rosary. The next five are the Sorrowful mysteries, as those I have described are the Joyful ones. The sorrowful part tells of the Catholic priest De la Salle. "In understand yon mean to say by the Catholic priest De la Salle. And the first monk who cared for the deaf mutes was not that Spaniard Pedro definition in the Bible. The last part is called Glorlous, because it tells of the Resurrection from the Dead and all the

rest. I will explain more of it to you later if you are not weary. We Catholics love our beads; and we lay these prayers as a crown of roses at the Throne in Heaven, being assured that where the Son of God is King His Mother is Queen. Not one jot or tittle of honor do we take from the Almighty. We praise Him for the noble, splendid tender gift of His Mother to us. Sho

We praise Him for the noble, splendid, tender gift of His Mother to us. She is as Wordsworth says:

"Our tainted nature's solitary boast." Here Father Doyle paused. The lady looked thoughtful. A new expression was on her face, the dawning of grace. She took the well-worn rosary from the priest's hands, held it for a moment, and reverently returned it.

With a beautiful smile Father Doyle rose, klased his beads, placed them in his pocket, and in leaving said:

"We shall meet later. Think over what I have said. I have more to tell you if you wish it. May the blessed Mother have you in her keeping!"

There was a new look on the lady's face, a softened light in her eyes. The train rolled on. Father Doyle had given his last mission. Less than a week latter he lay dead in the church of his Paulish brethren in San Francisco. God rest his precious sou!

If these lines ever meet the eyes of her to whom he spoke on the Santa Fe train, may her heart melt at the remembrance of the zeal of this dying Apostle of Of the Zeet of this order of the Court of the Court of the burning glories that crown the works of this noble missionary of the Faith, whose heart-ory was ever the conversion of America.

WHAT THE MONKS DID

words: "Priests and monks are good for nothing; they always hated science, art and progress; their schools are poor and all the books published by Catho-lics are of no value, and when a young man cannot become anything else, he studies for the priesthood."

one day, after school, a student by the name of Sepp called on the professor. Sepp was a bright and intelligent young fellow and could not be easily bluffed. He went to the professor. sor's room and said gently: "Professor, I have some difficulties that worry me ever since I attended your lectures.

"Only some questions, profess

reserved for us the classics? How is it possible that those valuable writings of the Greeks and Romans did not get lost during the barbarism of the Dark Ages?"
"Monks copied them, and thus they

have been saved."
"What, professor? Monks, you say, copied them?"
"Yes, my friend, and especially the

Benedictines."

"So, monks copied the old codes and saved them for us. Indeed, that must have been a very troublesome work.

Was it not? And probably many a monk caught consumption from the library dust? Well, I am surprised. Strange times and curious monks to spend their lives copying letter after letter from Livy, Caesar, Cicero, Virgil, Ovid, Homer, Demosthenes, etc. And how those codes look! Carefully written just like painted and the initials are in fact a fine piece of art. Oh, these monks! Wait, professor, is it true that without the priests we would not have a Columbus and a Vasco de Gama? A monk, Fra Mauro, history tells us, made that costly map which gave Columbus the first impulse to the discovery of the New World?"

"It is true, but somebody else could have drawn such a map, too."

have drawn such a map, too."
"Of course. Why should the monks and priests alone, have those great ideas? Listen professor. I also read that a Pope introduced the grateful Arabic figures in arithmetic and abolin arithmetic and abol-

"Well, my boy, Pope Sylvester II. introduced them, but somebody else could have done the same thing if the could have done the same thing if the Popes were not always so ambitious."
"Again, history teaches that a monk invented the telescope and the microscope, but this hardly can be true? The monks want to claim all inventions."

"Well, my boy, it is believed by many that the theory of both th telescope, and miscroscope was known to the Franciscan Roger Bacon, but remember, he was an exception and what we style a modern Franciscan, and not of those bigots and cowl bear

"He died in 1292." "He died in 1292."

"He, then, was up-to date very early, wasn't he? Besides this, professor, not long ago I read of the man who first taught that the sun is stationary and that the earth resolves about the sun, and even you, professor, do not know whom I mean."
"Corporations. I suppose."

"Copernicus, I suppose." "Copernicus, I suppose."
"No, sir. Copernicus was not the first one. Before him the Bishop of Ratisbon, Regimontanus, was teaching that theory of phanetary revolution."
"That may be possible."
"Therees me, professor, why do we

'Yes, and now stop, you blockhead!' "Yes, and now stop, you blockhead!"
"Don't get hot professor. It is not
our fault that history is full of these
"black devils." Moreover, I read that
a monk by the name of Schwartz invented gunpowder; the monk Guido
d'Arezzo the gamut and laid down the
foundation for harmony; a monk from
Beyeria the process for glass painting. foundation for narmony; a more recognition of the Jesuit Second is especially distinguished for his discoveries in spectroscopic analysis and in solar and stellar better the Lesting.

scopic analysis and in solar and stellar physics; the Jesuit—"
"Shut up! You are guying me. Do not take me for a lightening rod."
"You're right, you're right, professor. The first lightning rod was not made by Franklin, but it was invented by the Premonstratensian monk Divisch. You can read that in any up-to-date envalonadia.

date encyclopedia.

"For heaven's sake, hold your tongue. "For heaven's sake, noid your tongue.
You are too talkstive."
"Ah, the greatest polyglot of modern times was Cardinal Mezzofanti. He was a talker! He knew only seventy-eight languages and dialects, and talked fity six."
"That'll do, you silly goose. Get out

"In what direction? The deacon Flavia Gioja, who improved the compass about the year 1300, could certainly tell

What's the matter ? You're getting

the brain fever, fellow."
"What, if I have the brain fever, go and get the fire engines which were first introduced by the Cistercian monks, and the Capuchins were down to the seventeenth century the first firemen of

If you don't shut up now, you'll fly out the window, you infernal rascal.
"In aerial heights. Oh. truly. The first balloon was made by the monk Barthold Gusmac sixty years before Montgolfieri, and in 1720 this monk ascended with his balloon in the presence of all the loyds and countiers of ascended with his balloon in the presence of all the lords and courtiers of Portugal. What do you clean your eyeglasses for professor? They are also an invention of the black devils and were invented in the thirteenth century by the Dominican Alexander Spins. Are you in a hurry, that you look at your watch? You shouldn't do that because it is an invention of the that, because it is an invention of the priests. The first clock is from the ecclesiastical writer Cassiodorus (505). but his invention was improved up n by Sylvester II, whom I mentioned be-I have some difficulties that worry me ever since I attended your lectures. Will you kindly help me to remove them?"

"Why not, dear friend, with the greatest of pleasure. Certainly I will."

By Sylvester II, whom I mentioned before. The first astronomical clock was made by the Abbot Wallingford in 1316. Now I'll go. I see you're hot professor, and the gas lights down town are turned on. Oh, yes, professor, I almost forgot to tell you that the Jesuits invented the gas light, the Jesuits invented the gas light, the Jesuits this natio lucifuge. Without any doubt the Jesuits invented and introduced it in Jesuits invented and the Jesuits Invented and the Jesuit Dumm established the first gas company in 1815 in Preston. Now, goodby, professor. Kindly excuse. Oh, I see you bought a new bicycle? By the way, the first bloycle was built by the priest Planton in 1845. Good night, professor."—Selected.

THE IMPORTANCE OF RELIGIOUS TEACHING

A great Roman empress, says Bishop

A great Roman empress, says beauty of Auckland, N. Z, in one of his addresses, was once asked by her guests to exhibit to them her jewels. She consented, and immediately she led in and presented to them her children—trained in every art and grace suited to their age and time. "These," said she, age and time. "These," said she,
"are my jewels." The children are
also the living jewels of Christ our also the living jewels of Christ our Lord. He blesses them; He set them up as the models of all that would aspire to the kingdom of heaven; He proclaimed the Magna Charta of the little ones. One of the most popular pictures of our day represents Christ blessing little children. One of the mothers is there depicted as gently publing her child up to receive a bless. pushing her child up to receive a bless-ing from the Saviour's willing hands. That is what the Church of Christ is doing with her crown jewels, with the bepushing them to the Sacred Heart and the blessing hands of their dear Lord. the is the incomparably perfect ideal that she ever places before the little ones, the highest inspiration to noble thought and endeavor. Around noble thought and endeavor. Around the personality of Christ she centers the training of the child. He is the Teacher of all teachers; He stands upon an eminence which no other has reached; His educational influence has been the most far-reaching, the most profound, the most abiding, the most vital and creative, that this old world has ever known. The wealth of truth and love known. The wealth of truth and love revealed in Christ—that is what has transformed the world, ennobled men, raised woman to her proper sphere, brought the children into their own, and given us all that is best and sweet-est in our |civilization. The knowledge and love of Christ are, indeed, the most precious and educative possessions of race. They are the basis of true cul-ture, of real intellectual and moral pro-

Let knowledge grow from more to But waster."

"Let knowledge grow irem more of midBut more of reverence in us dwell;
That mind and soul, according well,
May make one music, as before,
But waster."

WHAT THE CHURCH TRIES TO DO what the Chuket This is no both this knowledge and love of Christ, our faith tries—in the home, the church, the school—to instil into the mind and heart of every child that her holy hand has blessed with baptismal grace. As Christ took His stand beside the child, Christ took His stand beside the child, so does she. At every stage of their existence, she stands beside Christ's little ones—she stands beside Christ's little ones—she stands beside them like an archangel with a flaming sword, protecting born and unborn life against the assassin's hand, sheltering the outcast in her peaceful homes, educating them in the knowledge and love of God, guarding them, as far as she may, against the philosophies and the dangerous school systems that would imperil the precious grace with which heaven has endowed them.

It is in childhood and youth—that is, in the school period—that the more important stage of human development take place. The school-period is, then, a time of tremendons importance in the training of the child. In the home and the achool we do the winter seeding and the school we do the winte

the school we do the winter seeding and the spring seeding of life; and that kind

RAILROAD MAN HAD TO LAY OFF

Until He Took GIN PILLS

Buffalo, N.Y.

"I have been a Pullman conductor on the C. P. R. and Michigan Central for the last three years. About four years ago, I was laid up with intense pain in the groin, a very sore back, and suffered most severely when I tried to urinate.

sore back, and suffered most severely when I tried to urinate.

I treated with my family physician for two months for Gravel In The Bladder but did not receive any benefit. About that time, I met another railroad man who itad been similarly affected and who had been cured by GIN PILLS, after having been given up by a prominent physicians who treated him for Diabetes. He is now running on the Diabetes. He is now running on the road and is perfectly cured. He strongly advised me to try GIN PILLS which I did-with the result that the pains lef

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of seed will grow which then and the

"We sow a thought and reap an act,
We sow an act and reap a habit,
We sow a habit and reap a character,
We sow a character and reap a judgment."

THE OBJECT OF ALL CHILD-TRAINING

The formation of character—that is
the object of all child-training, whether
in the home or in the church or in the
school. Without religion, and its sweet
and elevating influences, there can be
no true, sound character. Religion is
no mere part or fraction of general education; it is no mere department of life;
it is not "a side current apart from the
main guil-stream of culture;" it is not a
special training, such as for law or
medicine or engineering; it is not something of interest to a class, or suited to
special circumstances, or affecting
merely a part of our ideals and our actions.
Religion belongs to man as man; it
deals with the origin and destiny of our
being; it penetrates to every relation of
man and touches his every ideal and
aim and act. Religion should, therefore, penetrate education (which is the
preparation for life), as it should penetrate life itself. Thus, religion is no
mere branch or department of education. It runs through and through all
education properly so-called; it imparts
unity to every stage of the educational
process. THE OBJECT OF ALL CHILD-TRAINING

A CONTRAST In the nature of things, the Kingdom of God must grow chiefly by giving a right direction to young life. The hands of the teacher hold the reigns of the chariot of God. "I acknowledge," says Carlyle, "the all-but omnipotence of early culture," "The world would be saved," says Dupanloup, "if we devoted ourselves to the children." "Whatsoever," says Humboldt, "we wish to see introduced into the life of a nation, must be introduced into the schools." The school, like the home (of which the school is merely an extension) is set for the rise or fall of many.

the rise or fall of many. The poet Gray says: "As sickly plants betray a niggard earth,

cares
That health and vigor to the soul impart."

Impart."

In like manner, a sickly moral and spiritual growth can be the only natural outcome of that niggard system which refuses to Christian children, in their school lives, "those kindly cares that health and vigor to the soul impart."

DANGER OF A ONE SIDED TRAINING There are two features of our time that give a special importance to this question of religion in education. One is the extent of which the powers and responsibilities of government are being shared at last by the masses of the people; the other consists in the special dangers which, from various sources, threaten the well-being of society. In view of these circumstances, it is obviously of surpreme importance to the nation that religious principles of life and conduct should be deepened and strengthened, especially in the period when this can best be effected—namely, when the plastic young mind and will There are two features of our time when this can best be effected—namely, when the plastic young mind and will are being moulded by the processes of elementary education. Instead of this, our secular school system allows the child's faculties to deal only with the facts of the material universe; it detains the budding intellect the budding intellect in one kind of atmosphere, shutting out all that savors of the life beyond. This onesided train-ing, year in year out, can of itself lead only to one set of results: a tendency to regard this worldly interests as su-preme; a predisposition towards material absorption, towards irreligion—a tendency to regard the senses as the most important of all the faculties and everything beyond their range as unimport-ant, or unreal; a gradual atrophy of those delicate and sensitive powers of the soul, injuries to which are easily inflicted and

cult to repair.

One thing is clearly taught by the lessons of history; a nation is not fitted to endure merely because of its intellectual or artistic attainments, nor merely by its practical knowledge and control is the moral values that count. A nation is rendered fit for survival by its moral qualities—by its living faith in God and by its obedience to His will. When these fall away, national or racial dry-rot sets in, and it is commonly only through the process of national or racial

decay that a new spiritual and social vigor is established, if at all.

We Catholics may look with hope and courage full in the eyes of the dangers of our time, if only we are faithful to the loved little ones of Christ. The Christian would is presing through its less tian world is passing through its Red Sea—a liquid wall of religious doubt and denial on our right, a liquid wall of in-differentism on our left. With the blessing of religious education we shall tread the Red Sea channel with dry feet; those faiths that put their trust in secular and this worldly schools will be engulfed in the destroying wave.

SPREADING THE GOSPEL

We learn from the Liverpool Times that since the foundation of the British and Foreign Bible Society of 1804 that organization has issued 236,500,000 copies of the Scriptures, 86,000,000 being in English and the rest in other

nguages.
Just what the net result of this remarkable output of Scriptural literature is we have no means of knowing. We take it the object is the conversion of the heathen. A very considerable part of the output has been sent to Chins. Still China remains practically heathen. India also has had her share, and still the conversions to Christianity in that country are not encouraging to Protest-

"Teach all nations" does not appear cuttes with which he had to contend. He explained that it was impossible for him to obtain priests, and declared his readiness to give to Father Sinnett an assistant if it were in his news. tures. But, really, many portions of them are hard to understand. In search-ing them one may easily put a miscon-struction on what one reads.

From the time of the apostles the Catholic Church has preached the Gospel. It has been well said that Catholic missionaries, "like the apostles of the faith, preach it by word of mouth, and only at a later date give the new converts the treasure of the written word, even then not abandoning them to their generant fancies as to its meaning, but guiding them in its interpretation, so that it becomes to them a help and not a stumbling block."—Catholic Sun.

DIOCESE OF PRINCE ALBERT

BISHOP PASCAL'S MISSIONARY

WORK

Last week Monsignor Pascal, Bishop of Prince Albert, visited the Catholic Colony of Sinnett, Sask. Many changes had taken place in the settlement since His Lordship's previous visit, six years ago. At that time the country was a wilderness and the settlers were just beginning to arrive; now one sees on every side numerous farms, which, if they do not all give evidence of wealth, at least show hopeful signs of future prosperity. Accompanying the increase in the population of the district has naturally been a corresponding development in religious matters. Three new churches have been erected since His Lordship's previous visit, and the opening of one of these, St. Patrick's, wanthe primary occasion of the Bishop's present visitation. The homesteaders who, seven years ago, attended Mass in a tent, may justly feel proud of the handsome and convenient church which they have just completed, and which exhibits a happy contrast to the old log building happy contrast to the old log building which for six years has done its best to

which for six years included the congregation.

The Bishop arrived at Sinnett on Wednesday, Sept. 25th, and having enjoyed sport among the nesday, Sept. 25th, and naving enjoyed two days good sport among the feathered inhabitants of the colony, he feathered inhabitants of the colony, he commenced his labors on Saturday by bleasing the neat little church which the Galicians have constructed for their own use. He was escorted thither according to the usual Galician custom, by a body-guard of six mounted men; and was accompanied by the Rev. Father Casimir of Muenster.

Casimir of Muenster.

Sunday was a busy day for His Lordship. He said Mass at 8:30 at 8t. Ignatius' church, assisted by the Rev. J. C. Sinnett. Father French, of Pembroke dioeses, preached on the Gospei of the day, the healing of the man sick of the palsy, and drawing attention to the fact that Our Saviour forgave the man his sins before He cured his body, he proceeded to show the importance of spiritual matters in a country where all he proceeded to show the importance of spiritual matters in a country where all are intent on temporal progress. A large number received Holy Communion at the Bishop's hands, and confessions were heard for the foreigners by Father Casimir, and by Father French for the English-speaking members of the con

gregation.
At eleven o'clock the Bishop blessed At eleven o'clock the Bishop blessed and dedicated the beautiful new church of St. Patrick's, after which, attended by Fathers French and Casimir, he assisted at Holy Mass, which was sung by Father Sinnett. Father French preached an excellent sermon, congratulating the people on the opening of their new Church, which proved that preached an excellent sermon, con-gratulating the people on the opening of their new Church, which proved that the materialistic spirit of the west had not caused them to forget their religious needs. He declared, too, that they were needs. He declared, too, that they were happy in possessing as Bishop an old missionary of such zeal and energy, and expressed his esteem for Father Sinnett who had ministered to them so devotedand had shared all their troubles and hardships. Afterwards Father French explainted the nature of the Sacrament of Confirmation, which was about to be administrated.

The children were then subjected to The children were then subjected to an examination in catechism, and their replies being satisfactory the Bishop proceeded to administered the sacrament of Confirmation, the choir meanwhile singing the "Veni Creator." In all thirty-three children were confirmed at this Church.

After Confirmation the following ddress was read by Mr. George Austett :

St. Patrick's Church, 1912
To the Right Reverend Albert Pascal, O. M. I.—My
Lord—It is with sentiments of respect and devotion
that we, the members of St. Patrick's parish, welcome
you into our midst on the occasion of your second
visitation.

that we, the members of steperch and devotion that we, the members of St. Patrick's parish, welcome you into our midst on the occasion of your second visitation.

Doubtless you have noticed the many changes which have taken place since that happy time. More than the control of the control o

My Lord, we hope that when you leave us you will My Lord, we hope that when you leave us you will carry away with you happy remembrances of your short stay in our seluded little parish.

My Lord, we crave the Apostolic blessing from your hands on our church, our homes and ourselves, and we will pray that God in His mercy will leave you long years to guide and direct your far-flung diocese and scattered flock, and when the call does come that you will hear the joyful words "come thou good and faithful servant, enter into joys eternal."

Again asking you for further favors in your power to bestow, believe us, My Lord, we will ever remain your duttiful-children in Christ.

Signed op hehalf of the congregation of St, Patrick's Parish.

In his reply the Bishop enumerated some of his early experiences as mis-sionary, and gave an idea of the diffi-culties with which he had to contend. readmession give to his power; while he promised that Father Sinnett would never be removed by him from the work which he was carrying on so devotedly and with such success. The Episcopal



Blessing of the congregation brought the ceremony to a conclusion, and the children assembled outside the church to be photographed, while the clergy were the guests of Mr. William Knaus at

In the afternoon took place the bless In the afternoon took place the blessing of St Ignatius' Church. The congregation of this parish, are more fortunate in having possessed a good frame church for the past tiree years. Here, too, stands the original log church, and the little log shanty in which Father Sinnett had the courage to brave four winters of cold, and form years of hardship. Here, too, stands his present residence, and the post office of Sinnett, and the little church-yard where members of the Colony are laid at rest.

the post office of Sinnett, and the little church-yard where members of the Colony are laid at rest.

The blessing of the Church was followed by a sermon in German by Father Casimir, who exhorted the Germans not to neglect hearing Mass if they did nor understand the English sermons and went on to explain the nature of the sacraments, with special reference to confirmation. Father French for the third time displayed his power of oratory, this time surpassing himself in an eloquent sermon on the text "What shall it profit a man if he gain the whole world and suffer the loss of his own soul." He congratulated the people on having established a Catholicicolony in accountry where the object of most men was merely to get rich quickly, and he esteemed them happy to have churches in their midst. He continued in a beautiful discourse on some of the most prevalent

course on some of the most prevalent vices, and there must have been few who were not affected by his words. After the children had been ques-tioned by Father Sinnett and again by Father French, some forty of them re-Father French, some forty of them re-ceived the sacrament of confirmation. In all ninety-six children were confirmed in the three churches. Benediction of the Blessed Sacrament followed, the choir being assisted by members of St. Pat-rick's congregation; after which His Lordship received the following address presented by B. V. Cintterbuck. presented by B. V. Clutterbuck :

My Lord,—In the name of the Catholics of this settlement I welcome you into our midst. No doubt more urgent duties have detained you from wishing us during the past six years, and your present visit is a proof to us that you have not forgotten the existence of this Catholic colony, and we have hopes that in the future we may be more frequently honored by your presence amongst us. Nevertheless it is possible that owing to your arduous, duties and your long absence from this district, you should in some measure have lost touch with the development that has been going on in this colony, and we feel sure that you will have remarked a great change since your last visit. To mention only those matters which immediately concern you as bishop of this Diocese, three new churches have been erected in our midst, and a large increase of the Catholic population of this district has taken place within the last six years. Had you been aware of the rapid growth of this Catholic settlement within your diocese, we feel sure that you would not have left us unvisited for so long a period. It was, therefore, with the keenest of pleasure that we learned that you were about to honor us once more with your presence and that we were to have an opportunity of offening to you our filial homage, and a most cordial welcome into our midst, knowing, too, that after so long an absence you would be the more ready to assist us in our needs and to give your gracious consideration to any particular request we might have to make. My Lord,-In the name of the Catholics of this

wight have to make.

You are doubtless aware of the hardships and privations which our revered and much beloved pastor has endured for our sakes, more especially in the earlier days of the settlement, and it is needless to tell you that his fatherly care still extends to each individual member of his flock, not one of whom has not at some timelbeen helped by his advice and interest.

and at some timelbeen helped by his advice and interest.

The spiritual care of nine townships, almost entirely settled by a Catholic population, and
comprising, therefore, at least two hundred
Catholic families, is no light burden for a
single priest. But in addition to this Father
Sinnett has undertaken missions in outlying
districts, such as Guerney, Lockwood and Drake,
and we humbly submit that this work, when performed in the conscientious manner which is characteristic of Father Sinnett, is altogether too great a
burden for one man, even were he still young and
active. But the hardships and privations of the early
days of settlement in this colony have unfortunately
begun at length to undermine the strength and vigor
of our beloved pastor, so that we see with sorrow
that he is failing somewhat in health and activity;
and the burden of his parish work, too great indeed
for a younger man, has become utterly impossible for
him to support unaided and alone. It is with the
utmost confidence, therefore, that we urge upon
Your Lordship the necessity of providing Father
Sinnett with an assistant priest to help him in his
work, not only because the justice and expediency of
such a course are self-evident, but also because this is
the first occasion on which our settlement has ventured to urge its claims upon you.

We sincerely hopel that you will see your

the first occasion on which our settlement has ventured to urge its claims upon you.

We sincerely hoped that you will see your will see your will see you will see you will see you will see the first of the condition of our parochial affairs. In that case we are assured that it will not again be necessary for us to call your attention to such a crying need as that which has just been laid before you. It only remains for me to assure Your Lordship, on behalf of the congregation of this church, of our devoted attachment to our Faith, our Church, and our pastor, and in offering to your own most respectful homage and allegiance to pray for the blessing of Almighty God on yourself and your administration.

His Lordship in his most interaction.

His Lordship, in his most interesting reply, again expressed his inability to provide an assistant priest, and referred once more to his early missionary experiences; congratulating himself that during the thirty years of his missionary career his flock, once a handful of pagan

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Indians, had now become a large population of civilised and educated Christians. He made no reference to his long absence, but it is to be hoped that his reception in the Colony will induce him to repeat his visits at more frequent intervals.

The following is a synopsis of Rt. Rev. Blahop McFaul's sermon at the eleventh annual convention of the American Federation of Catholic Societies held this year at Louisville, Ky.:

The bishop read that part of the twenty-second chapter of St. Matthew, which tells of the Pharisees trying to trap Jesus in His speech by asking Him, "Master, which is the greatest commandment?" and how He replied, "Thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy heart and all thy soul and all thy mind. This is the first and the greatest commandment, and the second is like unto this, thou shalt love thy neighbor as threal?"

eighbor as thyself."
This lawyer from the Pharisees came o our Blessed Saviour to examine Him, to our Blessed Saviour to examine Him, to trap Him with a question that had been troubling the lawyers and great ones of the people for years. Jesus al-ready had silenced the Sadducees and ready had silenced the Sadducees and now was the time for the Pharisees to be put to rout. This particular emissary asked our Lord, "Which is the greatest commandment?" and as the gospel tells us, He replied, 'Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind. This is the first and greatest commandment, and as the second is like unto this, thou shalt love thy neighbor as thyself.' We as Catholics have no difficulty in admitting that these words of the Master are indeed the whole foundation of the law of God.

"We know, even the least and the

"We know, even the least and the coungest of us, know that to enter eternal life we must love God and our neigh bor and order our lives in accordance

bor and order our lives in accordance with this rule.

"The world has repudiated the doctrine of the so-called reformers that faith alone is necessary to salvation. To-day those outside of the Catholic Church those outside of the Catholic Church have gone to the other extreme in reversing their early tenants; they tell us now that works alone will count, and faith has no place in the scheme of salvation. But not so with the Catholic Church; she is teaching to day what she taught nearly two thousand years ago, what she taught in Luther's time; she is telling the world that man is justified by faith in the true God and His Christ, and by the works which spring Christ, and by the works which spring from that faith. There is no greater proof that the Church alone is the pillar and ground of truth than this unchanging adherence to the teachings of Christ while all around her those without her fold have gone from exceptions. fold have gone from one extreme to the other to lose themselves in a maelstrom of unbelief.

"On the other hand He is God Al-mighty of Whom His eternal Father said, This is my beloved Son in Whom I am well pleased.' Twenty centuries have elapsed since that scene took place on the banks of the River Jordan, since the heavens were opened and the God of heaven and earth testified that Jesus was indeed the Messiah, the Se Person of the Blessed Trinity, one with Him and the Holy Ghost in the Godhead. Down through the centuries until our own times the Catholic Church teaches Christ is God and ibids all men observe both the great law of the Ten Commandments, and the Master's law of Commandments, and the master a law or or love. There is not a dome or a tower or a cross upon our churches, cathedrals, schools and institutions of mercy that does not both point the way to heaven and testify to the undying faith of this Church in the divinity of Christ. Her priests and her people are as determined in the profession that Jesus was God as were her early children who died in the Roman arena because they were followers of the despised Nazarite, and they are as willing to die for Him as

and they are as willing to the for frim as their martyred brethren.

"If the world would but open its eyes to this fact of the Church's preserva-tion, unchanged and unchangeable, the scandal of Christianity divided into ocuntless warring sects would not last over night. Nearly twenty centuries ago Jesus sent those twelve poor fisher-men to teach the whole world and spread His Church over all the earth, and during this time she has had to and during this time she has had to struggle against the forces of hell and the world, but to-day she is stronger and more vigorous than ever, still call-ing upon mankind not to scoff and de-ride her when they do not know her teachings and the principles for which she stands. As the Master did to His tempters, she still is demanding morestshe stands. As the Master did to His tempters, she still is demanding unqualified obedience to the Ten Commandments and announcing the quest, "What think ye of Christ, whose son is He?' The world replies as of old. 'David's son, merely a man, a perfect man if you will, a wonderful moral teacher, the son, merely a man, a perfect man it you will, a wonderful moral teacher, the founder of the greatest religious organization that time has ever seen, a profound philosopher, a man leading a life of most exemplary virtue, but the Church answers, in thunder tones: 'Jesus Christ is more than man; He is

"In our schools and universities we are teaching young hearts to love God, to know that Jesus is the Saviour of mankind, and that by keeping the commankind, and that by keeping the commandments and respecting the rights of our neighbors only can a life be rightly ordered. Here is where the Catholic Church is doing her great work for the nation, yet sometimes she receives in return abuse and desiring. We do not want to tear down, we want to build up the social structure. We want to bring the law of God into our everyday relations; to teach capital its duty toward labor and labor its duty to employer; to show mankind that through Christ Jesus alone is there a solution of the Jesus alone is there a solution of the evils which infest society. Ambassador Bryce, a great statesman and a non-Catholic, many years sounded the warning of the destruction that would befall our country if our people turn entirely

from God and the restraints which Christian morals put upon their selfish-ness and passion. His prophety is com-ing true and the Church of God now calls upon all to hear her voice, ere it is too late.

intervals.

After the service some twenty guests were entertained at Father Sinnett's hospitable board and an eventful day in the history of the Sinnett Colony was brought to a happy termination.

His Lordahip drove to Muenster next morning, accompanied by Father Casimir, and leaving behind not a few new friends whom the charm of his personality had drawn to him.

CHURCH OF CHRIST

is too late.

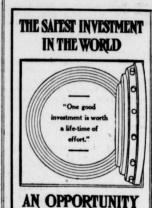
"It will be admitted, I am sure, that only by concerted, united action, we can bring about effective results. Here let me say that we Catholics are anxious to hold out the right hand of friend-ship to all Christian denominations combating the civil and religious errors of our day. We are with our non-gainst trace suicide, against intemperance, against the enemies of the Bible of the ten commandments and of the divinity of Christ.

"Looking out into the future I see

"Looking out into the future I see the Catholic Church as she will be in America not many centuries hence. My vision is that of a great cathedral, built not by mortal hands, but the Great Architect of the universe, the

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be a source of large income to the invest

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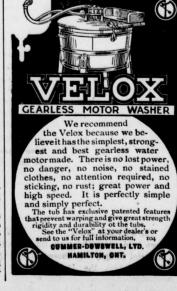
It shows, also, how the organization in question can earn, from its invest-ments alone, from 25% to 40% more than the older companies that are now operating, thus enabling Catholics to earn a greater rate of interest on their money by investing in their own organ-ization.

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eternal mountains are the foundations and pillars, the blue vault of heaven is the dome, the cathedral is America. There is a long train entering this great structure, there are hundreds of Bishops with their shepherd's staffs; thousands of white-robed priests and millions upon millions of faithful ohildren. With them all are great bodies of devoted religious ones who minister to the fallen and the orphan and the neglected and teach and guide the young. This mighty concourse is about to worship at the shrine where the spotless Lamb offers Himself daily in the Sacrifice of the Mass as a propitiation to his heavenly Father and pour into the souls of men the grace that makes them saints of God and children of the King. Then can those about the throne exclaim with the apostle, 'This is the victory that overcometh the

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ribers changing residence will please give old well as new address.
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Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that its insubued with a strong
Catholic spirit. It streamed and the strong catholic spirit. It streamed farmly by the teachings and authority of the Church, at the same time
promoting the best interests of the country. Following these lines it has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic families.

Your work, and best wishes for it continued success.
Your work, Archbishop of Ephesus,
Donatus, Archbishop of Ephesus,
Apostolic Delegate
University of Ortrawa.
Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

Sir. Thomas Coffey
Dear Sir: For some time past! have read your
setimable paper, the CATROLIC RECORD, and congrasulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to rewain. Yours faithfully in Jesus Christ.

†D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, OCTOBER 26, 1912

THE RELIGION OF THE FUTURE Mathew Arnold believed that the religion of the future would be some sort of modified Catholicism; of recent years, however, it has become the fashion to assert that the religion of humanity must discard all outworn creeds, and, above all, free itself from the shackles of dogma. Reduced to its simplest form, it must express the brotherhood of man, and teach as the one thing necessary the service of humanity. In their desire to appear broad-minded and at the same time cast contempt on the rigidity of Rome, even the pigmies of the pulpit echo and re-echo this de-

Beneath all this is the recognition of the passing of narrow national patriotism, or rather its broadening out so as to include all men as brothers. Socialism and even sane and legitimate labor movements have already swept away narrow national limitations. And this is only one of the many evidences of the rapid development of the larger patriotism that excludes no portion of the human race.

If this tendency is something real, and if the ideal be ever realized then the religions that are national or local, or adapted to certain climates and temperaments must give way to a universal religion. The somewhat dim realization of this fact is responsible for the groping after a world-wide religion, and the pathetic conception of such religion as without dogms or creed other than the service of the race.

Very Rev. Mgr. Benson, in the September North American, discusses the question under the title of Cosmopolitanism and Catholicism.

"Cosmopolitanism," says Father Benson, "is the last stage in a movement that has been developing for centuries : it is as inevitable a develop patriotism as patriotism is of the tribal instinct, and te tribal instinct of family affection."

The writer considers the Hague Con ference as a manifestation of its spirit; and the United States of America as the most remarkable manifestation of

In the former delegates of all civilized countries are attempting to establish a Supreme Tribunal whose decisions shall be final in matters of dispute—a tribunal which, if it ever effectively exists, will be a real 'Parliament of man and federation of the world;' in the latter there is exhibited the amazing spectacle of a dozen separate and dis-tinct nationalities, loyal to one flag, living in one country, and submissive not only to one government, but to one form of it too, and that essentially democratic."

Father Benson points that when England became intensely national, when she had wrenched herself free from the influence of the great continental powers, when she became vividly conscious of her own nationalism, "it was, humanly speak ing, the most natural thing in the world for her to insist on a national church.'

Many other examples of the national spirit endeavoring to express itself in a national religion will occur to anyone who glances over the history of the world. Gallicanism, Lutheranism, the Greek schism, indeed all the schisms, to confine ourselves to Christian Europe owed their origin to the spirit of nation-

"The household gods, tribal deities and national churches are the natural and inevitable outcome of each bond of unity in its expanding development, since, whatever be the truth or falsehood of any given religion, man in the long run will insist on some species of faith."

Hence in the new order of the future

"Now it appears to me simply amas-ing that so few of our Modern Thinkers ever seem to have dreamed, even theoretically, of the question as to whether Catholicism may not be the hether Catholicism may not be out suitable candidate in the f Its very name is Cosmopolitanism itself, translated into another mode of thought; only it is Spiritual Cosmopolitanism conceived two thousand years before

We should like to summarize mo Father Benson's arguments and can care forbear to quote more fully his own graphic language, but space forbids. Many of our readers will be grateful to us if they peruse the whole lengthy article. Following are the concluding entences:

"It is remarkable, if nothing m that that vision which prophets and kings are only now desiring to see— breaking down of partition walls be breaking down of partition with tween nations, a unity bearing itself upon a common humanity and judging itself to be of more value and permanence than local or temperamental divisions that have hitherto separated the sions that have hitherto separated the race of man into competitive and mutually jealous groups—that that vision should have been actually perceived by Catholic Christianity two thousand years before its secular counterpart—componitianism—was ever dreamed of years before its securar counterpart—
cosmopolitanism—was ever dreamed of
—word or thing. 'There is neither Jew
nor Greek, Barbarian nor Scythian,
bond nor free. They are all one. . .'"

THE CHURCH AND THE FRENCH REVOLUTION

The traditional view of Catholic writers for upwards of one hundred years has been that the French Revolution was primarily, and, in its essence, opposed to the Catholic Church. This pelief has been seriously questioned in little book recently published in Eogland by Mr. Hilaire Belloc on " The French Revolution." Mr. Belloc, as is well known, was born in France in 1870, of a French father and an English nother, and married an American lady. He is one of the foremost English Catholic litterateurs, and was, until recently, the editor of the Eye Witness. He was for four years the Liberal representative of South Salford in the British House of Commons, and has written extensively in support of the Church.

In the preface to his book he says: If a personal point may be noted, the fact that the writer of these pages is himself a Catholic and in political sympathy strongly attached to the theory of the Revolution, political should not be hidden from the reader. Such personal conditions have perhaps enabled him to treat the matter more thoroughly than it might have been treated by one who rejected either Republicanism upon the one hand, or Catholicism upon the other."

Having thus established his qualification for the task, he discusses the political and military aspects of the revolution, and begins the final chapter of his

oook as follows : " The last and the most important o the aspects which the Freich Revolution presents to a foreign, and in parti-cular to an English reader, is the antagwhich arose between it and th Church. As this is the most important, so it is the most practical of the histori-cal problems which the Revolution sets the student to solve; for the opposition of the Church's organization in has at once been the most profound which the Revolution has had to encounter, the most active in its methods and the only one which has increased in en, approach our business by asking of all: 'Was there a necessary and fundamental quarrel between the doc-trines of the Revolution and those of trines of the Revolution and those of the Catholic Church? Historically and logically, theologically also, those who affirm a necessary antagonism between the Republic and the Church are in error. Those who are best fitted to specific and the church are in the church proach the problem by their knowledge proach the problem by their knowledge, both of what the Revolution attempted and of what Catholic philosophy is, find it in proportion to their knowledge diffi-cult or impossible to answer that funda-mental question in the affirmative mental question in the affirmative They cannot call the Revolution : necessary enemy of the Church, nor the Church of Democracy. It is impos-sible for the theologian, or even for the practical ecclesiastical teacher, to put practical ecclesiastical teacher, to put his finger upon a political doctrine essential to the Revolution and to say, 'This doctrine is opposed to Catholic dogma or to Catholic morals.' Conversely, it is impossible for the Republican to put his finger upon a matter of ecclesiastical discipline or religious of ecclesiastical discipline or religious dogma and to say, 'This Catholic point is at issue with my political theory of the

He then traces the attempted suppression of the Huguenots under Louis XIV., and discusses the moribund condition of religious life in France on the eve of the Revolution. The former gave the Huguenots a special and permanent quarrel with the monarchy, while the latter misled the revolutionists into believing that the confiscation of church property was the easiest method of replenishing their exchequer with the least possible objection on the part of the people.

He points out that the true historical cement of the quarrel between the Revolution and the Church was the introduction of the "Civil Constitution of the Clergy," and adds:-"But the desire of the men of 1789 was not to kill the Church but to let it die; they thought it dying. Their desire was only to make that death decent and of no hurt to the nation, and to control there must and will be a universal re- the political action of a hierarchy that had been wealthy and was bound up

with the old society that was crumb ling upon every side."

The attempt to enforce this "Con stitution" produced an unexpected resistance on the part of the clergy, and provided the revolutionists with a definite concrete object for their attacks. The King and the clergy were thus, by a natural process, forced into each other's arms, and compelled to make amon cause, while the revolutionists lelt that their success depended upon their uprooting Christianity as well as Royalty. Mr. Belloc closes the chapter by the following description of the reault : followed immediately

"There general attack upon religion. The attempted closing of all churches was, of course, a failure, but it was firmly believed that such attachment as yet re mained to the Catholic Church was du mained to the Catholic Church was due only to the ignorance of the provincial districts which displayed it, or to the self-seeking of those who fostered it. The attempt at mere 'dechristianisation' as it was called, failed, but the months of terror and cruelty, the vast number of martyrdoms(for they were no less) and the incredible sufferings and indignities to which the priests who attempted to remain in the country were subjected, remain in the country were subjected, burnt itself, as it were, into the very fibre of the Catholic organisation in France and remained, in spite of political theory one way or the other, and in spite of the national sympathies of the pricetheed the one great active memory. priesthood, the one great active memory inherited from that time. Conversely, the picture of the priest, his habit and character, as the fatal and necessary opponent of the revolutionary theory, became so fixed in the mind of the Republicans that two generations nothing to eliminate it, and that even in our time the older men, in spite of pure theory, cannot rid themselves of an imagined connection between the Catholic Church and an international conspiracy against democracy. does this non-rational but ver eeling lack support from the uttera of those who, in opposing the political theory of the French Revolution, consistently quote the Catholic Church as its necessary and holy antagonist."

DOLLARS VERSUS DUTY

The other day the English papers contained a summary of the will of Mr. Hons Gaspard Schnitz, a "nitrate king," who died leaving an estate of about \$12,000,000. He was born in Switzerand, but lived for fifty years in Engand, where he accumulated a fortune in the South American trade. In his will he provided for his two daughters, but he made his legacies subject to the condition that if any of his children or the children of remoter issue having interest under the will should become a member of the Roman Cataolic Church or should marry a member of that Church, he or

she should forfeit all such interest. Somewhat similar provisions were con tained in the will of one Adare, a Toronto contractor, who died in July last, and whose will contained the following

"In the event of any of my children marrying any persons not of a Protest aut faith, all provisions herein made in heir favor shall be considered as reroked and cancelled except to the exext of \$1, which will be the whole extent every such child's interest in my

Mr. Adare was a prominent Orange-

Nobody will dispute the right of those gentlemen to dispose of their property just as they see fit, nor is it at all likely that those restrictive provisions will have the slightest effect upon the progress of religion. At the same time, they give rise to some reflections as to the state of mind that induces testators to make such restrictions.

Both men were presumably Protest ants. It has been the boast of Protestants that they favor liberty of conscience: that every man and woman should have the right to select his or her form of religious belief, without any dictation from any quarter. How far do they carry it out in those wills? Do they not in effect say to their own kin : If at any time you should in conscience feel obliged to embrace the Catholic religion, you must not do so; if you do, you shall pay the penalty by forfeiting the financial provision I have made for you. You must either disregard the promptings of your conscience, or go through life bereft of the property l have left to you?

That is precisely what they have done. Every reasonable man must know that only as a matter of conscientious duty in nearly all cases does a Protestant embrace Catholicism. One cannot see any worldly adventage causing or contributing to a conversion. It is almost always the other way. These worthy men would penalize their children and children's children, if from conscientious motives they became Catholics. Can anything be in such flat contradiction to the professions of liberty of conscience which they make? Can anything be more worldly or sordid than to hold out money prizes to one's own offspring to cling to a form of religious belief after they may have ceased to regard it as true? In the final result it matters little. The gift of faith has no connection with funds in the bank. Those to whom grace comes, will sacrifice everything on earth for what

conscience points out. The wishes of those testators can only have influence with people who worship material things, with those who put the dollar before the Delty. Those to land's Premier. The defence made for

whom the Church of God looks are they who are willing to take up the cross and suffer all things for the faith.

SOUTH AMERICA

Mr. John S. Ewart, K. C., is just home rom an extended trip in South America and is much impressed with the evidenses of development in that part of the world. He save :

" The twentieth century belongs Canada, but the South American Republics will loom largely in the picture, In 1910 the exports and imports for the tenRepublics amounted to \$1,750,000,000. Coming home a number of young Brazilians travelled with Mr. Ewart on their way to American universities. A considerable number come up each year mainly to study engineering, for which the development of these countries opens up an immense field.

Mr. Ewart believes that in the larger countries, at any rate, the period of revolutions is at an end, and one of great development under stable government is assured.

It is interesting and gratifying to know that from close observation this distinguished lawyer gives us a better impression of South America than is usually conveyed by returned mission-

The large German population in Southern Brazil has often given rise to the belief that Germany might there seek the coveted space for colonial expansion, but Mr. Ewart, after investigation, finds that the Germans of Brazil are themselves strongly opposed to any German conquest or control of their new home. So that, together with the Monroe Detrine, will render such conquest unlikely in the extreme.

THE OPPOSITION TO HOME RULE One naturally asks what is at the bottom of all the burlesque opposition to Home Rule which is manifesting itself in Belfast and in a few of the northern towns of Ireland. The rantings of Sin Edward Carson and his friends are simply intended to excite ampathy and if possible to intimidate the government into some change of policy. In that regard these incendiary agitators will, we confidently believe, fail of their purpose. Mr. Asquith and his colleagues do not appear to be the kind of

men who will quail before such futile

exhibitions as we read about.

There is the further enquiry as to why a section of Ulster are so opposed to anything in the shape of Home Rule When the Belfast delegation waited on Mr. Asquith to protest against the legislation, he stated that he provided in the Bill that the rights of the Protest ant minority should be safeguarde and he intimated that if the delegation would suggest any further safeguards he would consider them with every desire to satisfy any reasonable Protestant. If the bill can be improved, he said in effect, let us improve it. The answer of the delegation was that they opposed it in toto. They took the pos ition that no matter how well protected the Protestant minority may be, no metter how carefully their rights of property and freedom of religion may be nsured, they would not agree to have the desire of the great majority of the people of the island realized, now help

to make the Home Rule scheme a suc-Now, what is behind all this? A clever Protestant writer in a London daily newspaper answers the question. The motive is ascendancy. These people have ridden for over a hundred years on the backs of the majority. They have nonopolized practically every fat office in Ireland. They have controlled the administration. The police, the law, the judges, have been of their making. Now, they see their Ascendancy passing away and they make a last fight for it. The Irish people are rising from their condition. They have the land and their local councils. They are getting stronger, their influence is increasing and their elementary rights are being recognized by fair-minded observers the world over. The present opposition to Home Rule is simply the flual attempt to stay the tide of events; and it cannot in the nature of things be success ful.

MR. WATSON, POET

A short time ago, Rudyard Kipling, who has written verse of great merit, as well as verse and prose of no merit at all, published in the London Times some verses entitled "Ulster" which added nothing to his reputation. He obviously wrote for a money reward, as he had his production copy-righted, thus preventing the reprint of the verses except with his permission. His screed-it was not poetry in the proper acceptation of the term-produced a sensation for a few days and is now well nigh forgotten.

William Watson has broken out in verses which he entitles "Ulster's Reward." Mr. Watson is the author of the disgraceful production known as "The Woman with the Serpent's Tongue," which was in reality a spiteful attack upon Mrs. Asquith, the wife of Eug-

him at the time was that when he wrote the poem he was bereft of his reason and our recollection is that that excus for the unmanly effusion was put for-

ward by a member of his own family. It is not inappropriate or even un-expected considering that Mr. Asquith is responsible for the Home Rule Bill, that Mr. Watson should come to the rescue of the Ulster patriots. Ulater he depicte as ever faithful and constant praying to be left with her mother (the other being England) to be one of the usehold forever; and the government represented as jooring at her loyalty. reading on her pride, spurning her, and flinging her saide.

Mr. Watson no doubt hopes to inare Mr. Asquith by the publication of these mock heroice. This is the pur oose, but the stony-hearted governmen is not likely to be deflected from its course by devices of that kind. The recent exhibitions given of Ulster's loyalty does not prove it to be the kind of loyalty that will stand the Empire in the hour of its stress; it is not the sort of loyalty that made sacrifices in the past on the battlefield; and it is too great a license, even for a poet to take, to represent it as the simon-pure,

nselfish article. And as to flinging Ulster out of the ousehold, however much she may deserve it, the suggestion is untrue. She is not to be cast aside any more than the colonies and the great Dominion are flung aside by receiving represent ative institutions. In fact, with her re presentation in the British House of Commons continued, she is very much more in the household than the Dominons have ever been. It is hard to make s martyr of poor old Uister, and Mr. Watson's attempts, like those of others which fly in the face of his history, will be unavailing.

ANOTHER ONE

Here is something rich and rare. In theCharlottetown Guardian of Oct. 8, appeared a despatch dated Toronto, Oct 5th, in which it is stated that " a student named Krymsniski, who has enrolled at McMaster University (Baptist), was, according to his own statement, subjected to persecution and imprisonment in a Quebec monastery. Several months ago, the young man says, he became a teacher of languages in a Montreal Catholic institution, and having visited the Polish Protestant mission became converted to Protestantism. When he informed the Roman Catholic superiors he asserts that they took him to a monastery and kept him prisoner until he eluded their vigilance. He managed to reach Montreal and became the guest of two Baptist missionaries, who arranged that he should take a course at McMaster."

be a particle of truth in the story. Has the Charlottetown Guardian been victimized by another Patrick Morgan? The editor of the CATHOLIC RECORD keeps pretty well in touch with current events and up to the moment of writing has not seen a word about this remarkable occurrence in any of the Ontario papers Can it be possible that some agents of the Evangelical Alliance have estab lished a falsehood factory with the purpose of defaming the Church of Christ? Most undoubtedly there is some one engaged in the business, otherwise these ridiculous canards would not appear so frequently. If there is such a person as brand anatched from the burning why has not a full statement of his grievances been published in the Toronto papers? If the energetic reporters of the Queen City had heard that such a tid-bit of news were to be had there would be a race to make s yellow heading sensation of it. The appearance of this despatch in the Guardian fifteen hundred or more miles away from Toronto of a matter of which Toronto people know nothing calls for an explanation. If there is such a person as this Polish young man in the Santist University, Toronto, we would ask him to make a full breast of this out rage perpetrated on him by these awful nonks, giving names of places and persons. It will be noticed that it was stated that he was a teacher in a Montreal Roman Catholic institution When it is considered that there are scores of Roman Catholic institutions in that city particulars are all the more desirable. He tells us too that he informed the Roman Catholic superiors about his change of mind and they took him to a monastery. We anxiously await particulars as to whom the superiors were and the name of the monastery in which he was incarcerated

In a more recent issue of the Times

are of a priest and taken to the market where they are put up at auction and inspected like cattle. The Guardian editor appears to be a very enterprising person, for he gets despatches from very remote parts into which even correspondents of the London Times do no penetrate. In no other newspaper of the Dominion did this despatch appear Is the editor in the habit of clipping from missionary" periodicals where fiction of this kind is sent out for revenue purposes? We are hunting down this story and expect to be able to ask the Guardian in this case also for further

WHEN WILL WE REALIZE THE DANGER ? Recent events in Toronto give us

ad picture of municipal government by

oath-bound secret societies. Of the five

particulars.

and twenty members of this year's council. the Globe tells us, no less than eighteen re members of the Orange order, and six of the eighteen are also members of the Sons of England. It might be safe to say that in the chief centres of population in Ontario the same ratio exists The average man one meets on th street seldom gives thought to the dangerous conditions herein existing. "Pro bably not one adult male in Toronto in ten," says the Globe, " belongs to the Orange order, yet more than two-thirds of the members of the council know the of the Antigonish Casket will not be password." It would be well for the lectors to consider to what extent this association is a conspiracy, not to promote but to retard the public weal. Those who follow the Toronto papers from day to day cannot close their eyes to the fact that misfits are elevated to high places because of the influence exercised by the password. Worse still, we were also given evidence quite recently that even in the administration of the law the sinister influence of Orangeism is oftentimes in evidence. The average Protestant citizen who has no connection with the lodge rooms is inclined to a course of inaction for the reason that Orangeism holds the Union Jack aloft and bears a militant attitude towards "Pope and Popery." leaders of Orangedom know his weak spot and plays upon it. Police Magistrate Denison, of Toronto, a man with whom we do not always see eye to eye, appears to be the one bright spot in the gloom that surrounds Toronto's city fairs. In the administration of justice he is impervious to the influence of the wink and the nod and the grip and the password. We take it that he is not conversant with them and many a time no doubt the brethren wished they had one of themselves on the bench instead of the doughty Colonel, who has regard for conscience and fair play in the administration of justice. Some day This is all very extraordinary indeed there will be an awakening. Debt pilbut there is one notable feature about it, ing upon debt, waste and extravagance namely, that there does not appear to and graft on all sides, and taxes mounting up higher and higher each year, ought soon to bring the tax-payer to erious reflection. The members of oath-hound secret societies are well organized. They are a compact body. This is where they have the advantage over their fellow citizens who belong not to the lodges.

SALUTARY ADVICE

Father Vaughan, the distinguished Jesuit priest, has a habit of hitting the nail straight and hard on the head.

better their condition:

"To my way of thinking there never was a land more ready to give a living wage to anyone ready to give in exchange for it an honest day's work. My advice to old country men coming out to this country will in future be, leave your eyeglass at home, and your knicker bockers and your hypercriticisms and your superiority. Put on a pair of overalls, pull off your coat, pull up your sleeves and put your back into your work until you are through with your work until you are through with it. Then, instead of being all in, down and out, you'll come out on top and become a useful member of an enterpris

ing community and not at all a bad advertisement for the old country." Had Father Vaughan been a considerable time on the ground he would have given them a few hints in another direction. When these emigrants began to come to the country the practical politician set his wits to work as to how they might be coralled for his particular party wigwam, and he devised the scheme of organizing what is called the they will not recognize its laws! If Sons of England" Society. It is ostensibly a benefit institution but in pay taxes they can drink no whiskey reality little else save a political machine operated for the politicians! selfish interests. Let us supply what we think Father Vaughan would have said : "Drop that Sons of England non-The whole story has a chain prayer sense and be Canadians and give a wide flavor. This is a shameful business on berth to the ward boss. Study the conthe part of some semi-demented haters ditions of the country and do your own of the Catholic Church. It may come political thinking. Cast your ballot to pass, and we hope it will, that a law with the party whose policy seems to give up smoking and drinking, and will be enacted dealing severely with your mind to be the best for the the old ladies take the pledge professional liars. Explanation, Guardgeneral good. If you become the bench ian, please! Where did you get that man of the ward politician you will redespatch from Toronto? What makes ceive and deserve but the contempt of us very suspicious about the article reyour fellow subjects. Drop the use of ended with the signing of the "Covenant" ferred to is that in the Charlottetown that term 'British born.' It is the Guardian of Oct. 2, appeared a despatch veriest nonsense. We are all British from Freidrichshafen, on the lake of Conborn. This shibboleth has been stance, in which it was stated that chillaunched amongst you for a purpose by dren are gathered together under the

the political trickster. It is an appeal to prejudice—an effort to keep you in a solid mass for ballot purposes.

THE MINER'S MAGAZINE

Mr. John M. O'Neil, Socialist, editor of the Miner's Magazine (now be honest, dear sir, is not your real name something like Rosenthal) has paid his espects to the editor of the CATHOLIC RECORD in words of burning indignation. Copying one of our editorials he says:

"The above editorial shows the pon-derous intellect of the scribbling cav-enger who furnishes verbel garbage to satiste the mentality of weaklings who satiste the mentality of weaklings who have vacant apartments in their cupolas. It is safe to assume that men and women of intellectual weight do not peruse the pages of the RECORD, for there is nothing to be learned from a light weight sheet carrying the ebuilitions of a driveling nonenity whose ocular vision has been obscured by the cobwebs of superattion. As a sample of the intelligence of the editor of the RECORD, the following nature page on the proven conclusively that ing paragraph proves conclusively that he is as brainless as a chattering idiot, and if honest in his conclusions, has no more conception of the principles doctrines of Socialism than a masculin bovine has of the planetary system.'

It will be noticed that he starts off with a vigorous rush from the plate, then tires out and his movement be comes a crescendo, but, gaining breath, he executes a wonderful sprint at the close. We hope our esteemed friend the editor jealous of us. He will notice by the above that the editor of the CATHOLIC RECORD has carried off the prize. If Mr. John M. O'Neil (or Rosenthal) and his fellow Socialists ever succeed in bringing about this Eden they promise us, and the goods and chattels are divided up, it will be found that the portion of Mr. John M. O'Neil (or Rosental) will not be the smallest.

WHEN HOME RULE IS LAW

Sir Elward Carson's Orange dupes who signed the solemn humbug of September 28th, pledged themselves to three things, one of which unhappily is not strong drink. If Home Rule be law they are not to acknowledge the Parliament in Dublin, not to obey its laws, and not to pay taxes to it.

The Carsonites will not acknowledge the Irish Parliament. Therefore they refuse to accept any paid jobs in the gift of that Parliament! We are rather sceptical. It would take more than this theatrical Covenant-signing to convince us that Orangeism will adopt any such self-denying attitude. If we know the Orangemen of Belfart we do not anticipate a march on Cork. Rather do we look forward to an undignified scramble for the fleshpots of College-Green. Indeed we would not be surprised to see Sir Edward Carson walking in the wake of the Boyne flag to demand the Irish Solicitor-Generalship.

The Belfast bullies will not acknowledge the laws of the Irish Parliament. In that case, if they want to solicit the advise of their leader Sir Edward, whose domicile happens to be in England, they will have to send a special messenger-because the Post Office will be under the Irish Parliament, and therefore the Unionists cannot use its postage stamps. The Orangemen must then carry their own letters, or send them by train or motor, or, perhaps, by one of Carson's mounted foot! Bye and bye when the Irish Parliament nationalizes the railroads the Carsonites cannot travel by train! If an unscru-Here is a bit of advice he gives his pulous man owes a Unionist, say, \$1,000, fellow countrymen coming to Canada to he can refuse to pay, and the Unionist cannot recover the debt, because the Irish Courts will be a branch of the Irish Government! If a Belfast blackguard loots a shop in Dublin, the owner, if he happens to be a Unionist, cannot call a policeman, because the police will be under the jurisdiction of the Irish Parliament! Why even if the Boyne flag is stolen the Carsonites cannot recover it, unless by supernatural means! Really this part of the solemn humbug opens up delightful possibilities.

No Orangeman will pay taxes to the Irish Parliament. As a matter of fact the Imperial Parliament will continue to collect the taxes, so that Sir Edward's braves are pledged not to recognizethe British Parliament! Everyone knows the Orangeman has no sense of humor, but really this is the limit. Threatening dreadful things if they are not permitted to remain under the British Parliament, and in the next breath swearing the "Twelfth" demonstrators refuse to and so their parades may become comparatively respectable. If Danville's Belfast distillery refuses to pay duty so much the better for the competing distilleries. If Belfast tobacco manufacturers shut down rather than pay duty it will only mean more trade for the manufacturers in such places as Dublin and Limerick. If the Bellast corner boys against tea, we may expect a large increase in the number of the elect. Those who thought the circus were mistaken. Some thrilling comedy remains. Picture the Ocange ladies pausing in their congenial business of cursing the Pope to calculate what the

foul tax gatherer grabbed out of a cup of teal Toe Uister Barnum bids fair to schieve immortality. A few years ago we heard a lot about a score or so of harmless lunatios who called themselves the Shin Feign (ourselves) party. They refused to "recognise" the Union, but they paid their taxes, fearing that in case of refusal their furniture would be seized. Picture an emissary of the Irish Parliament laying sacrilegious hands on Carson's wig and gown! Even the dullest Briton, nay, even some of Carson's wooden musketeers, must be beginning to see that all this silly play-acting is but a screening farce. COLUMBA.

NOTES AND COMMENTS

DOM CLARKSON, O. S. B., who comes to this country after a ripe experience on the Eaglish missions, to found Benedictine College at Calgary, is still in the prime of life, having celebrated the silver jubilee of his priesthood in May last. He has for fifteen years of that period been rector of St. Mary's, Brownedge, Preston, and is highly regarded by every section of the English clergy. That he should have been chosen for a rectorship at so compare tively early an age, and have from the first acquitted himself with so much satisfaction to his superiors and to his people, as to have now been selected for so arduous and important a task as the foundation of a college in what is destined to be ere many years one of the most important centres of civilization in the new world, speaks volumes for his energy and capacity. As we remarked last week, the advent of the Benedictine Order to Canada is in itself an event of no ordinary importance. The Catholic Record bespeaks for the new college a long and useful career and for its first rector a cordial wel come from the faithful of Western Canada.

Those who were sufficiently curious to read the reasons given for non-attendever august or venerable. ance at church in the columns of a Tor onto daily recently could not fail to be struck with the stress laid by more than one upon the blind bigotry which disgraces so many Protestant pulpits in that city. One correspondent writes: "In one church I saw the most disreputable exhibition of bigotry that I could imagine. The whole discourse was devoted to the vilification of another church, about which I knew nothing. but I knew by the tone of the charges made that they were frothy imaginations of an envenomed ignoramus. I asked myself : Is this a church ? Is this a religious service ?" Another writes : "I have never lived in any city (and I have travelled all over the world) where I have seen so much bigotry and envenomed malignity as is manifested in the utterances of the preachers of Toronto." These are but individual utterances, but they voice the impressions of many. It is not to be exp cted that they will have an effect upon the objects of the criticism, for bigotry is blind in more ways than one. And then, in some quarters it pays, which no doubt is the inspiring motive with preachers of a class. But it should open the eyes of the right thinking to the harm done in the eyes of the multitude to religion generally by the depraved utterances of some of its professors. Toronto, unfortunately, is not the only sinner in this respect, as readers of the provincial

ANOTHER REASON, from a different source, for the decay of the influence of Protestant pulpitdom, was that advanced by Inspector Kennedy of the Toronto Morality Department, who was called upon to testify in the recent theatre case against Rev. R. B. St. Clair. The preaching that there is no hell, so widespread now a-days, was, he asserted, a deterrent to morality, and gave much trouble to the department. This is really a much more serious matter than the mere enunciation of bigotry, for it cuts at the very root of moral responsibility. And the convenient putting aside of this primary truth of religion is almost universal now in non-Catholic pulpits. Some maintain that while they do not teach it they themselves believe it, which, taking the words as they stand, is about the most craven capituone can imagine. And yet such people

FROM THE publishing house of Longmans Green & Co. comes "Catherine Sydney," a novel by Francis Deming Hoyt, a new recruit to the rather " thin red line" of Catholic writers. "Catherine Sydney" is a story of social life in New York, and embraces the history of a young Catholic girl of education refinement and good family, whose simple, unaffected piety and devotion to the sick and the poor, wins at once the heart of a young merchant, and opens his eyes to the light of the True Faith. The story in fact centres in the conversion of Fred Drayton, and without being too intrusive is made the vehicle of much timely information to tions of a vile character, which upon in-

the enquiring mind. A Catholic physician, Dr. Eston, the confident of the two central figures in the story, the means of bringing them together, and of unravelling by lucid explanation of the conversion to the Catholic Faith of Catholic doctrine the tangled web in which heredity and early training had of sheer inanition. With it, to thoughtinvolved Fred Drayton, is a sterling character, well worthy of emulation The book, while betraying here and there the hand of the novice, is indeed so pure and wholesome as to merit wide circulation among young Catho lies. It may be cordially recommended therefore, to parochial and school li-

ONE OF the most interesting phases of the High Church movement in England in the middle of the last century, eentred in St. Saviour's Church, Leeds, s building erected and endowed by Dr. Pusey himself, with a view to translating the Anglican theory of Catholicity into practice. After the practical collapse of Tractarianism with the affair of Tract xc., in 1841, the hopes of its adherents were, through this action of Dr. Pusey's, diverted from Oxford to this manufacturing town in the Midlands. And after Dr. Newman's secession in 1845, the sanguine spirits among Dr. Pusey's followers directed their every effort to demonstrating, if that were possible, that despite even that calamitous event, the Catholic theory was still workable in the Establishment. It was, from their point of view, a laudable am bition, inspired by high sims and unselfish devotion. But it was doomed to speedy and ignominious failure, as all such visionary hopes are doomed in the long run. If any lesson in history is clear, it is this. There can be but one Catholic Church, and it dates back to the beginning and has its centre and seat of authority upon the Seven Hills of Rome. "Thou art Peter, and upon this rock I will build My Church." No man may gainsay that commission, nor substitute for it any human authority, how-

THE STORY of St. Saviour's has been very fully and sympathetically told in the recently published Memoir of John Hungerford Pollen, to which allusion was made in these columns a few weeks ago. Pollen himself, was at intervals between the years 1840 and 1851, one of the officiating clergy of St. Saviour's, and always during that period in the closest confidence of its successive rectors. His faith in the enterprise wa throughout warm and steadfast, and it was not until the Establishment itself was, by the Gorham decision on Baptism in 1851, committed to manifest heresy that his eyes were opened to where the truth lay. Then he submitted to unimpeachable authority, and with several others was received into the Catholic Church. He lived until 1902, when strong in faith, he passed to the rest of the just in his eighty-third year.

HAD IT BEEN possible to vindicate the claim of Anglicanism to the title Catholic, the successful issue of the St Saviour's experiment would have gone far to achieve that end. It was under taken in a spirit of faith, and was pro secuted throughout with a zeal and self essness worthy of a better cause. In its practices and its ceremonial it went far beyond the more conservative ventures of the Oxford divines during the period of Newman's influence. Belief Presence was unequivocally proclaimed, and so far as the watchful eye of Dr. Hook, who as Vicar of Leeds had supervision over the undertaking would permit, public adoration was given to the sacramental elements. Confession, too, was deliberately practised, and as close a conformity to th monastic life as was possible under the circumstances, was regularly adhered to. The poor were systematically visited, and the factory population which up to that time had been simply ignored by the Anglican authorities,

were made to feel that the church was as their Father's house. At the same time the clergy themselves lived austerely, and practised every Christian virtue that they knew. The result was soon seen in the improved condition, morally and physically, of the people under their charge. Unselfish effort is never thrown away, and the affair of lation to the clamor of the street that | St. Saviour's, Leeds, was no exception to the rule. So far as outward appearances spend millions of dollars annually in a went, the experiment seemed for a time vain attempt to convert the heathen! to justify itself. But those who so con-The heathen might better instruct soled themselves reckoned without their host. Events soon proved, as in Dr. Newman's earlier effort in Oxford, that all such laudible ambit ons have no p ace in the Church of England.

> DR. WALTER FARQUHAR HOOK, who had at first co-operated in the foundation, soon began to look upon it with jealous eyes. His diocesan, Dr. Longley, Bishop of Ripon, was a Low Churchman, and had no sympathy with "high" ambitions. Between the two the clergy of St. Saviour's had a thorny path to travel. They did everything possible in the way of conciliation, but their simplest act became gradually distasteful to these authorities. Enemies, too, sprang up in the parish, and accusa-

vestigation later, of course proved to be untrue, were directed against these devoted men. For eleven trying years the episode, lasted, and then in 1851, upon ful men, died the last hope of vindicating the Anglican claim to Catholfeity. It has been tried repeatedly since but with no better result.

OF THE clergy connected with St Saviour's, whether as rectors, curates or occasional assistants, all with one or two exceptions became Catholics Some of them awoke to the realities of the situation sooner than others, but, in the event, only two or three remained Auglicans, John Hungerford Pollen, as we have seen, was the last of the group to submit, having held out until 1852. Four of them came into the Church in 1847. Among these were Thomas William Wilkinson, afterwards Bishop of the Catholic diocese of Hexham and Newcastle, and William Payne Neville, who became an oratorian and is known to fame as Cardinal Newman's friend and literary executor. The other two were D. H. Haigh and Richard Macmullen, both of whom became priests. Eric Leslie, later a Jesuit, came in 1848, William Anderson, also a Jesuit, in 1850, and six others, among them Richard Ward and Thomas Minster, successively rectors, in 1851. The first of these lived to adorn the Catholic priesthood, while the latter died in 1852, in minor orders. Such was the crowning feature of this heroic if mis. directed effort. As a means to an end, undreamt of by its participants, it may be said to have served its purpose in its day. Perhaps it may yet have fur ther results upon the more earnest minds in the Church of England, As an object lesson it is surely worthy of re-

SACRED HEART CONVENT

SECOND ANNUAL MEETING OF THE ALUMNAE AT LONDON

Immensely successful and the most elightful gathering was the general verdict of those who had the opportunity and privilege of attending the Alumnae meeting last Thursday at the Sacred Heart Couvent in this city. In tumbers it surpassed the previous year and it was evident that the former pupils entertained for their dear Alma Mater the same warm hearts, loyal love and devotion as of yore, and it was also evident that the principles taught them by the good religious have borne fruit in e rich harvest of to-day. As we looke upon the cultured and splendid number of women before us we could not but agree with the author who tells us "that it is the woman of ripe years, of formed character, of settled prinsiple and matured intellect who lives immortal in the purple royalty of his-tory; that though May and June are fair in the white clossoms of promise, it is October that brings the luscious fruit to cheer and beautify the winter of our years. Youth is the lovely probation time of life, as life itself is the probation time for eternity. The real life, the grand years are those that follow

he preparation days. ld we but be loyal and grateful to

Could we but be loyal and grateful to the Institution wherein is embodied all these beautiful characteristics that go to form the ideal woman.

Our meeting was preceded by greet-ings from Rev. Mother, the president and officers of the Alumnae, and shortly after 11 closely we assembled in the after 11 o'clock we assembled in the specious study hall where from our loved honorary president, Rev. Mother Lewis, we were given in the most gracious form a truly heartfelt welcome. wished the Alumnae every success in the future and hoped to greet the former pupils each year, and extended to all the freedom of the house wherein to all the freedom of the house wherein we had already enjoyed the inestimable privilege of being sheltered within its walls. Rev. Mother's words of welcome, coupled with the most valuable advice and counsel to the former pupils, will long be remembered and may she be for many values our addition and Hannager. many years our advisor and Honorary President.

Mrs. R. M. Burns, President of the Alumnae, then read the following address to the members:

Rev. Mother, members of the Alumnae It is with feelings of unfeigned pleasure I greet you and bid you welcome to the second annual meeting of the Alumnae of the Sacred Heart. Judging by this goodly attendance I feel assured each one in full measure brought with you the old love for the school whose precepts have been part of your lives and have served to bring sunshine to your paths as you journey on in the world's work. As your president I take quite little a pride in the fact that our association is progressing and those connected with the organization are corrying out to the best of their ability the purpose for which we formed our-selves into this band of former pupils. I allude to our fostering loyalty to our Alma Mater and preserving the princi ples imparted to us in our younge years by the Religious of this admirable

The evidence I have had of warm re gard for the Sacred Heart from the members new and old has made my innumbency of the office with which you have honoured me a pleasant task. The whole-hearted interest in the affairs of the convent, the sentiment of high regard for its work, which, I am sure is gard for its work, which, I am sure is ever on your lips in the world outside, has borne fruit, and may it be that this sentiment will continue to grow as the years come and gc. May this annual on then be a re-awakening of the old love and may that love burn bright-ly in the heart of every member. It is pleasant to have from year to year assemblages of those who in the long ago or in more recent times have passed

without the convent walls it is a joy to call up the old memories and revel the past as we meet the faces ic separated in the great world outside

But there is still a more important work to keep ever in our minds, the depth of reflection in that golden thought which has been selected for our metto Greatly begin! though thou have time But for a line, be that sublime

Not failure, but low aim is erime

It admonishes us to ever seek the per feet, the noble, the good—to treasure quality rather than quantity, to hold al. fs that which has a pre emineuce of virtue rather than the bulk of decas. and on earth it is proof against rust. It gives life's sunbeam which time can-

not obliterate.
Yee, greatly begin, "though thou have time but for a line." That thought is of gentle birth. It betrays a nobility of soul and takes rank with the choicest

gems of the literary kings.

"Low alm in crime." Truly crime it is. for it casts a shadow between heaven's sunshine and the soul, and points to the state - hich renders'life a menace to God's

glory on earth.

"Greatly begin." What a splendid conception, the valued diploma of worth inestimable, and ever a pearl of great

price.

This beautiful motto is our charter.

Let us cling to it, love it, cherish it in our memories, bear it in mind whithersoever we go in our pilgrimage here and it will aid us to find when the curtain is drawn a resting place in the Sacred Heart. Heart.
Following this the Secretary and

treasurer read their annual reports which were most gratifying. Miss Forristal then gave a short account of

Forristal then gave a short account of the work accomplished during the past year by the Literary Society, which had been formed only one year ago and has been most successful.

Mrs. Thomas Coffey then moved a resolution of condolence to our esteemed Bishop, Right Rev. M. F. Fallon, in the loss of his much beloved (ather, extending to him the sincere father, extending to him the sincere sympathy of each and every memter of the Alumnae. Mrs Coffey expressed our condolence in the following words:

During the past week, as you are all aware, there has come to our beloved Bishop a sad effliction, the loss of a fond whom he was attached by links of love, and for whom he had every reason to feel the highest regard and

werence. We may well imagine what sorrow and I feel it would be fitting were we to give expression to that sincere and heartfelt sympathy which I am sure you all entertain towards him in this time of

affection.

I would therefore ask the adoption of the following resolution:

Whereas our Divine Redeemer has deemed it wise to take unto Himself Mr. Dominic Fallon, father of Right Reverend

M. F. Failon, Bishop of London. Be it resolved, that we, the members of the Alumnae of the Sacred Heart Convent in meeting assembled on Oct. 17th, 1912, offer our beloved chief pastor 17th, 1912 offer our beloved once pastor our heartfelt sympathy in his affliction and beg to assure him also that our fervent prayers will be offered at the throne of the Most High that eternal rest be granted the soul of the deceased,

whose life work was ever a preparation for his heavenly home.

The President then called upon Mrs. Pequegnot of Windsor to say a few words to those present, being the first pupil of the Sacred Heart who attended that institution in Sandwich even before the Religious of that Order settled in Lon don. Mrs. Burns extended to Mrs. Pequgenot and to Mrs. Bartram, of London, Ontario, another (first pupil), a special welcome hoping they would both grace our meetings with their presence for many years to come. Both these esteemed members were manimously chosen Honorary Vice Presidents.

Mrs. Pequegnot addressed the meeting in the following manner and touched the heart of all by the delicate sentiment and loyal reminiscences spoken in

the most sincere manner:
Reverend Mother, kind Madams
and dear friends,—I have been nested to say a few words this, the second meeting of our Sacred Heart in this city, an honor which I feel deeply, having watched with great interest its growth since its infancy, and if we cannot say that our beloved Alma Mater is the largest convent in the land, we can at least be proud to know that it is the best in this part of the country, all these who have part of the country; all those who have lived within its walls retain for it a last

ing love which no distance can diminish.
I will prove this assertion in telling you that my sister Anna who has just, returned from Europe, made her first call in England at the Sacred Heart. Wandsworth, London, where she spent three hours with our dear Mother Foley; three hours with our dear Mother Foley;
she found her very well and most anxious
to get news from London; she is very
happy in the beautiful Sacred Heart of
Wandsworth, but her heart's memory is
ever true to those she has left behind.
I do not wish to impose any longer on
the attention of my kind listeners, yet,

the attention of my kind insceres, yes, I have one word more to say:

I take great pleasure in expressing my deep appreciation in the name of my deep appreciation in the name of a present as well as in my own, to our dear Reverend Mother for the kindly interest. he takes in our Association, and for her warm hospitality which makes us feel so welcome that we look forward to the

oossibility of eujoying it again.

May the Sacred Heart in whom we have placed our love and reverence bless all your good works, dear Reverend Mother, and all the Religious under your care, and give you a long life of continuous good health, is the prayer and sincere wish of your devoted frie The Alumnae of the Sacred Heart of

London, Ontario.
Previous to the election of officers very pleasant interruption to our busi-ness meeting took place, when Agnes Forristal stepped forward and in the Forristal stepped forward and in one of those present addressed Rev. Mother Lewis. Miss Forristal was accompanied by Miss Mary McDonagh, a dainty little girl, who looked most charming, carrying a huge bouquet of pink roses, which Miss Forristal giscefully presented to Rev. Mother at the conclusion of her address.

Miss Forristal spoke as follows : Rev. and Dear M ther—Another year

Rev. and Dear M. ther—Another year has passed and again we meet under the hallowed roof of our belowed Alma Mater. Our hearts touched by a welcome at once kindly and sincere.

Enjoying, as we are, every moment amid the familiar secues of youthful days, our first thought is one of gratitude to you, dear Rev. Mother, for the interest you have taken in the formation and progress of our Alumnae.

Whilst following various avocations in the life which tries the work of education we are brought to realize that

ation we are brought to realize that beyond all price is the value of what by word and example we have received at the hands of our dearly loved mistresses.

the hands of our dearly loved mistresses.

It clings to us as a benediction in all our thoughts and in every good work.

Knowing this we will do our utmost to extend the same blessed and salutary

influence.

We are more than happy to day in the Convent home wherein were spent many happy years. Fond recollections and warmest affections are in our minds and warmest affections are in our minds and hearts, and we will ever pray that the Sacred Feart will continue to guide and guard the dear ones who so care fully and lovingly threw the mantle of guardianship around our tender souls

n our youthful days.

The election of officers then took place and it was quite evident that the board o management in the preceding years had given complete satisfaction, as all were elected with perhaps one or two nev

We were then invited to the diningom where a most elaborate and dainty luncheon was given, the young girls wh are students of the higher classes look ing after the guests in a most wonder-fully organized manner, and some of the courses were prepared by these young ladies who are doing good work in the domestic science class. We cannot but nention the artistic manner in wh this beautiful dining-room was decorated and throughout the yellow and white color scheme was noticed, such pro-fusions of mums and the palms and ferns

owell as in the convent.

Until three o'clock all were free to visit with friends and renew old acquaintances and the day being ideal and very warm the od convent grounds were dotted with little groups of old time companions chatting constantly re-calling the past, and we were ushered all too soon into the concert hall. However, the programme offered on this occasion was so delightful that again we regretted this part of our day's pleasure should come to an ending. The lecture given by Miss Gertrude O'Reilly was the feature of our entertainment. brilliant young woman delighted all who heard her, the subject being most interesting and in her charming Irish costume Miss O'Reilly gave to all a fine conception of Irish Folk Lore.

The musical numbers given by former pupils added greatly to the enjoyment pupils added greatly to the enjoyment of those present Mrs. C. A. Wilson, Miss Vivian Wright, Miss M. Forristal and Miss Pearl Coles, all accomplished musicians, acquitted themselves in a most finished manner.

A chapte because

A chorus brought the programme to a close, when Miss Darcy moved the fol-

owing vote of thanks • Madam President—May I be permitted on behalf of the members of the Alumnae to offer a vote of thanks to our Honorary President, Reverend Mother Lewis, our devoted Mistresses, and the dear Sisters whose zeal and untiring forts have made this re union a memor

ble day of joy and happiness.
Miss O Reilly, always welcome in our nidst, has revived our love for the land

And to the Clergy who have again honored us with their presence to bring our happy day to a fitting close with Benediction of the Bessed Sacrament. To express the appreciation of our loyal hearts I thereby move this vote of

Miss J. Wright seconded the vote of thanks as follows :

Madam President-It is a privilege and a pleasure to second the motion for a vote of thanks tendered by Miss Darcy to our Honorary Reverend Mother Lewis and her de voted Religious. In doing so, I echo the sentiments which Miss Darcy has so admirably expressed. On this occasion on this, the second meeting of our Alumnae, and cannot do otherwise but of joy and supreme happiness, we, the acquiesce, being the first pupil of the content of the pupil s and school-mates meet once were within the encircling arms of our cherished Alma Mater. Hearts as o old aglow with tender love, an tude to our beloved Reverend Mother and esteemed Religious. We are a home once more—old associations still hold for us their charm; and, though many changes have come to all with the passing of the years, they have not altered our affection nor lessened the loyalty to our convent home—our loved Sacred Heart. In this gathering of old companions, these are many dear familiar faces that are missing. Some have answered to the 'last call'. To these memory pays her sweet silent tribute. Let it be our carnest wish that when the Alumnae meets again in the year nineteen hundred and thirteen it will be strengthened by an increase in num-bers, with renewed zeal and loyal y to the interests of the Sacred Heart striving to live up to her teachings—to the high ideals of our beloved Alms Mater.

Afternoon tes was then served when Afternoon tea was then served when all repaired to the chapel, where Bene-diction of the Most Blessed Sacrament was given, Father Labelle (fliciating, assisted by Rev. Messrs. Corcoran and Gleason. In the sanctuary several of the priests from different parishes were noticed, amongst whom were Father Tobin, Hanlon, Tierney and Laurendeau. The former pupils sang the Benediction. The music selected for this closing ceremony was mest appropriate and a fitting termination to a day spent in the dear old Convent of the Sacred Heart.

It seemed difficult for the ladies to realize that the hour had come to say

au revoir, but after many many ex-pressions of gratitude and loving thanks to the dear Religious one and all, our farewells were given and we left for our homes to take up again our duties in the world's work.

The most unlovable people, though they are often well-intentioned people are those who are perpetually engaged in the ideal task of setting others right.

FUNERAL OF MR. DOMINIC FALLON

On Monday of last week took place in Cornwall the funeral of Mr. Dominic Fallon, the much esteemed father of Right Rev. M. F. F. Ilon, Bishop of London. At 8 o'ckock the funeral cortege proceeded from the family residence t. St. Columban's correh, of which Very Rev. Geo. Corsect, V. G. is pastor. A remarkable insident was here noticed the like of which one may not see in a long life time. The six some of noticed the like of which one may not see in a long life time. The six som of the deceased were pall-bearers, namely: Rev. James Fallon, Ottawa University, Rev. Charles Fallon, Tewksbury, Mass., Joseph, Themas, Feank and Vincent Fallon, while His Lundship the Bishop of London, Right Rev. M. F. Fallon, walked after the remains.

About two hundred of the rominent citizens of Cornwall well as friends of the family from a dis-tance followed in procession from the house to the church. Solemn Requies house to the church. S.lemn Requiew High Mass, was celebrated, the celebrant being His Lordship the Bishop of London; deacon. Rev. P. J. McKeon, St. Mary's church, London; subdeacon, Rev. Charles Fallon, Tewksbury, Mass; sesistant priest, Rev. James Fallon, Ottawa; and master of ceremonies. Rev. D. J. Egan. S. ratford, Out. There were received in the sanctuary Right Rev. W.

D. J. Egan S ratford, Out. There were present in the sanctuary Right Rev. W. A. Macdonald, Bishop of Alexandria, and from the same discount. A. Macdonald, Bishop of Alexandria, and from the same diocese Rev. Fathers Corbett, D. R. Macdonald, Duncan Macdonald, A. A. McRae, J. M. Foley, J. W. Dulin, J. O. J. Macdonell, C. A.

From the Diocese of London came Right Rev. Mgr. Aylward and Rev. Fathers McGee, Egan, McKeon, Laurendeau and Campeau.

When the sacrifice of Mass was con cluded the procession was re formed and proceeded to the Grand Trunk station. Accompanied by the relatives and many friends the remains were conveyed to Kingston for interment. On their arrival a large number of people were present, including the many friends of the late Dominic Fallon of that city. where he had lived nearly all his life time. A large procession followed the remains to St. Mary's Cathedral. In the sanctuary were present, beside priests already named, Most Rev. Spratt, Archbishop of Kingston, and the priests of the city, where a solemn Libera was chanted. The full choir of the cathedral, under the leadership of Prof. Denys, were present, as also the Sanctuary Boy's Choir. The singing was such that we have seldom heard it equalled. The solemn funeral proces sion, after the service in the cathedral, proceeded to St. Mary's cemetery where

the interment took place and where was placed in mother earth all that was mortal of a man whose memory will ever remain green in the minds of a bost of friends who ever admired him for his innate goodness and his sterling maniluses of character. Peace to the soul of Domitic Faller!

Confinement in Confessional Cause of Many Deaths

The alarming mortality among Philadelphia Catholic pastors has caused Archbishop Prendergast considerable trouble in filling the vacancies by the

deaths of the priests.

It has been suggested that the confessionals are to biame to a large extent. These, in nearly all if the churches whose priests have recently died are small, dark enclosures, constructed in such a way as to afford literate or remaining the structure of t A prominent physician, who is a member of the Church, has taken up

member of the Church, has taken up the subject with Archbishop Prender-gast and has informed him that unless some different form of confessional is used he will so on find that more priests will be stricken.

upon the arrival of the Archbishop from Europe, his medical adviser's suggestion will be taken up, it is said, and, in place of the closed compartment now in general use there will be placed to be considered to the church a servened in one section of the church a se

The timid are flowers who hide their

By Michael Earls, S. J. in the Ave Maria torms of care at the forts of thought And thunders of high demand, is between us lies the Valley of Death.

That I may not feel your hand.

Oh, years may wear the memory out, When the eyes have not to see, And the Valley of Death is arched in

miles Across from you to me!

But love is a far, far stronger thing, Whose breadth is a thousand miles, And thunders of care will love laugh And leap the interwhiles.

Oh, never a night comes o'er the hills
And the first bright star appears,
But across the Valley of Death to you
I step through the severing years!

The lamps of love they never burn low. Come care or storm's affray, And we shall meet at the feet of Christ





Canadian Wood Polish Co., HAMILTON ONT.

FIVE-MINUTE SERMON TWENTY-SECOND SUNDAY AFTER

PENTECOST

OUR DUTIES TO GOD AND THE WORLD

"Render therefore unto Cæsar the things that are Cæsar's,- and unto God the things that are God's. (St. Matt, xxii. 21.)

If the Pharises were a badset and tried to ensnare our Lord by the question they propounded to Him in to-day's Gospel we may at least thank them for the answer it brought forth. For it unmistakably shows us that we owe a duty not only to God but to the State

No Christian worthy of the name would hesitate to admit the claim that God has upon us. He is our Creator, our Redeemer, our Sanctifier. All that we have we over to Him. we have we owe to Him, and our innate

we have we owe to Him, and our innate sense of gratitude prompts every man to see the justice of the claim that He has upon us. But it is one thing to acknowledge the justice of a claim, it is quite another to make it good.

It is easy enough to admit that we should honor God's claims, by serving Him with our whole heart and our whole mind; but the difficulty arises when God in this or that particular circumstance demands of us that we should render unto Him that which belongs to Him by every right. The natural inclination is to put off the fulfilment of the claim as long as we can. Men in most cases strive to incan. Men in most cases strive to invert the logical order which God has established of seeking first the kingdom of heaven and other things afterward,

of heaven and other things afterward, by striving for everything else first, and then God's claims at the end.

Never forget, brethren, that we always are the subjects of God, that we owe Him a service, and that the payment is not to be made the last few days or years of our life.

Neither must we ever forget that we have to render unto Cæsar the things that are Cæsar's. That is to say, we must always remember that we owe respect and obedience to the government under which we live.

This, indeed, should not be a hard task for us who have the great privilege

ment under which we live.

This, indeed, should not be a hard task for us who have the great privilege of living under one of the best governments in the world. Here we enjoy peace, freedom, and happiness. Here we can build up our churches, our schools, and our public institutions without any unnecessary interference from the State. Here we can practise our religious observances to our hearts' content, and no one will interfere. Here we can render unto God the things that are His. Therefore should we all the more willingly render unto the State all that belongs to it. And how? By being worthy citizens of the State, as we wish to be worthy children of God; by conscientiously fulfilling our duties as become those who have the interest of their country at heart.

Some men think it is no offence against either God or the government to neglect to fulfil their obligations. Some are too lazy or indifferent to cast an honest vote; others are so mean and sordid as to sell their votes to the highest bidder; such men are not worthy the protection they receive from a free country. They ought to be among the

brethren, for just as we must never forget our duty to God we must never neglect our duty to the State. We must have a conscience on this mat-ter, and learn to love, cherish, and re-spect the country that does so much for us, obey its laws, and fulfil with a good conscience all the obligations it imposes

Just Right For You No other Cereal food is so widely liked as Kellogg's Toasted Corn Flakes, Its flavour pleases everybody. Order ten-cent package from your grocer to

TEMPERANCE

HIS WORD OF HONOR

At the age of twenty, Cambronne, a corporal in the garrison at Nantes, had contracted the bad habit of drinking to excess. One day, while intoxicated, he struck his commander who was giving

ording to military law, Cambron should be put to death. His colonel visited the unhappy soldier in his prison

"Corporal," he said, "your crime is "Colonel, I am well aware of that,"
"Colonel, I am well aware of that,"
"According to replied the prisoner. "According to the law, I ought to be shot; I am

ready."

"However, my man, I can obtain your pardon, for you are a brave fellow. But there is one condition, that you never a most kind, but when I begin to drink, I never know where to stop. I can not make the promise for I could not keep my word. It would be better not to risk it."

"Well, if it comes to that; promise that you will never again touch a drop of wine."

Cambronne heaved a sigh.

"Decide! You certainly do not want to be shot to-night."

"But what warrant have you, Colonel, that I shall keep my word?"

"Is not your honor sufficient warrant?"

"Is not your honor sufficient warrant?"
Then replied the corporal, "I swear on my honor as a man never again to touch intoxicating drinks."
Twenty years rolled by, Corporal Cambronne had risen to the rank of general when he found himself one day in the company of his former colonel, now retired from the service.

The colonel had long since forgotten the incident-which exacted Cambronne's promise. Wishing to show hospitality to a former comrade, he ordered a bottle of the best wine to be opened, and felt somewhat surprised when Cambronne refused it. Rising brusquely, he exclaimed: "What, Colonel, did you think that I have forgotten my oath? Do you not recall the prison cell in Nantes, and the way in which you saved my life?"
Then the old commander rose to clasp in warmest congratulation the hand of

CURED OF THIS HORRIBLE DISEASE

Edmonton Girl saved By "Fruit-a-tives"

EDMONTON, ALTA., Nov. 20th 1911.
"I had been a sufferer from babyhood with that terrible complaint, Consti-

pation.

I have been treated by physicians and have taken every medicine that I heard of, but without the slightest benefit. I concluded that there was no cure for this horrible disease.

Finally, I read of "Fruit-a-tives" and decided to try them, and the effect was marked by the state of t

marvellous.

The first box gave me great relief, and after I used a few boxes, I found

THE GIRL WHO WORKS

SHE HAS A MODEL IN ST. ROSE OF LIMA, WHO SEWED TO

American saint, whose feast we cele-brate August 30, should be a working girl! St. Rode of Lima, in Peru, was born in 1586. She was christened Isa-

born in 1586. She was christened Isa-bel, but the figures and color of her face caused her to be called Rose while

still in the cradle. She grew up a beautiful girl, but one day, hearing a young man admiring her beauty, she defiberately disfigured her beauty, lest she be an occasion of temptation to

"We admire a St. Bernard freezing

city. After her death she was de-clared a saint by Pope Clement in 1671. And so the first American saint was a

working girl.

"What a splendid ideal she is for American working girls! According to the last census, there are about 9,000,000 working women in the United States. This is about one-tenth of the artise normalistics.

cess. It keeps many a family together.

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Cannot

be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be dealed, and

a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves.

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 or without the patient's knowledge, in tea, coffee or food. It is used regularly by Physicians and hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes.

Read What Mrs. G——of Hull says of it and what it did for her:

"It is four months to-day since I started to use your remedy. I followed the directions and had the best of results. One week after I started using your remedy the patient stopped drinking and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your remedy wherever tried, I remain remedy wherever tried, I remain.

Now, if there is anyone in your town who needs this remedy, tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them to help themselves. Write to day.

help them to help themselves. Write to day.

A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package slone has often cured. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne street, Toronto, Canada.

it and what it did for her:

(Name withheld by request.)

HELP HER FAMILY

and after I used a least a lea

who suffer as I did—Try "Fruit.a-twes-"
why suffer any longer when there is a
perfect cure in this great fruit medicine"
(Mrss) E. A. GOODALL.
"Fruit.a-tives" is the only remedy in
the world made of fruit and the only
one that will completely and absolutely
cure Constination. cure Constipation.

50c a box, 6 for \$2.50, trial size, 25c.
At all dealers or sent on receipt of price
by Fruit-a-tives Limited, Ottawa.

him who through all those years had faithfully kept his pledge,—Magnificat.

TEMPERANCE AND SUFFRAGE For years, it has been argued that woman suffrage would promote temperance and temperance legislation. The Woman's Christian Temperance Union has espoused suffrage under that assumption, and the National Prohibition party has incorporated suffrage in its

But the Remonstrance, the organ of But the Remonstrance, the organ of the anti Suffragists in Massachusetts, asserts that the practical workings of woman suffrage, in States where it has been adopted, do not sustain this assump-tion. The Remonstrance quotes to sus-tain its assertion, Dr. Clarence True Wilson, a leading temperance speaker, who, writes thus in the Portland (Ore.) Telegram:

"As a prohibition advocate, I am con-

in the water to overcome the tempta-tion of the flesh and the devil, but St. Rose disfigured herself to preserve others from sin. They may talk all they please about the super-man, but here we behold a true super-woman.

"How her example shames those who by their dress to-day lead others to sin and shame! A Roman Cardinal lately said that women dressed in the mode of the day are living in a permanent state sistent in opposing suffrage for women, because no State has adopted woman's suffrage without setting back the temsuffrage without setting back the temperance cause twenty-five years. I have
been over these States recently and
have never found a temperance man
who is not disappointed at the results
of votes for women. Look at Los Angeles, almost voting dry two years ago
with men voting, while now with women
enfranchised and with 2,000 more women the day are living in a permanent state of sin.

"We talk of children hiding themselves behind their mothers' skirts. Alas, the skirt no longer hides even the mother. And it is the mother, and not the daughter, who should be blamed for the indecent dress of to-day. What are mothers for, if not to see that their children wear becoming clothes? Children may know no better; parents should.

"The parents of St. Rose were wealthy, but, like many American families, lost their fortune. The old story—three generations from shirt sleeves to shirt sleeves. St. Rose gladly went to work as a sewing girl to help her family in their necessities, and by her pure and beautiful life edified the whole city. After her death she was deleased as little the pare cleaves to the service of the servi enfranchised and with 2,000 more women than men voting, they have defeated prohibition by 14,000 majority. See the dry townof Pasadena, saloonless throughout its history, voting in a wet ticket with the first coming of the women into the elective franchise. And does not every intelligent reader know that the liquor men of Oregon have largely withdrawn opposition to woman suffrage because they have found that women's votes have developed no terrors for them? Is one of the papers that have always supported the liquor that have always supported the liquor lealers now opposing woman suffrage?"

This is a very serious charge against extension of the suffrage to women, as one of the reasons why many Catholics view the Suffragists' cause favorably, is that women by their votes would materially lessen the evils of the liquor traffic.

The American athletes who astonished the world by their wholesale victories in the Olympic games at Stockholm were trained under a rigid system which eliminated beer and tobacco as well as strong spirits. A poll of the men themselves is said to have shown that practically the ent re team, including all of the point winners of importance, were total abstainers, not only while in training but at all times. The sporting writer

\$1 COUPON

According to census, there are about one-tenth of the entire population.

"The working girl is everywhere in American industrial life te-day. The business world could not go on without her. See her filling Baltimore, Lexington and Pratt streets morning and evening. The sight should be an inspiration to us all. She does not choose the easy way. We do not find her loafing on the attent corner, nor filling the salcon. She is not too proud to earn her own in the United States. This is about one-tenth of the entire population.

"The working girl is everywhere in American industrial life te-day. The business world could not go on without her. See her filling Baltimore, Lexington and Pratt streets morning and evening. The sight should be an inspiration to us all. She does not choose the easy way. We do not find her loafing on the attent of the point winners of importance, were total abstainers, not only while in training but at all times. The sporting writer

Rheumatism

This coupon, when mailed to Magic Foot Draft Co., Dept. PX43, Jackson, Mich., will bring you a \$1 Pair of Magic Foot Drafts prepaid, TO TRY FREE, as explained below.

If You Have Rheumatism Sign and Mail This Coupon Today



FREDERICK DYER, Corresponding Sec'y. FREDERICK DYER, Corresponding Sec'y.

My unbounded faith in Magic Foot Drafts is built on my record of results. If you could see the thousands of letters I get, telling of cures at every stage in the progress of this cruel torture called Rheumatism, cures of old chronics who have suffered 20, 30 and even 40 years, as well as all the milder stages, you would lay aside your doubts. But I do not ask you to believe. I send you my drafts to speak for themselves. Send my coupon today. You will get a \$1 pair of Drafts by return mail to try FREE, toomfort they bring you, send me \$1. If not, they cost you nothing. You decide. Can't you see that I couldn't do this if my Drafts didn't satisfy? Wouldn't you mail a coupon to know for yourself, when I, and called the strength of the st

of a large Eastern daily tells of the first notable victories won by American atfletes over those of England. An English team had come to New York for an international meet, and expected to have an easy time in maintaining their old-time superiority over all other nations. The evening before the opening of the events a few Americans dropped into the British headquarters and were astonished to find several of them sipping ale. In reply to their expressions of surprise, the Englishmen protested: "O, we always drink ale, but not much of it." In the ensuing contests Great Britain was badly beaten. Sportsmen in the tight little isle are now speaking seriously of the United States' rise in the athletto world, and are beginning to admit that the use of alcoholic drink by British athletes may have had not a little to do with the result.—Sacred Heart Review.

Her hand may be stained, but her soul is white. All honor to her! God bless and protect and reward the girl wit owers!"—Baltimore Sun.

QUENCH HELL FIRE

It is gratifying to learn that long service in the higher grades of the United States Army does not destroy the democratic spirit, and thiat old age and retirement do not quench military ardor. We have seen lately a retired Lieutenant General in company that to many seemed unbecoming his high dignity, leading an attack on the Catholic Church. We now read of a retired Brigadier General heading a brigade of General heading a brigade of the United States Army does not destroy the democratic spirit, and this told age and retirement do not quench military ardor. We have seen lately a retired Lieutenant General in company that to many seemed unbecoming his high dignity, leading an attack on the Catholic Church. We now read of a retired Brigadier General heading a brigade of the United States Army does not destroy the democratic spirit, and that old age and retirement do not quench military ardor. We have seen lately a retired Lieutenant General in company that to many seemed unbecoming his high dignity, leading an attac

"We do not find the Bible to teach the doctrine of a literal hell fire," cried the students in answer to the gallant general; and it is noteworthy that their contempt of the English language is as great as their contempt of future punishment. "Secular history of the formation of the creeds of the Middle Ages reveals the fact that for various reasons the doctrine of torment in hell fire was the doctrine of torment in hell fire was added to the Gospel as taught by Jesus Speaking recently before the Sodality of St. Mara Star of the Sea Catholic Church, in South Baltimore, the pastor, Rev. John T. Whelan, vigorously scored present-day fashions among women. He declared that it was the mother, and not the daughter, who should be blamed.

Drawing a parallel, he pointed out that St. Rose of Lima, Peru, the first American saint, was a working girl, and he said that she should be a model for the working girl of the present day. He said: added to the Gospel as taught by Jesus and the twelve spostles, necessitating many ridioulous interpretations of the Lord's parables." This is a very definite statement. Perhaps the three thousand are ready to tell us where secular history reveals the fact. Before doing so, however, they might tell puzzled Catholics how the history of the formation of the creeds of the Middle Ages can be called "secular"; how many creeds there were in the Middle Ages and how distinguished from one another; how one is to account for the doctrine hell fire in the writings of the fathers of How wonderful it is that the first hell fire in the writings of the fathers of

SUSPENDER NONE SO EASY

the Church, who lived long before the the Church, who lived long before the Middle Ages; what were the reasons that brought about the adding of the doctrine to the Gospel; who added it; the names of the twelve Apostles who preached the Gospel, and a few of the ridiculous interpretations of the Lord's parables the addition necessitated.

ably be unless they repent, there is, according to one of our Lord's parables too clear to need interpretation, "a great gulf" that makes communication impossible.

parables the addition necessitated.

"We now repudiate as thoroughly unsoriptural the teaching of a place, state or condition of literal 'lake of fire and brimstone,' etc." The English is again indecent: the sense is tolerably clear. The International Burglars' Convention should imitate the International Bible students and repudiate the doctrine that there is such a place as Sing Sing or such a state or condition as imprisonment. The burglars would find such a resolution very consoling. The International Small Boys should repudiate indignantly the fable of the woodshed, the shingle and the slipper; they would feel the cooler for doing so. We should like to ask the Brigadier General and the International Biblical Students some few years hence, what has been the effect of their resolution. Unfortunately between the place where we hope ately between the place where we hope to be, and that where they will prob-

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What the newspapers called charac what the newspapers carried characteristically, the quenching of hell fre, took place at a place called Glen Echo. No place could be more appropriate. The gallant resolution in response to the Gallant Brigadier General is like echo

One might make an interesting study of the strange propensity retired officers often have to engage in things for which their active life has made them absolutely unfit. We may take it up some day.—America.

USE ABSORBINE JR LINIMENT Swollen Varicose Veins Painful Tortuous, Ulcerated, Rupture Bad Legs, Milk Leg, Thrombs sis, Elephantiasis. It takesout t inflammation, soreness a takesout t inflammation, soreness and discoloration; relieves the pain and tiredness; reduces the swelling, gradually restoring part to normal strength and appearance. ABSORBINE, JR., is a ment, healing and soothing. Severe cases where reins have ulcerated and broken have greated and broken between the permanent of the severe cases where reins have ulcerated and broken have great part and provided the severe cases where reins have ulcerated and broken have greated and provided the severe cases where reins have ulcerated and broken have greated and gre

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CHATS WITH YOUNG MEN

DON'T WASTE TIME

Often we have talked to our re-bout wasted time, but few act calise what the admonition means.

realise what the admonition means.

These three words should be in the mind of every man every day.

They should be repeated over and over in every pulpit, in every newspaper, in every school, in every family group. Only one thing we have—Time. In time we live and do our work. And time we waste like spendthrifts, forgetting its value and our small supply.

spendthritts, forgetting its value and our small supply.

Don't waste your time. Don't waste it in idleness, don't waste it in regretting the time already wasted, don't waste it in disalpation, don't waste it in resolutions a thousand times repeated, never to be carried out. Don't waste your time. Uso it. Sleep and work, rest and think. Save part of the time of yesterday by saving part of the money carned yesterday. Money carned in days past is the time of days past.

Save the time of to-morrow by planning to use it carefully, thoroughly and systematically. The best of the have already wasted time tenough for the creating of a dozen reputations, for the doing of ten times as much work as we ever shall do.

Don't waste time. Remember that however much time you may have wasted already you have time enough left if you will use it. The old man has wasted already you have time clouds, no excuse for mourning the chances that are gone forever. No chances are gone forever while life and time remain. You have seen the rising sun and the setting sun. They look different to you, but the difference is in your imagination. The rising sun is the sun of age. One is like the other. The rising sun, like the setting sun, gives heat and light to the earth and beauty to the clouds. And no man can tell the difference between a photograph of the sun that is rising and the sun that is setting, or the difference between paintings of the two, if the paintings are accurate.

Don't waste time. If all of your life

Don't waste time. If all of your life is ahead of you, plan to use it all, and begin with the present hour. If half of your life is gone, plan to made the remaining half as useful, as the whole life would have been, without the determination, the incentive and the knowledge of age.

Whether your sun be rising or setting Whether your sun be rising or setting use the hours of light and opportunity that remain. Scon the night, the darkness and the cold will come. All the sand of time will have run through your fingers and your chance in this life will be ended. "Work, for the night is coming, when man's work is done."

FORTUNATE COUNTRY BOY

The most fortunate boy in the State is he who has not caught the fever that is in the air, but is following his patient mule up and down the long corn row and grumbling because he cannot have the fun the town boys enjoy. All honour to the father who, seeing what is invisible to gutty-headed parents, holds his boy down to hard work and gives him Saturday afternoon for recreation. "All work and no play makes Jack a dull boy?" is a saying that has been considerably overdone. All play and no work makes Jack, as spendthrift and a deadbeat. And that is what is the matter with the present generation. deadbeat. And that is what is the matter with the present generation. The boys are sporting on what their fathers earn. They wear the best clothes their fathers can buy, ride in automobiles bought on credit and play tennis for a living. The chap who is making a crop under the blazing August sun is the one who in after years will furnish enjoyment to the dapper fellows who are now smoking cigarettes and changing their linen every day.

It is impossible to make a man out of

and enanging their lines every day.

It is impossible to make a man out of a boy who never did an honest day's work in his life. It requires hard knocks to develop the manly qualities in a boy's nature. It takes nerve to stand against the temptations that beset a boy's nathway in these deconcerts days. against the temptations that beset a boy's pathway in these degenerate days. He must practice self-denial in his youth if he would resist evil in his manhood's prime. Few sons of rich men are ever able to wear the mantle of their fathers. The reason is the rich man learned to say "no" to his desires in his youth, and his boy failed to learn that vital lesson. The farmer's boy has the best chance in the world to build the ladder by which he must rise. He cannot see the point now, but he will see it by and by. Our captains of industry must come from the country if they come at all. A dude never yet developed into a man. The shy and awkward country boy who is better acquainted with a grubbir g hoe than he is with a baseball bat is the fellow who in fucure years will direct from his desk in future years will direct from his desk in his office the polished young gents who now saugh at his awkward man-

But your mother's life has not been easy. Your father was a poor man, and from the day she married him she stood by his side, fighting the welf from the door with her naked hands, as a woman

door with her naked hands, as a woman must fight.

She worked not the eight or ten-hour day of the union, but the twenty-four-hour day of the poor wife and mother.

She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your stories of boyish fun and frolic and triumph.

stories of boyish fun and frolic and triumph.

She had time to say the things that spurred your ambition on.

She never forgot to cook the little dishes you liked.

She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Remember this now while there is yet time, while she is living, to pay back to her in loveland tenderness some of the debt you owe her. You can never pay it all, but pay down something in account this very night. — Catholic Columbian.

SOME GOOD ADVICE

SOME GOOD ADVICE

SOME GOOD ADVICE

Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of opening your souls to many graces.

Don't go to Mass without a prayer-book, unless you wish distraction and not devotion to occupy your mind.

Don't talk in church without necessity. Talk with God, whom you may not have visited, in His Temple, since last Sunday; you will have plenty of time to talk with your neighbor.

Don't criticise the sermon, nor the manner of presching. It is a message from God bearing some truth to you. Heed the instruction and profit by it; it has something for you to learn.

Heed the instruction and profit by it; it has something for you to learn.

Don't leave the Church until the priest has left the sanctuary. Take a moment in which to thank God for the graces of the Holy Mass.

Don't talk in the aisles going out

Remember you are in the presence of God in His Holy Sacrament. Your gossip will keep until you reach the street.—Bishop Conaty.

WHAT TIME IS IT?

WHAT TIME IS IT?

It was just a little before lunch in the offices of a great railroad. Some of the clerks were putting on their coats, some leaving for the washroom, some consulting the clock; some were still busy. Suddenly the "boas" entered. He glanced about him, and then approached the young bookkeeper.

"What time is it?" he asked.
The young man kept on figuring, and

"What time is it?" he asked.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the chief at his elbow. "I beg your pardon, were you speaking to me?" he asked.

"Merely inquiring the time—that was all," said the other.

The bookkeeper glanced about the room, located the clock, and said, "It's ten minutes to twelve."

ten minutes to twelve."
"Thank you," said the general manager and vice president, and strolled out.

That conversation cost the young bookkeeper his place—in the passenger department — and put him under a higher officer. Nine years later he was nigher officer. Nine years later he was assistant general manager, and while in

OUR BOYS AND GIRLS

MARGERY'S RETURN

Margery Nelson was sitting on the boarding house stairs waiting for the postman. This was the day she would hear whether or not she had won the hear whether or not see had won the scholarship. Margery had found a place to work for her board and she could earn her room rent; but if she didn't get the scholarship she would simply be compelled to go home, for she had no money to pay her trition with, and no

loans were made to freshmen.

A week before she had taken the examination with a number of others who were trying for the freshman scholar-ship. Margery felt sure if she had won the scholarship she would get the notifi-cation that aftermon; but if she had

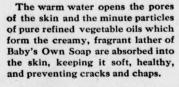
not, she would not hear until after the holidays.

While she waited, wondering how she would get the money to pay her car fare home if she had failed, a long official envelope was slipped in through the letter slot of the outer door. Margery bounded down the stairs-she knew she

bounded down the stairs—she knew she had the scholarship.

That was the beginning of four long, happy years. To earn one's board and room rent by three hours of hard work every day outside of college would have seemed hard to many. But not so to Margery. Now that she had the

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A MAN'S MOTHER

scholarship which paid her tuition, she did not mind the hardships, nor the poverty. Was not this her life-long dream to be in college? And so earnestly and joyfully did she work that she won her way to the head of her classes, and into the most coveted college

At last com

At last commencement came with its receptions and flowers and hosts of ad miring friends.

In the midst of it Margery had a big share of the attention and admiration.

Almost everybody had heard her story, how she had worked her way and won against all obstacles. They admired her for her pluck and loved her for berself.

win against all obsacies. They admired her for her pluck and loved her for herself.

When the graduates had received their degrees and their friends and college mates crowded forward to congratulate them, the last in the long line that greeted Margery was acrippled girl. She impulsively took both Margery's hands and with tears in her eyes said:

"I'm so glad, Margery! so glad!"
"Why, it's Eleanor!" explained Margery, still holding her hands. "You entered the freshman class when I did. But soon left, and I haven't seen you since. Why did you quit? And where have you been?"

The slow color crept up in her face; she turned her eyes aside.

"Oh, I couldn't make it," she said. "I went back to teaching a country school up in the hills. I've been there ever since.

"But I'm so glad, Margery"—her eyes "But I'm so glad, Margery"—her eyes again brightened—"that you stayed and won. I wouldn't have amounted to much even if I could have graduated. But you are so strong and splendid. You'll do great things, and the college will be proud of you. You'll do things that will make your same remembered here." At the reception that evening Margery spoke to one of the professors about Eleanor Chalmers.

"Do you know why she left school?"
"Yes," and the professor explained.
One day the dean of the college looked up from his deak as his secretary handed him a card.

handed him a card.

"Margery Nelson."

"Send her in at once," he said to the secretary, and smiled for he was pleased and curious to see Margery.

Since her graduation five years before she had not been back to the college.

They looked for her every commencement, but she never came. They wondered about it. They had all loved her, students and faculty alike. They had all been proud of her and predicted great things for her. She must have loved the college. Why then had she never returned? Occasionally they heard of her, read of her. She was succeeding in her chosen work.

The dean was still wondering when Margery came in, buoyant and happy as

"Margery," asked the dean after the

back?"
"I've been too busy making money,"
she replied with a quizzical smile.
"Why, we never suspected you of all
people to become a "money grubber."
laughed the dean. "Why so mercenary?"
Margery grew serious. "It was to
pay a debt."
"Oh?" said the dean. "I didn't know
you were in debt. I thought you earned

you were in debt. I thought you earned your way as you went along."

"I did." Margery nodded. "This debt is to one who never went along."

She got up and laid on his deak a draft for \$5,000.

"What is that?" he asked, surprised.
"My savings for five years." She was smiling again. "I want to found a scholarship."

The dean still looked puzz'ed. "You do not remember, I suppose, a crippled girl named Eleanor Chalmers, crippled girl named Eleanor Chalmers, who entered college the same year I did, but stayed only a few weeks?' "Yes," nodded the dean, "I remember

"The day I graduated"—Margery's tone was scarcely steady—"I learned that she, like I, had taken the examination for the freshman scholarship. And that she, as I had only one hope for pay-

ment, one of the professors told me that Eleanor and I had tied for the scholar-ship. But the committee had decided to award it to me, as I was strong and could most likely be an honor to the

college.
"If I had known," said Margery, with
tense emotion. "I would not have taken
it. But I didn't know until then.

"Now I want to pay my debt. Here is the first five years' earnings of my life. I want to found a scholarship for

ife. I want to correct the fellowner crippled girls.

"And I want it named the 'Eleanor Chalmers Scholarship." — Chicago

BE LOVING GIRLS

BE LOVING GIRLS

Girls are very spt to wish to be popular among their school friends—to be admired as the prettlest girl, the wittiest or quickest scholar. Certainly it is a good thing to be loved, but it is not a good thing to exert one's self only for the sake of being loved and admired. When we have helped a friend with a lesson because we love her; when we have kept our temper in spite of vexation because that is the only way we can be like Christ; when we run errands for mother, because it is the right thing to do, and we love to help her, even if it does interfere with our plans for our own pleasure—then any admiration that may be given us cannot hurt us to make us vain, because we did all with a right motive. Don't think too much about being loved; it is much more important that we should be loving.—Catholic Sun.

BOYHOOD DAYS

BOYHOOD DAYS

I'd like to be a boy again, without a woe or care, with freckles scattered on my face and hayseed in my hair. I'd like to rise at 4 o'clock and do a hundred chores, and saw the wood, and feed the hogs and lock the stable doors; and herd the hens and watch the bees, and take the mules to drink, and teach the turkeys how to swim, so that they wouldn't sink; and milk about a hundred cows and bring in wood to burn, and churn, and churn, and churn; and walk four miles to school, and get a licking every day for breaking some old rule, and then get home again at night and do the chores once more, and milk the cows and feed the hogs and curry mules galore; and then crawl wearily upstairs



"That worthless boy, he isn't worth his bread!" I'd like to be a boy again; a boy has so much fun; his life is just a round of mirth, from rise to set of sun. I guess there's nothing pleasanter than closing stable doors, and herding hens, and chasing bees, and doing evening chores.—Catholic Sun.

ELOQUENT TRIBUTE OF MACAULAY TO CATHOLIC CHURCH

Lord MacCauley's opinion of the Catholic Church, written in his best style, is a classic of the English language. It is reprinted here:

"There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Catholic Church. The history of that church joins together the two great ages of human civilization. No other institution is left standing which carried ages of human civilization. No other institution is left standing which carried the mind back to the times when the smoke of sacrifice rose from the Pautheon, and when came leopards and tigers bounded in the Slavian amphi-

"The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. The line we trace back in an unbroken series from the Pope who crowned Napoleon, in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the August far beyond the time of Pepin the August dynasty extends, till it is lost in the twilight of table. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic is gone and the Papacy remains. The Papacy remains not in decay, not a mere antique, but full of life and youthful vigor.

ful vigor.
"The Catholic Church is still sending forth to the farther ends of the world

missionaries as zealous as those who landed in Kent with Augustin; and still confronting hostile kings with the same spirit with which she confronted Attils. The number of her children is greater than in any former age. Her acquisition on the new world have more than compensated her for what she has lost in the old. Her spiritual ascendency extends over the vast countries which lie between the plains of Missouri and Cape Horn; countries which a century hence, may not improbably contain a population as large as that which now inhabits Europe.

"The members of her community are

inhabits Europe.

"The members of her community are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all who was great and respected before the Saxon had set foot on Britsin—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the Temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, make his stand on a broken arch of London bridge to sketch the ruins of St. Paul's.

"Is it not strange that in the year

"Is it not strange that in the year 1799 even asgacious observers should have thought that at length the hour of the Church of Rome had come? An infidel power ascendant—the Pope dying in capacity—the most illustrious prelate of France living in a foreign country on Protestant alms—the noblest edifices

which the munificence of former ages bad consecrated to the worship of God turned into temples of victory, or into banqueting houses for political societies or into Theophilanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domin-

But the end was not yet. Again domed to death, the milk-white hind was fated not to die. Even before the funeral rites had been performed over the ashes of Pius VI., a great reaction had commenced, which appears to be still in progress. Anarchy has had its day. A new order of things rose out of confusion—new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs had a fable that the great pyramid was built by the antediluvian kings, and alone of all the works of men, bore the weight of the flood.

the flood.
"Such was the fall of the Papacy. It "Such was the fall of the Papacy. It had been buried under the great innudation, but its deep foundations had remained unshaken; and when the waters abated, it appeared alone amidst the ruins of a world which has passed away. The Republic of Holland was gone, the Empire of Germany and the great council of Venice and the old Helye'ian League, and the house of Bourbon, and parliaments and aristocracy of France. Europe was full of young creations—a French empire, a kingdom of Italy, a confederation of the Rhine. Nor had the late even a affected only the territorial limits and political institutions.

The distribution of property, the composition and spirit of society, had, through a great part of Catholic Ecrope, undergone a complete change. But the unchangeable church was still here."

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WILL GO TO LONDON

REV. FATHER FOLEY EXPROTED TO JOIN THE STAFF OF THE CATHOLIC RECORD

North-West Review, Sept. 28

The Rev. James T. Foley, for the past ten years pastor of St. Patrick's parish Fallowfield, Oat., is about to sever his connection with the Ottawa diocese. Father Foley has been a hard-working pastor who has done much for the betterment of religion in the Ottawa district. His parish is located in Carleton County—the banner Orange County of Canada—where bigotry and intolerance were nursed and pampered in the early days. Since his arrival in the district, however, a notable change has taken place. His large human sympathy and resourceful tact won the respect and admiration of all classes in the community and his sound and sane opinion and advice were sought by Protestant and Catholic alike. On more than one occasion he was selected sole arbiter to settle disputes between them. North-West Review, Sept.

Before and until Father Foley's Before and until Father Foley's arrival in the parish the presence of a priest in the Pablic school was unknown. As a loyal and true citizen of Causda however he asserted his right to take an active interest in everything affecting her welfare and, being a thorough educationist, it was not long before his visits were highly appreciated. He insisted as well upon Catholic representation in the township council as a matter of right and justice and his forceful appeal to their spirit of British fair play won the day and the Catholic minority—a mere handful—were accorded a voice in the deliberations by a large vote of their Protestant neigh large vote of their Protestant neigh bors. Through his efforts as well a High school was granted the district, which has proven a great boon to the

which has proven a great book to the community.

It is unofficially announced that Rev. Father Foley, whose health has been greatly impaired by his strenuous parish work, intends joining the staff of the CATHOLIC RECORD of London, Ont. Should this report prove accurate the columns of our esteemed contemporary shall be eagerly scanned for the productions of his virile pen.

ARCHDIOCESE OF OTTAWA FATHER FOLEY LEAVES FALLOW-

Sunday, Oct., 6th, was Father Foley's last Sunday in Fallowfield where he had labored as parish priest for over eleven

The occasion was marked by many evidences of the affection and esteem in which the whole souled and warmhearted people of the parish held their pastor and of the unfeigned love the

pastor and of the unrelegated love the priest bore his people, especially the lambs of the flock.

In; the evening the entire congre-gation re assembled and presented Father Foley with \$400 in gold together with a complimentary address expression, the vary great extern in which he ing the very great esteem in which he was held by the members of the congre-gation and the great sorrow felt at his departure from amongst them. The address was signed on behalf of the congregation by M. J. O'Grady, George Houlihan, Denis Tierney and Patrick

In his reply Father Foley warmly thanked his people for their generous co-operation in all the work, spiritual and temporal, that had been accomplished temporal, that had been accomplished during the past eleven years; their generous offering was valued a thousand fold more because it was the spontaneous outcome of that spirit of filial affection which always animated the good people of Fallowfield. "Without boasting," said Father Foley, "I may claim some competence in judging children. A thousand of them have passed under me as a teacher, many hundred of whom are now in the prime of life. I whom are now in the prime of life. I knew them as children, I know them as men. My experience then qualifies me to judge the little ones whom God gave your charge and mine, I have no esitation in saying that I believe that God has singularly blessed this parish

Father Foley then paid a deserved parents and the young

Creased love for Jesus in the Sacrament of His love, to steadfast loyalty to Foly Church, which is the leaven that is leavening the whole world.

The ladies of the Alter Society, whose cast for the heaven

seal for the beauty of God's house Father Foley ways appreciated and often combined add, later waited on him, presserting an address and a purse of \$60 to the combined and the of \$60 Fa gold.

ARCHDIOCESE OF KINGSTON ARCHBISHOP'S VISIT

His Grace, the Most Reverend Michael J. Spratt, made his first pastoral visit, Sept. 23rd, to Frankford and Stirling, of which places the Rev. James A. Traynor is pastor His Grace was very highly pleased at the wonderful in telligence displayed by the candidates for Confirmation and at the great training, such effusive knowledge must have entailed. He was also highly gratified the great improvements done during at the great improvements done during Father Traynor's pastorate. Consider-ing the few families in both places, it has as a parish during the last ten years eclipsed any other parish in the diocese of generosity and progressiveness. The collection for the Seminary Fund amounted to \$82 and the undersigned addresses speak for themselves.

PRANKFORD ADDRES Most Rev. Michael J. Spratt, D.D. Archbishop o Most Rev. Michael J. Spratt, D.D. Archbishop of Kingston.

Kingston.

You Grace.—We, the members of the congregation of St. Francis Assis, are extremely happy to-day, to greet you on this, your first official visit to our parish. We, welcome this opportunity to heartily congratulate you, and to express the great joy we feel on your well mented elevation to the holy and exalted office of Archbishop of Kingston.

This indeed is a happy morning for our young girls and boys, who have, just received the Holy Sacrament of Confirmal to the Western of Confirmal to the Western of Confirmal to the Western of Confirmal and the well as the property of their lives, and we trust and hooe that the resolutions they we made will never be broken, and that Your Grace will always pray for them.

It must please Your Grace to witness the many extensive improvements that have been accomplished during the short regime of our dearly beloved pastor,

The Martyrs to Diabetes

disbetes walking the streets of our cities and towns. They are to be found in every walk of life. They will be found every walk of life. They will be found principally among the successful men, the men who have worked and eaten and drank, not wisely but too well, who, in the fretzled pursuit of success and wealth, have neglected to take proper rest and proper exercise. These men are daily suffering untold mental and physical agonics. They are paying the price of nighest and headlessness. They need their ability now more than ever. need their ability now more than ever, need to be fit and well. Ins ead, they are in the grip of the dread malady, Disbetes meltitus.

While they were piling up their wealth or working indefar gably toward some goal of political or professional success, a scientist in far-off Germany was workindustriously to provide a means of saving for them their health, the greatest boon of life. He succeeded. They—the martyre—may now edjoy the benefits of his research and work. He has given it to the world in the form of Sanol's Anti-Diabetes, (in the United States Expurgo Auti-Diabetes), which remedy has already made sume wonderful cures in Winnipeg and other Canadian cities. The makers have strong testimonials from residents of cities. A post card will bring these addresses. The formula for this remedy has been secured for the exclusive use of the SANOL MANU-FACTURING COMPANY OF CANADA LTD, 977 Main Screet, Winnipeg, ndustriously to provide a means ADA LTD, 977 Msia Street, Winnipeg, Msn. The remedy is for sale by Anderson & Nelles, 268 Dundas St., London, Canada. Price \$2.00 per bottle.

Father Traynor. The beautiful and stately tower, of which we all are so justly proud, and which was a long felt want, has transformed what looked like an ordinary stone building into a beautiful church. The cost of the tower was nearly \$2,000 and within one year, that sum has been practically all paid. And when we consider how small our congregation is, numerically, the above fact is no mean compliment to the administrative ability of our zealous pastor and to the generous and devoted spirit of his people. The holy sanctuary has also been recently adorned with two be suitful statutes and a handsome lamp. Then too, the Presbytery, has been thoroughly renovated, so that it is now one of the cosiest in the diocese. In the near future, we hope to beautify the surroundings of our church with a suitable fence. The good work done in String will be doubly gratifying to Your Grace, as it certainly is to Father Traynor who has labored unceasingly both for the spiritual and temporal welfare of the flock committed to his care. He has so endeared himself to his parishioners, that greater harmony, between priest and people, could not exist anywhere.

And now, Your Grace, in conclusion, we most humbly ask your blessing for our pastor, ourselves and our families, while expressing the hope that God may grant you long lile to preside over the Venerable Archidocese of Kingston.

Signed on behalf of the congregation.

E. F. Turley, Peter Brett, Charrie Rose, P. M. Sullivan, Charles Gallagher, William McMalnon, John Armstrong.

Armstrong.

STIRLING ADDRESS

Most Rey. Michael J. Spratt, D. D. Archbishop of Kingston,
May it please Your Grace: Upon this your first pastoral visit to us, we with our Reverend pastor, Father Traynor, extend heartfelt greetings. Words are fruitless to convey our leelings of gladness and gratification in having been given the opportunity of meeting our beloved Archbishop, in our little town of Stirling. Whilst few of us have the great privilege of personally knowing Your Grace, yet from the laudatory knowledge derived from our Reverend pastor and other reliable sources, we feel that you are indeed kind, benevolent, sympathenc, gracious, conscientious, with the true interests of your people at heart. With Your Grace's kind permission we would call attention to our own dear pastor and the good work he is accomplishing. Even during his recent illness he never failed in the performance of his priestly duties. The patience so characteristic of himself and his undaunted enthusiasm for the welfare of His flock have endeared him still more in the hearts and homes of his people.

saism for the weifare of His flock have endeared him still more in the hearts and homes of his people. Owing to his wise instigation and good financial ability we have a few much needed improvements in Stirling as well as in Frankford and it is one of the proud boasts of our congregation that nowhere can be found better sheds than those erected lately under the supervision of our dear pastor. In the near future we contemplate great improvements in the redecorating of our church, installing electric lights, statues, new organ and also the erection of a new cemetery fence—all due to the arident zeal and unswerving perseverance of Father Traynor Again assuring you of our heartfelt welcome, we trust that God in His infinite mercy may long spare Your Grace, so that we may again and again have the grand honor of your presence amongst us. gain and again according to the congregation. Soliciting your blessing.
Signed on behalf of the congregation.
GEORGE LAGROW,
MICHAEL SHEA,
J. CLINTON MCGEE.

DISTINGUISHED TEACHERS HONORED

It is interesting to note that, while the question of education is daily be-coming more and more prominent in the world's work, the great teaching orders of the Catholic Church are always to be people of the parents and the young people of the parish:
"I am pleased beyond words that my last official act will be to bless you with the most Blessed Sacrament of the Altar." He then exhorted them to increased love for Jesus in the Sacrament of the love, to steadfast lovality to P.

At a celebration recently held at Tournal, Belgium the following letter addressed to Rev. Brother John, Director

addressed to Rev. Brother John, Director of the Christian Brothers' School in that city was read by the Vicar General:
"His Holiness Pius X. blesses Rev. Brother John, Director of the Christian Brothers' Schools, and deigns to send him a gold medal bearing his angust image as a kind teatimony to the merit he has acquired during the number of years he has devoted, with joy and zeal, to the religious education of Christian youth."

youth."
The Vatican, June 1, 1912.
R. Cardinal Merry del Vai,
Secretary of Stat

Secretary of State Another Belgian Brother, Brother Michael, Director of the Christian Brothers at Verviers, who lately celeptated the golden jubilee of his religious life, received from His Holiness the Apostolic Benediction for himself and for his former pupils. On the same occasion the Belgian Foreign Minister

occasion the Belgian Foreign Minister presented him with the cross of the Order of Leopeld, conferred by His Majesty King Albert.

Even France cannot fail to recognize the noble work of the Christian Brothers in the cause of education. The French Academy has awarded to Brother Evagre, Provincial of the Christian Brothers in Syria, the Montyon price, valued at 6000 france.

yon prize, valued at 6000 francs.

In face of the fact that religious teachers devoted, under the authority of the Church, to the cause of education receive such recognition from both Church and State, who will say that the Catholic Church is opposed to educational progress?

It is a world we need be careful how we libel. Heaven forgive us, for it is a world of sacred mysteries, and its Cre-ator only knows what lies beneath the ator only knows what lies be surface of His lightest image.

To Become a Nur

To Become a Nun

The following item of news comes through the press, from Harrison, N. J.;
In the big local offices of the General Electric Co. here to day, Miss Mary Stevens, successful business woman, frequently characterized so the 'Frainiest' woman in New Jersey, explained why she is giving up probably the biggest salary paid a woman worker in the state to devote the remainder of her life to church work and charity.

Miss Stevens is supervisor of the General Electric Co. and the "righthand man" of the general manager. But she will give all this up to enter the convent of the Sisters of Charity a Madison, where she will toil for the tenefit of the poor and afflicted.

Miss Stevens explained to-day that she has always had an ambition to become a nun and that in her charitable work recently she has been touched with the terrible suffering among the poor, which, she says, is constantly on he increase.

poor, which, she says, is constantly on he increase. For years she has de-voted her surplus earnings to siding the poor and distressed and the call for estire efforts finally became irresistible.

BRENNAN.-In St. Catharines, on Oct. 1912, John Francis Brennan, City Editor of the Daily Standard. May his soul rest in peace !

Patients Recovery

As esteemed correspondent of The Record "Diana Ottawa" (Miss Howard), who has been seriously li, is gradually recovering and her complete recovery s now anticipated notwithstanding the seriousness of her illness. Miss Howard speaks in glowing terms if the good Sisters of the ceneral Hospital, where he is under treatment, and says the system there is erfect. Rev. Father Barrett is likewise convalerches.

ravors Received

I ask the prayers of the faithful for three special in tentions if granted will have seven Masses said fo suffering Souls in Purgatory. A reader wishes to return thanks to the Blessed Virgin Mary, and the suffering Souls for a favor re-

ceived.

A "Clinton Reader" wishes to publish thanks to the Sacred Heart and St. Anthony for several favors received after prayers.

A subscriber wishes to return thanks for favors received after prayers to the Sacred Heart, the Blessed Virgin, and St. Anthony and promising to publish.

A subscriber wishes to return thanks for a special favor obtained, after prayers to the Blessed Virgin. St. Joseph, the promise of a Mass for the Souls in Purgatory, and to publish.

A reader wishes to return very grateful thanks to the Sacred Heart for favors received after praying to the Blessed Yugin Mary, the Saints and promising a Mass for suffering Souls.

Mass for suffering Souls.

I offer prayers to the Sacred Heart, Blessed Virgin Mary, St. Joseph, St. Anthony and St. Ann, for a favor and if granted will have a Mass offered for the Souls in Purgatory.

A subscriber wishes to return thanks through your columns to Almighty God, Blessed Virgin Mary, St. St. Joseph, St. Ann, and St. Anthony for favors received after praying to them and promising to publish and have a Mass for the Holy Souls.

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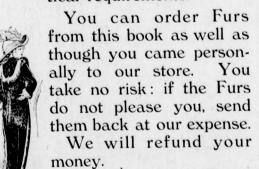
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