#### The Catholic Record

LONDON, SATURDAY, MAY 30, 1914

AS OTHERS SEE US

Many Protestant writers, when not swayed by prejudice and not penning words to please the unthinking or to minister to expediency, have given toll of their talent or genius to the Church. They have been attracted by the beauty and pomp of its ritualits magnificent unity, its reverence for the things of the spirit, its enthusiasm and courage, inexhaustible and deathless. The distinguished Jewish writer says in his "Italian Fantasus:" "There are two torrents that amaze me-the one Niagara, and the other the outpouring of fer vent prayer falling perpetually in the Catholic Church. What with the Mass and the Exposition of the Host there is no day nor moment of the day in which the praises of God are not being sung somewhere-in noble churches, in dim crypts, in cells and oratories. Niagara is indifferent to spectators, and so the ever-falling stream of prayer. As steadfastly and unremittingly as God sustains the universe, so steadfastly and unremittingly is He acknowledged the human antiphony answering the divine strophe."

#### TOO INSISTENT

Extremists are always in danger owing to a persistent harping on their own views of being blind to the view-points of others. They get light from one angle-their ownand in due time come to the conclusion that others who may not see eye to eye with them are in darkness. This habit of mind tends to inefficiency, to denunciation, and to methods which are pathetically futile as to results. Now if some of these individuals would prune their utterances and forget that even a world created according to their plans may not be the best possible, they might be able to put their talents to some use. We do not impugn the motives of some temperance reformers who speak much and lustily against alcohol. We may admire their courage and earnestness though we may not believe in their sanity of judgment. They take themselves too seriously and imagine that their theories, declaimed so magisterially, are unquestioned and unquestionable. Instead of being dispassionate advocates of temperance, they become vehement upholders of opinions which, because they are not in harmony with common sense, are disliked by the average man.

#### GUARD OUR OWN

dulge in dreams of self-sacrifice and picture ourselves as wedded to projects which demand insistent labor and devotion. When we are wellhoused and every bodily necessity satisfied, it is very easy to view complacently the stream of life that runs by our doors and wonder betimes why it is not directed into more useful channels. We may, unconsciously if you will, play the role of critic and spend much time, to the easement of our own soul, in denuncia tion. For instance, we may be indignant at the Catholic boys who are on the membership role of the Y. M. C. A. We may also be astonished why such things are permitted by pastors, and venture to proffer censure and advice which may indicate flippancy and ignorance of theology. If these people but put a world is for the strong? Does not check on their volubility and opened their check-books and hearts we might not have the things which perturb them so mightily. Denunciation is of little help. Nor is sermonizing of any greater importance. And if we stand afar off, wondering why boys but in their teens cannot see things as we do, the Y. M. C. A. will continue to draw our subjects to their ranks. What we need is action. If our boys demand the gymnasium and the other attractions which allure them, it is better to have these things under Catholic auspices. And we can have them if we are willing to pay the price of ing sinner the Christ is appealing to self-sacrifice, to contribute a portion of our time and toil.

AN AID TO SALVATION

We may, if we will, express astonshment that a desire for harmless recreation for the young should be catered to. But a boy is a compound of the natural and spiritual and his nature demands both the natural and supernatural to satisfy its craving. It is natural that they should want recreation and of a kind which may strengthen their natural virtues and be made auxiliary to religion. Get the boys first; keep their vitality and love of frolic within bounds and you can lead them into the ways of good citizenship and sterling Catholicism. Let us admit the truth so often enunciated that sport?is essential in the true development of youth. This statement may be looked at askance by those who have left boyhood far behind them or who have been defrauded of the heritage of joy that belongs to the normal boy, but a love of athletics may be a very potent aid to salvation.

#### UP TO DATE

An organization equipped with up-to-date devices and governed by methods inspired by present-day needs can be an efficient remedy of the evils which we deplore, a magnet to attract the young and a veritable source of courage and enlighten ment. But to wander on, clad in the garments of denunciation, is to be ever in the desert of sordid indiffer-

#### A SUGGESTION

The young man contemplating matrimony should provide himself with a life assurance policy and the temperance pledge. Both stand for thrift and happiness. The policy will teach him economy, which means character, and the pledge will hedge him around with safeguards.

#### IN THE AIR

Some addresses reported in the

daily papers are garbed in filmy rhetoric and float in an atmosphere of rounded periods. They never touch the earth because they are not built that way; they are up in the air, multi-colored and beautiful to those who are content with verbal splendour. The other day we happened on one of those written by an unbe liever who is a very deft word-artificer. He talks much on the arts and graces of civilization, which subdue selfishness and are gradually bringing in the reign of universal brotherhood. In a few years we may be hobnobbing with alien races and taking, arm-in-arm, little trips to the place wherein we have buried pride and passion and prejudice. It is a beautiful picture—the millionaire cheek by jowl with the workingnan and the Hottentot clasping hands with the latest product of this address; it does not point out the reason of all this. The ignorant are not loved by the cultured; and those in health are not attracted by the diseased and deformed. The peasant tolling in the steppes of Russia or in the jungles of Africa never get the toll of the dreams much less the love of the tailored and manicured inhabitants of the cities. The people who make these addresses assume that men in themselves are capable of inspiring love. But this is but sentiment which will not

stand the test of experience or of reason. . "Why should we if there is no God and no Christ love all men. Are our interests similar to theirs Does not nature teach us that the much of modern life proclaim insistently that its praise is for the survival of the fittest? Has it pity for the many who are clawed to death by the hands of remorseless and anscrupulous competitors? Do not some of the heralds of not unbelief vent their scorn on the people, a motley crew, a little breed to be put out of existence as soon as possible. When, however, we believe in Christ we understand why love should compass the world, and their lives to the service of the weak. the poor, the ignorant, the suffering. We see then why St. Paul sent One simus back to Philemon with the words: 'Receive Onesimus, now no brother.' all who have hearts. Saints kiss the sores of the sick and in patience and

to afflicted brethren because they realize the vivid presence of their course of formation. crucified Lord.

#### THE FAMILY CLUB

In these days of club-life let us not forget that the family club outranks all others in importance and dignity. Its charter is of divine origin and its members must pay their dues to the heavenly Treasurer. The wise father will see to it that his hours of leisure are not devoted to chasing the elusive billiard ball or even to disquisitions on politics. His presence at the fireside will return him rich dividends here and hereafter.

#### CLEAN UP

Just now the popular watchword is "clean up the city." We may add clean up the home." Take down the pictures which are representatives of paganism. Throw out anything which can affront the pure eyes of children. Put in their places pictures of the crucified Saviour, the Blessed Mother, St. Joseph. Make the home Catholic in every way; fill its walls and book-shelves with objects that can excite good and elevating thoughts. Do this and the with the rustling of angels' wings.

#### FRANCE'S RETURN TO THE CHURCH

The gradual return of the people of France to the Catholic religion, which for so many centuries earned for her the distinction of "fairest daughter of the Church," is no longer a matter of doubt. In the rural provinces the fervor of the old faith has never seriously abated, and in the cities where defection have been great on account of religious indifference and the diabolically systematic anti-Catholic Church campaigns of an infidel government, there has been for some time a reflorescence of Catholic thought and action. The infidel republic has been forced to the con viction that France is still Catholic at the core, and that if the persecu tion of the Church should be persisted in, the present system of government must sooner or later go to pieces.

Not a few economists and states nen are strong in the expression of that unless the Catholic Church be given the exercise of per fect freedom, the handwriting for the downfall of the republic is already on the wall. Prof. George Chatterton Hill of the University of Geneva con tends in a recent number of " The Nineteenth Century and After" (London), not only that the French Republic has been a failure, but its break down on present lines may be reason ably expected. He maintains that the founding of the "school without God," the ruthless confiscation of Church property and the banishment of religious orders, aside from its flagrant wrong and injustice, is at swords with the best traditions of French history. As for the "de-mocratization" of the French army, he says, it seriously impairs the effici

This writer sustains the view, still held by previous writers, that France fashion. But there is one defect in is inherently and essentially a monarchical country, such as other Latin countries are.

His argument is worthy of per

The monarchical institutions of France were perhaps theoretically open to criticism, seeing that there is no institution in the world which is not; and that the words of Goethe alles Factische ist sehon Theorie. remain profoundly true for all ages But these institutions maintained intact, through the strain and stress of a dozen centuries, the material and moral patrimony of the nation. which latter they gradually unified, consolidated, and aggrandized. They responded to the character and disposition of the French people; even as the liberal institutions of England responded to the character and mperament of the English people. If the French monarchy was an 'absolute' one; this so called, 'absolutism' was tempered by a very liberal system of decentralization, to say nothing of the fact that the esprit rondeur of the nation obliged the autocratic power to exercise its within limits. other hand, the 'absolvent' of the monarch served as an indispensable check upon the irrepressible tendency of the popular France, to pursue the realization of dreams. The monarch trained in the incomparable school of a great tradition, was able to distinguish more clearly the real from the unreal, fact from fiction. And when we contemplate the admirable continuity of the policy systematically pursued by the monarchy of France during successive centuries we but a most dear —of the policy which had as its aim the moral and material unification each sufferer, in each poor despair of France and the extension of her boundaries - we understand greatness of that institution, we all consuming compassion minister adapted to the task of presiding over

course of formation.
"It is in regard to the Church that

the policy of successive French govern-ments has been the most consistent; but the question arises, Can the systematic persecution of citizens for their religious opinions be called a policy? Is it, in any case, a policy worthy of the government of a great nation? Bismarck also tried his hand at this sort of persecution; but Bismarck was great enough to learn by experience. Unfortunately will no exper ience ever prove profitable to the French republic, for the latter is incapable of producing states. nen; it can only produce politicians at the best, professional demagogues and place-hunters at the worst.

Most remarkable are the words of prophecy, based on logic, which he

"Let it not be thought that anti clericalism is the work solely of the Radicals and Radical-Socialists; it is, on the contrary, the 'policy' of the republic, a 'policy' is inseparable from the regime. And if this regime is declining in strength, as it undoubtedly, is doing, such decay must ed in part to the fact that the republic is essentially and fundamentally hostile to Christianity. The latter, after an eclipse lasting since the middle of the nineteenth century, is regaining ground, slowly but surely. It was inevitable that it should do so; the religion of Christ has

weathered too many storms, has house shall be clean and resonant | broken down too many obstacles, and responds to too many indestructible needs of humanity for it to have to fear the machinations of ephemeral politicians. And the triumph of Christianity—which, in France, must necessarily be Catholic Christianity -will signify the downfall of the

epublic.

His conclusion is pertinent : "This reaction will mean simply the return to the splendid traditions to which France owed so many centuries of greatness. Both movements -that of the Revolution and that of Reaction - resemble each other by their common hatred of, and their common contempt for, the republic And the republic, which policy beyond that contained in the hree words, confiscation, persecu tion, concussion, will not be able to survive in the struggle against parties which has a policy and an

The Catholic Church, since her institution by Christ, has braved so many storms, endured to many persecutions and passed through so many ordeals of fire, that her triumph in the end, whether it be in France, or in any other land, is a foregone conclusion. She has the promise from the lips of her divine founder that the gates of hell shall not pre vail against her. She is bullet proof against the assaults of her threeheaded enemy—the world, the flesh, and the devil. She is essentially a spiritual kingdom and her ruler is Lord of the Universe.-Intermountain Catholic.

#### A NON-CATHOLIC'S REFLECTIONS

It appears to be becoming a habit with certain non-Catholics to write sympathetically about the Church, especially if they have ever travelled in Italy. A short time ago a remarkable article appeared in the Atlantic Monthly entitled "The Protestant in Italy" from the pen of Zephrine Humphrey, and now the Outlook publishes from one of its regular contributors the Spectator, a series of reflections in a similar vein. Catholic Italy impressed him, Puritan as he is, and he always fell on his knees at his entrance into one of these little homes of peace. He could no more have helped it than one can nelp responding to the touch of a loved hand. He offered up many a Protestant prayer on those Catholic pavements. He was never alone in his worship. Whether a service was going on or not, other people were always kneeling before the altar lost in supplication. The Spectator liked the sense of kinship in difference which he felt with them. After he had humbled himself and had been received and accepted, he rose and silently studied the church, going the rounds of the chapels on tiptoe marveling at the beautiful thing which he often found hidden away in the shadows. He learned the way of these little churches by heart, Shy, unambitious, utterly self-contained and single-hearted, they existed as trysting spots for heaven and humanity, and the more closely they enfolded their glory the better pleased they were. It was probably an embarrassment to the now and then Baedeker happened upon them and double-starred them.

The Spectator remembers with tender affection an obscure little church in Naples and one in Perugia and several in Rome, but the whole significance of his quest is summed up in the memory of a tiny sanctuary around the corner from his pension in Florence. He never knew its The most careful ransacking of guide-books failed to yield any hint of its existence. So much the

better? He stumbled upon it by accidentor by his peculiar destiny-late one afternoon, when he was returning

through some tortuous side streets. A church! Of course he must go in. In fact, he was half-way up the steps before he knew what he was doing The hour was that of Benediction, and as the Spectator lifted the curtain a burst of song and a glory of candlelight greeted him. The little place was almost full. Plainly, not to say raggedly, dressed people thronged the wooden benches, the men in working clothes, the women with handkerchiefs over their heads and children clinging to their skirts. In a corner a large white dog, accom panying an old man, sat as still and reverent as any worshipper. The priest was kneeling before the altar about to take the sacrament in his hands. He was a young man with a dark, earnest face, and the people showed that they loved, him by the way in which they crowded around They gave back their responses with a full, triumphant voice. Then when the priest turned and lifted the sacred symbol above their heads they prostrated themselves in a thrilling silence. The Spectator had no choice but to prostrate himself too. After the service was over he lingered, feeling his way to the soul of his newly discovered harbor and finding it uncommonly lovable and true. The next day he came back at the same hour and all the rest of the days that he spent in Florence he

never failed to solicit his Church's benediction. During the weeks before Easter. when the Stations of the Cross were frequently made, he followed from post to post trying to merge himself in the heterogeneous throng. But he never succeeded. There was always a space about him-the other worshipers pressed closer to make it -and he always found himself on the edge of the group instead of at its heart. The experience was one of the loneliest he had ever had. Only the Church received him without question or comment and made him completely at home.

The latter fact has, however, com forted and encouraged him whenever isolation in the midst of unity. The Church is bigger and wiser than her children and she knows the way she takes. She will turn away no one who comes to her, no matter how doubtfully and temporarily. And just as, according to the philoso-phers, there is an unbroken unity behind the fragmentary evidence of our senses, so it may be that behind all the much discussed and lamentable discord in the Christian church there persists a harmony which has really never been disturbed. We wander and experiment and emphasize our differences, but all true followers of Christ must at heart be brothers. The Church, our mother understands this whether we do or not.-Intermountain Catholic.

#### A PROTESTANT MISSION TO ROME

Two Episcopalian bishops and the rector of the best known Episcopal Church of New York City will soon depart for Rome for the purpose of having an audience with Pius X. Their avowed object is to promote Christian Union, so earnestly desired by many pious souls who deplore the consequences of lack of union between Christian bodies at a time when the enemies of Christianity are carrying on unrelenting war upon Christian teachings. Bishop Rhinelander of Philadelphia, Bishop Anderson of Chicago and the Rev. Dr. Manning, rector of Trinity Church of this city, will compose the mission that will confer with the Father of Christendom on a matter of transcendent, nay, vital, importance to the world. Next August is the date fixed for the departure of these representatives of the Episco-

Last Sunday the Rev. Dr. Manning delivered a sermon in the course of which he dwelt upon the motives influencing himself and the two Episcopalian dignitaries in the endeavor to bring about harmonious action between all Christians. He made this prediction which we earnestly hope will come true : " The day is close at hand when the Christian Church will gather under one standard and upon a common ground of Christian fundamentals." There is no intimation as to what these fundamentals will be. Evidently Dr. Manning himself has no clear conception as to their nature. He says that start with no false ideas." And adds that the conference to be held in the interest of Christian Unity would have no legislative powers. No delegate of any denomination will be committing himself to any thing by attending."

This would imply that the move-ment on which Dr. Manning builds high hopes, is nothing more than an expression of a wish to bring all Christian churches together. But how is this wish to be translated into an accomplished fact? That is the important question. That Dr. Manning recognizes that there is no immediate prospect of finding a satisfactory answer to it, is made apparent by this extract from his recent sermon: "We, in our mission to the churches in Europe and the Orient recognize that any hope of Pilot, Boston.

immediate destruction of sectarian lines would be absurd. But sooner or later the Church of Jesus Christ will-nay must-combine in one great Christian Church where the fundamental principles will be applied in the broadest sense."

The concluding words of this extract express a desire shared by all who would have the bond of union broken by Luther and his followers restored. Pius X. especially would be rejoiced to witness such a reunion of Christian churches. His immediate Predecessor in the Chair of Peter did his utmost to bring about a reunion. But neither Leo XIII., nor Pius X., could entertain for a moment any suggestion of being unfaithful to the most sacred trust ever committed to mortal man. As the guardian of doctrines based on Divine revelation, the Holy Father might not ignore those doc-trines out of the deference to the wishes of those who would like to bring about a semblance of unity between various man made religions. The Catholic Church stands for re-

vealed truth that knows not the limitations of time. The essentials she taught and championed at the dawn of Christianity, she teaches today and will teach to the last syllable of recorded time. Her proud boast of always the same is justified by her history during the centuries she has been ministering to the spiritual needs of men. Pragmatism the latest school of Philosophy, holds that truth is not absolute and fixed but is relative to man's acceptance of it. In other words, truth is made by men and is not acquired by them from some outward source. Protest ant sects are beginning to be tinc tured more or less by this view, as is shown by the new attitude they have assumed toward the Bible. Dogma does not hold in their estimation, the position it once did. It is more or less relegated to the rear. There is a disposition to substitute mere sentiment for it.

Dealing with that kind of religion Cardinal Newman in his Apologia said of it: "Dogma has been the fundamental principal of my religion. I know of no other religion. I cannot enter into the idea of any other sort of religion; religion as a mere sentiment, is to me a dream and a mockery. As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being. . was confident in the truth of a cer

tain definite religious teaching based upon the foundation of dogma namely, that there was a visible Church, with sacraments and rites which are the channels of invisible grace." This view of religion is in direct conflict with the Pragmatist doctrine that truth is man-made and is not derived from an outward source, that is, from God.

As we have already stated latter day Protestantism is more or less inoculated with this view of truth Hence the diminishing respect for dogma manifested in many of the Protestant sects. Vain will be the attempts to bring about Christian unity whilst such a spirit prevails We are afraid that the proposed mission to Rome will result in nothing more than a desire to accomplish what, in existing circumstances, can not be realized .- N. Y. Freeman's Journal.

#### A JUST JUDGE

In these days when so many men rush into print to air their griev-ances against the Church, it is good to find public men who are courageous enough to protest against the unjust charges which some of their co religionists make. One such man is Judge Marvin, of the Probate Court of Hartford. A short time ago he was selected to make an address before members of the Trinity Church Men's Club (non-Catholic) of that city. No Catholic could have spoken more enthusiastically of the work done by the Catholic Church for the welfare of the community He spoke of the Church as a mode to be followed in her care for faller women, for her indifference to poli tics and for her interest in the tem perance question.

Against the many insinuations about the interference of the Church in politics, the Judge says pertinent

"In the political experience of our own country, but few things have aroused so much bitterness as the supposed attempt of religious bodies here it may not be improper for me to say that, associated as I hav been for many years with a political organization composed in a large neasure of those of the Roman Cath olic faith, I have yet to see the first indication of effort on the part of that Church to influence unduly elections in its own behalf.

While some ministers, unfortunately some of our own denomination, are writing slushy article overflowing with sentimentality and unfounded on fact, calculated crease discontent with conditions which may be ameliorated, but not radically changed, the Roman Catho lic Church is energetically comba ting in pulpit and press the socialis-tic tendencies of our times."—The

#### CATHOLIC NOTES

The Very Rev. Canon Coghlan, D. D., of Maynooth, has been appoint-

ed Assistant Bishop of Cork. The "Irish Village" at the Panama Exposition will include Biarney Castle, the Lakes of Killarney, the Giant's Causeway, Drogheda and King John's Castle at Limerick.

The daughters of the late King Leopold, of Belgium, have given to the Kingdom of Belgium Ruben's famous painting, "The Miracles of St. Benedict." It is now in the Brussels Museum.

The Holy Father recently, in the Sala del Tronetto, administered the sacrament of confirmation to two daughters of His Serene Highness Prince Schonberg Hartenstein, Ambassader of Austria-Hungary to the Holy See, and to two daughters of Prince Fabrizio Massimo.

Mother M. Innocentia, Superior of St. Rose Convent, La Crosse, Wis., the motherhouse of the Franciscan Sisters of the Pernetual Adoration. services of 300 nuns as war nurses. A dozen experienced nurses can start on an hour's notice, it is announced, and others will follow rapidly.

The memory of the great Jesuit astronomer, Father Secchi, who died in Rome thirty-six years ago, will be honored in a short while by the erection of an astronomical observatory to be known as the Secchi Solar Tower. It will be constructed with funds contributed by scientific men

throughout the world. As a result of the mission given by the Jesuit Fathers at St. Aloysius church, Washington, D. C., thirty. four men and women are undergoing instructions preparatory to being rethe Church. them is M. S. Morris, a Jew, prominently connected with the Southern Railway oompany's head quarters there.

In the city of Venice, dear to Catholic hearts because of its association with our present Holy Father, near to the Rialto Bridge, there stands to-day a modest house with this in scription above its portals, "Behold the greatest work of Pius X." It is the new office of the Catholic paper, Il Difesa, established by Pius X. when Patriarch of Venice.

The new Pontifical Seminary at St. John Lateran, Rome, which has been open since November last, was formally inaugurated on Sunday, May 3, in the presence of thirteen cardinals, including Cardinal Falconio, and all the other notable prelates in Rome. The Pontifical flag was flying in the courtyard of the seminary, which is extra-territorial property of the Holy

One of the wonders of England is said to be Welbeck Abbey, the seat of the Duke of Portland. It is wonderful for its underground apartments, on which he spent \$35,000,000. An underground broad drive of a mile and a half leads to it. Tunnels run in all directions for a length of eleven miles. The underground picture gallery 160x64 feet is lighted up and contains priceless old masters. Among its chambers is a riding school and all the rooms found overhead in great mansions.

Several years ago his bishop sent Father Didace Arcand to establish mission posts in the district of Fushan in the vicariate of East Chantong, China. Father Arcand is a pioneer in the region and his cate chumens number over 1,500. converts show great fidelity and zeal for the faith and attend the daily Mass in such goodly numbers as to embarass the good priest, for his little chapel is large enough for only twenty-five persons. The Bishop, Monsignor Wittner, has given him permission to erect a large chapel if ne can raise the necessary funds.

Right Rev. Aelred Carlyle, O. S. B. abbot-elect of Caldey and founder of the community of convert monks, was ordained to the disconste on Easter Monday at the Abbey of St. Benedict, Maredsous, Belgium. By special dispensation he is to receive the priesthood in June next and make his religious profession as a Benedictine, after which he will return to Caldey. It is expected that the monastery of Caldey will be raised to the canonical status of an The Holy See has granted a concession whereby religious may become choir monks without pro-ceeding to the priesthood, which is invariably the custom with choir monks in the Benedictine Order.

Two more conversions among the Anglican clergy have been recorded. The Rev. G. W. Tate lately of St. Clement's, City Road, a very poor district of the Metropolis, has received into the Church by the Jesuit Fathers at Rochampton. Tate comes from the very High portion of the Anglican fold, being known as Father Dunstan in his poor parish where he did good work and was much liked. The Jesuits have also received into the Church one of the members of the Society of Divine Compassion, Brother Francis. This is the first convert from the latest Monastic community of the Church of England. It is probable these last two converts will aspire to the dignity of the priesthood.

#### AILEY MOORE

TALE OF THE TIMES SHOWING HOW EVICTIONS, MURDER AND SUCH JUSTICE ADMINISTERED IN IER-LAND TOGETHER WITH MANY STIBRING INCIDENTS IN OTHER

BY RICHARD B. O'BRIEN, D. D., DRAN OF NEWCASTLE WES CHAPTER XV

SHOWING HOW SHAUN A DHERK ONC MORE CONSULTS FOR THE PEACE OF

THE COUNTRY The reader will have remarked that Shaun a Dherk was not called by the counsel for the prosecution, and that the respectable Mr. Jim Forde also was absent from the array of witnesses. How Shaun a Dherk convinced the learned gentlefor the Crown" that his testimony was of no value, or how those gentlemen themselves came to the conclusion that he should not be sworn, it is not necessary for us to chronicle; but Mr. Jim Forde's absence upon the occasion is ex-plained by a very natural desire to

Some time before the close of the "case" for the prosecution, there was a bustling and a whispering immediately outside the dock. Mr. Jim Forde had ears to hear, and curiosity to inquire; and, although he was the next witness to be examined, he felt himself impelled and driven to take a look in the direction of the little excitement, and then to demand what was the matter. Mr. Jim always boasted that things were foreshown him," and he had an impression, somehow or other, that he was concerned in the move ment which attracted his attention and, therefore, he moved a few steps backward, so as to view the scene

more closely.

Mr. Jim Forde did view a scene which was, it appeared, by no means pleasant—for the worthy "mission ary" turned quite pale. And yet the affair was, to an ordinary observer, commonplace enough. It was only a soldier—without his side-arms just as soldiers come on furlough—a well-looking, though not young man M'Cann, the who had his hand familiarly on the shoulders of the soldier, while he looked earnestly and joyfully, or triumphantly into his face.

Mr. Forde, as we have remarked became quite pale when he saw the simple incident, but he did not lose his presence of mind. On the con-trary, he immediately went to a policeman, and whispered a word or two into his ear. He then very quietly opened himself a passage, a few yards from Mr. M'Cann, and though he got many kicks on the shins, and was, in fact, black and blue from these "accidental" en-counters with the brogues of his neighbors, he got safely across the street to a public house. This is all street to a public house. This is all that has been heard of Mr. Jim Forde from that day: and how Mr. became acquainted with the fact of his retirement in sufficient time to avoid the inconvenience of betraving his flight by calling him, we have not been able to discover. The case for the prosecution then wanted that "respectable labouring man who would swear that he had seen Mr. Gerald Moore, the prisoner, fire the fatal shot."

A short interval only elapsed when Mr. Bonnell rose to address the jury for the defence. Mr. Bonnell was a fine specimen of a pleader—physical well as morally; he seemed made for his profession. For a moment he looked towards the dock and his eye rested upon the noble around the court and jury, and finally directed his regards to the bench It was the anneal of an assured ad reason of his hearers, in favor of the fine young fellow, who had already made a deep im-

pression. We cannot pretend to follow the counsel for the prisoner;" but we will say that his speech made his road to the bench. It was "extremely splendid."-one made for himsel and the prisoner both. All such speeches are, and may they always be equally successful for both objects. As we must have judges, may their

lordships always have brains. Mr. Bonnell commenced by frightful description of "Souperism." He explained its villainy in the purchase of bad consciences; its debasing influence in making hypocrisy a merchandise, he showed how the buyer was dishonored by trading in lies, and the seller damned by denying the authority of the Almighty; he detailed the starving families that lay at the foot of th cross to die, and the demons that gathered round them in their agony to offer them the devil, and a ladle of soup; he asked how a country could progress, where strife and de moralization were thus engendered, and he called for the denunciation of souperism" by every man who loved truth and Ireland-no matter what his creed. Boldly he then declared that this was simply a case of "soup erism,"-the soup being seasoned by disappointed ambition, called by singular gentleman, who appeared in the case, "disappointed affection. conspiracy he would prove it. The justice of heaven had permitted the heart of wickedness to spread its snares, only that impiety should be taken in the toils. "And now, gentlemen," he concluded, "we shall fore, many days subsequent to the commence where the counsel for the period of Skerin's death. gentlemen," he concluded, "we shall prosecution concluded. There is a large and respectable array of my was confirmed in the most explicit manner by the parties referred to in prosecution concluded. There is a justice; we shall endeavor to explain her evidence.

the phenomenon of a gentleman charged with rent which he does not owe, and impoverished by injustice for which law affords no remedy able to defend himself from knowingly false imputation of the

crime of murder."
Mr. Bonnell commanded the crier to call "Mr. Boyce," and that gentle man answered "Here!"

"Come on the table," said Mr

Yes," answered Mr. Boyce Now, we must inform the reader that old Father Mick was just beside Mr. Bonnell; and it was quite a study o see that dear old gentlemau during the learned counsel's speech. H looked pale—pale and much thinner than usual—the good old clergyman and his fine white hair was not so nicely kept as it is used to be when Ailey Moore minded the oratory and the altar. He looked careworn and during the address, and the old sou was in his full eyes. He wept fre quently, poor man, when the coun sellor depicted the poverty and trial of his parish ; and, in fact, his face was quite a transcript for the time of every thing Mr. Bonnell said.

"Mr. Boyce" called by the proper officer. He fidgetted, and looked out into the court, and took out his hand kerchief, and took off his spectacles -and finally he laid his he good Mr Bonnell's shoulder, Mr. Bonnell stooped towards him and smiled very kindly and reverentially, Father Mick seemingly continued to grave-and then pained-and then impatient; and Father Mick's eyes filled; and finally, Mr. Bonnell began to plead in his turn, and poor Father Mick appeared conquered at last. But he looked troubled, and sat down, covering his face with his

But Father Mick looked sorely

puzzled when he heard the nam

Mr. Boyce, having been duly sworn declared that he was an auctioneer; that he belonged to the city of —. He was sitting in his office of an evening one month since, when a venerable looking old gentleman presented himself, who appeared both fatigued and excited. He begged the old gentleman to sit down, but his visgood distance, he said, and he added that he did not feel at all weary. The old gentleman seemed much affected when he opened his business: he said that all he had economized during his life was his "little books. but an imperative necessity demand ed a sacrifice of them; he came, he said, to sell them. The witness then went on to detail how he found it necessary to go all the way to the old gentleman's house to examine the library. He travelled with him for that purpose over sixty miles; would not bring a third of their value, and some large works that, unless by private sale, would be flung

"Well," said the counsel "what did the old man say when you told him the loss he should undergo?"

' He looked at the books, and said it was a pity—they had been his comfort, he said."

What was the sacrifice to amount

A full two-thirds of the value."

"And he was satisfied?"
"He said they should be sold."

"Why—did he say?"
"Because he should defend his

neighbor's child from scandal."
"Who was his neighbor's child-

did he say ?" "Yes-Mr. Gerald Moore. The old gentleman said he had nursed Mr.

Moore upon his knee—that he had taught him his little Christian doc trine-that Mr. Moore had knelt beside him, and prayed to God at the same altar with him, and was as a son to him. 'Oh, yes!' the old gentleman said," continued the witness, "'Oh, yes! sell them all, sir,' he said, 'every one.'"
"Whe work him road and gentleman said, "or the said," or the said, "or the said," or the said, "or the said, "or the said," or the said," or the said, "or the said," or the said,

Who was this good old gentleman?" demanded the counsel. The auctioneer looked over towards the dear old Father Mick, and

the eyes of the court were turned upon his silvery locks, and Gerald Moore's eyes were brimful of tears-

Tears have a quality of manhood in them, When shed "—

as Gerald shed them, when the auctioneer answered:

"It is the gentleman beside you, Father Quinlivan, Mr. Moore's parish And the money ?"

"The money I handed to the agent for the defence. Thank you.

"A desolate home is Mr. Quinliv-an's without his books," remarked the judge; "but the act was a noble one, truly."

"I hope Mr. Solicitor General is satisfied of the manner in which we obtained the means for our defence. observed Mr. Bonnell, in a low grave

The Solicitor-General was whirling his eye glass round the forefinger of his left hand, but made no answer. Mr. Bonnell, then, in a grave but very confident voice, called Ellen

O'Meara, who swore very distinctly that herself and two others had been examining the beautiful execution of the "marking" on the pocket handkerchief, many days after the murder that it was in her hands as laundress and that it had been stolen from the house or lost by Mr. Moore, there-

A gentleman of property swore that Skerin had apprised him of his intention to cancel the bond, as old Mr. Moore was only a security, and had himself suffered considerably by the party who used the money; at all events, he, the witness, was posi-tive that Skerin had no intention whatever of enforcing any claim upon the prisoner's father. Mr. Moore, the younger, was a model of integrity and honor. He swore that he did not believe it possible that Mr. Moore could have been guilty of

the foul crime imputed to him.

That very important element, the feeling of the court," had been working very busily from the moment Father Mick's love and devotion had been exposed; it was growing all servants, and became intense when the last witness spoke of the inten-tions of the murdered man; but when he emphatically swore that he did not "believe it possible that Gerald Moore could be guilty," the court burst all bonds of restraint and gave a hearty cheer. The Lord of Kinmacarra did not look angry ; but he looked very stupid, and hung his head. The judge attempted to look angry, and talked of "clearing the court:" but no one believed his lordship's countenance or his lord ship's threat, for every one saw that he looked happy, in spite of his efforts to appear severe.

Mrs. Colman, the "pale woman," was next called. She had been watch ing the unhappy Boran the night of the murder. He had done her daugh ter deep wrong, and she had reason to believe that he would pass in that direction on the evening so often mentioned. With her was a little boy of ten or eleven years, named Eddy Browne. They saw two men coming towards a "haggard" in which they were standing. They concealed themselves from the men, for she was very much afraid. These men nost distinctly laid a plan to murder Skerin. The boy told her—
"That's no evidence!" cried the

Crown. Well, do not mind, ma'am, wha the boy said," interposed Mr. Bonnell "just mention what you saw."

'I saw no more," answered away pale woman. swearing; and I became so much alarmed, that I went to the house of the boy's mother, without waiting for James Boran.

Mr. Bonnell, amid an interest for which the Bar could not account, but which was really of an extraordinary character, called "Eddy Browne! and Eddy, who for some time had been clinging in as close to the dock as was possible, apparently indifferent to judge, jury and auditors, and seeking an occasional look at the prisoner, answered, "Here!" voice so sudden, firm, and decisive that he attracted every eye within the building.

"Come on the table," said the crier Eddy bounded from where he was and seemingly lighted on the table bolt-upright." He held his cap in his left hand, and laid his right on the back of the chair in which the witnesses sat while they gave their evidence.

"Examine him on the nature of an oath," said the judge, "but stay," his lordship added "Well, my little hov." the judge continued, "what do you do when you swear ?'

"Kiss the book," answered Eddy. And if you swear falsely ?'

" Do a great sin!" And where does he go who swear

falsely?"
"After he's dead?" demanded the boy.
"Why, yes," answered the judge.

"Sometimes to hell—sometimes to

heaven," said Eddy.
The judge looked at Mr. Bonnell and shook his head.

Why do you say," asked Mr. Bon nell, "that a false swearer some times goes to heaven and sometimes to hell? Quite fair," remarked the Solici-

tor General,
"'Kase sometimes he repints," an

swered Eddy, stealing a look round at Gerald. "an' sometimes he don't." The judge looked surprised-per haps puzzled, and the court laughed

Can you read?" asked the judge "Yes, an' write," answered Eddy; an' cypher," he added, in a lower

'And you know your catechism?

"Who taught you all these things?" Eddy turned round, and, without speaking a word, he looked so rivetedly and fondly at the prisoner that the women of the court would all have embraced him, if they could. fellow!" was distinctly heard on all

Mr. Bonnell then desired Eddy to say all he knew; for Mr. Bonnell had had a specimen of Eddy Browne, and he felt quite confident as to his capa-

"I know," said Eddy, "that the 'soupers' thron' down Gran's house kase I wouldn't go to the school; an they're all bad; an' they hate Father Mick and Mr. Gerald; an' Father Mick cried when he hadn't anything to give the Hynes's, an' they cowle hungry; an' whin they hadn't a

What does all this mean ?" roared the Solicitor-General. "It means that Her Majesty's Solicitor General is in very bad com-

coffin-

pany," answered Mr. Bonnell. An' I know," continued Eddy that the two 'soupers,' the Fordes,

killed Skerin.' There was an awful sensation ran through the court.

They wur in the 'haggart,' an' I saw 'em, an' they said they'd kill Skerin, so they did; and they said Beauty' would give 'um money.'

"Who is 'Beauty?' " demanded the judge.
"Snapper?" precipitately answered Eddy. "An' I wint wud Shaun a Eddy. "An' I wint was Dherk," continued the boy. "Who is Shaun a Dherk?"

"He is the man, my lord," answered Mr. Bonnell, "of whom the other

"Oh, yes! I see in my notes-John Murtough. Go on."
"Shaun is good, sir," said Eddy looking at the judge, "an he helps Gran, an' he's good to the poor, an' I wint wud him to the sayside, to the

help-"
"But about the murder?" said Mr. Bonnell, who wished to avoid any in

rack'd houses, kase he

terruption.
"Ah! yes; I was goin' to that. I wint wud him to Jim Forde's, to the souper house. An' Jim was teaching childher to curse the Protistans an' he said Snapper dar'nt turn 'im said, Snapper was in his power, an that he was lookin' at Skerin killed an' the ould souper done it, he said an' they wur paid for id all. An thin I wint away wud Shaun a Dherk Shaun is good, sir; an' he said Eddy, avic, we must do justice."

A deep groan filled the court, and deepened the deep feeling with which the details had been listened to. Eddy was quite collected, however and always, when he could, he turned round towards the prisoner, and looked at him so fondly—poor Eddy did. Alas! what hearts for loving have the children of the poor !-and what an unregarded treasure is their love!

The cross examination was inter

esting, but did not affect the direct testimony. Eddy admitted his love for Gerald, adding, however, "and for Miss Ailey;" he would die for the prisoner, and "for Gran," he said, and for Shaun a Dherk ; but the idea of "swearing" falsely for them simply astounded poor Eddy. He looked at the "Crown" with both his he said ; "sware fur 'em !" and then little Eddy laughed. "I nuvur tould little Eddy laughed. "I nuvur tould a lie," said Eddy, "bekase Gran tould me God was lookin' at me, an' bekase Father Mick an' Miss Ailey, and Mr.

Gerald don't like any wan thit tells a

And Eddy descended.

Great as had been the excitement at various parts of the trial, nothing that had occurred produced such a sensation as the name nex called by the prisoner's counsel Emphatically and significantly he cried, "John Murtough, commonly called Shaun a Dherk!" There was a pause, during which every eye was directed towards the door and towards the table. Those at a distance from the table expected to see him in the vicinity of the bench, where he had been seen during Forde's evidence which was the only evidence he has waited to hear; those around the table and bench looked towards the door, to watch his entry. After a few seconds a policeman appeare making way, and then all head turned to one direction, and then came the old beggarman of the south He was even more stooped than usual, and was debilitated and slow low muttering of curiosity speaking its impressions and leasures, the exclamations of surprise, the impertinent and universal stare, and the occasional half-spoken curse, made no impression on Shaun Dherk. Cool as if he were on the mountains, swaving from side to side as a man of years and decaying vigor but with a clear, calm eye, that spoke came forward and mounted the table that he was an important witness. Mr. Joyce Snapper shrunk behind

a kingly soul in the beggar's rags, he The judge, jury, and counsel felt his counsel.

Mr. Forde, sen., was collared by policeman just as he was leaving the court. "The police had received im perative orders that no crown wit ness should leave the court," he said. Shaun a Dherk knew all the parties in this transaction, he said, and knew them well. Admitted that he had s good deal of intercourse with Mr. Joyce Snapper—"helped him to keep the peace of the country;" had been sent by him on errands to treat with the tenantry about making him (Snapper) presents. A present meant fifty, a hundred, or perhaps two hundred pounds. No man could obtain Had spoken to Snapper about the ruin of the Moores, and had apparently helped him. Knew something of a bond—the bond spoken of that day. He believed the murderer of Skerin had taken it off

his (Skerin's) person, and given it to the man who had employed him. 'This," cried the Crown, "is in tolerable. Here is a witness asked questions which have no relation whatever with the case, and speak ing of his opinion and belief, and

lawyers listening." "Pardon, sir," answered Shaun a Dherk, fixing his terrible eye upon the Crown solicitor. "I won't give you opinions. I am come for justice betune God an' man. I stud behind the elder Forde when he fired the shot—as near as I'm ti you. seed'im take a large paper from the body, an' I afterwards saw the bond

with Mr. Snapper."
"It's a lie!" roared Snapper." "Swear the justice," said Shaun Dherk

Mr. Joyce Snapper was sworn.

"On your oath, Mr Snapper," asked the Solicitor-General, did you show this man the bond in question or had you the bond at any time in your possession?"
"On my oath, no!"

"Gentlemen," said Shaun a Dherk, solemnly and slowly producing a roll of parchment, "Gentlemen," he said

here is the bond; I took it off Mr Snapper's table the night uv the at tack, bekase he told me he was goin to use id agin the Moores: an' there's man in this court that saw him

showin, id to me-John M'Cann." Mr. M'Cann most satisfactorily confirmed Shaun a Dherk's assertion although he was only looking through and listening at the keyhole he had left Mr. Snapper's servants to go out and make "charms," in order that he might show them Dublin "an a sight o' places," and curiosity brought him up to listen to "the masther and Shaun a Dherk.

The impression in the court was by this time awful.

Why did you not bring this in formation to the coroner's inquest?"
"Because it would give Mr. Justice Snapper and Mr. Forde time to escape, and because I wasn't pre-pared as I am now."

Why allow the man Forde to

swear against the prisoner?"
"In ordher to put 'im at rest, to keep 'im from flyin' an' his friend from plannin agin' justice; and bekase I wanted to bring the curses o the poor altogether upon 'im when he couldn't go out o' the way, as he could at the crowner's inquest. Many a day an' night I labored to bring this blessed hour about. I'm the wip of justice."
"I bgive up the case!" cried the

There is a soldier here who has been brought from England, and who heard the plot for the ruin of the Moores concocted by this pious brotherhood," said Mr. Bonnell. At his entrance James Forde

ran." observed the Crown. God is just, I told you, avic!" said Father Mick, flinging his hands over the dock upon the head of Gerald.

#### THE BLUE EYES OF NORA

Do you know Cononagh Village, far away in the heart of romantic

The village in itself is pretty much after the style and pattern of many another Irish village; just a handful of two storied dwellings, including, needless to say, a few public houses-a creamery, a mill, and

two or three small shops.

But if the village of Cononagh cannot boast of any particular beauty on its own account, its na tural surroundings are, beyond any manner of doubt, however, remark ably beautiful, varied and romantic even in that magical corner of rugged Carbery in which almost every spot contains a charm all its

Cononagh village, indeed, is placed in a setting of rare loveliness, for or one side you have a murmuring vales to the westward, and on the other a bewildering combination of heather clad hills, wild, rugged mountain glens, and the silver thread of the Roury River winding along between its fern and flowergemmed banks, through the shadow; woodland and the pleasant green

pastureland of the valley. On a certain bracing evening in September Nora Carmody was stand ing in her little shop at the Rosscar bery end of the village—her mother, younger sister and brothers being engaged at their tea, in the light of the turf fire in the kitchen beyond the shopcounter—when a " teaman (to use the phrase of that locality drove down the road and drew up

before the Widow Carmody's house over to the door and smilingly lifted his cap; and, as he did so, Nora saw before her, in the purple gray shad ows of the falling twilight, as hand some and winning-looking a young man as she had ever before, in all

her five and twenty years, beheld.
"I wish to stay here for the night and to put up my pony and trap and luggage, if it is quite convenient," said the young man, with a sudden wistfulness in his clear, dark gray eyes. "I am very tired and also very hungry. I've driven a long distance, and the pony is done up. But for all these reasons I wouldn't

trouble you—but what can I do ?"
Nora Carmody's blue eyes gazed for a moment or two in unconsciou admiration into the stranger's face and he, on his part, gazed conscious admiration into hers. As he told her, at a later period, it

was her eyes which at first attracted him so irresistibly—eyes so "darkly, deeply, beautifully blue," that few men indeed could withstand their half-shy, half-coquettish appeal. Apart from her jewel-like eyes, Nora Carmody was a sweet-looking

girl, with a refinement, delicacy and sensitiveness in her face that at once revealed her true character, as faithfully as the rose's perfume reveals the rose itself. The young "tea man" was tall, broad shouldered, splendidly built.

He had a strong, square-jawed face but his dark eyes were as tender as a woman's, and his low voice had a ring like music in its tones. And scarce thinking of what she

was saying — speaking, indeed, straight from the impulse of her heart just then-Nora said quickly, in reply to his words: Oh, I'm sure we can make room

for you. I'm sure it will be all right. Wait a moment. I will ask mother —and one of my brothers will help you about with the pony and trap." Such were the seemingly simple circumstances of Nora Carmody's first meeting with James Magrath; but nothing could persuade the girl afterwards that this something was

not prearranged by destiny—nothing could convince her that if she had been in Canada that afternoon, instead of in Cononagh, she and James Magrath would not have crossed

each other's path.

James Magrath stayed for the night at Mrs. Carmody's, and before he went to bed he had wonderfully ingratiated himself with the family ousehold circle and had charmed them all with his ringing tenor voice. "You sing beautifully," Nora told

him; and she added impetuously as was her usual way—"I hope you will come around here again.' James Magrath did come again in

the following month and this time he and Nora had a long, confidential

talk together,
During this long talk—carried on
over the turf and bogwood fire, long after Mrs. Carmody and the others had gone to bed—James Magrath gave blue-eyed Nora full account of nimself and of his strange family history.

He was, it appeared, a native of North Tipperary. Half a year before he had had a quarrel with his father —a wealthy farmer residing near Borisoleigh—and on the following day he had left his home and inheriance behind him and started forth to earn his own living as best h

Through the influence of cousin of his, in his business in the City of Cork, he had, some weeks afterwards obtained this job at which ne was engaged at present.

"Why did you quarrel with your father?" asked Nora. "Well, I hardly like to touch on the matter, as it it is a very painful subject," was his reply. "How-ever," he went on quickly, as a sudden flush of color swept over his face. "I feel that I could tell you face. "I feel that I could tell you my heart's secrets. In spite of me. you seem to draw everything from me. I quarreled with my father, because I took on my own shoulders ? the theft of a sum of money—which was in reality re moved from our house by an unfor tunate cousin of mine-whose wife and child were literally starving, and whom my father had refused to

help! With my own eyes I saw this cousin remove the notes from my father's big mahogany desk, which he first of all smashed open a poker. Afterwards when my father missed the money and cumstancess seemed to point to me as being the thief, I cousin, as I've already told you and taking the blame on myself driven from my home as an outcast!

" But that was a terrible thing for you to do, James—oh, why did you do it?" Nora cried in her excitedo it?" Nora cried in her excite ment addressing him by his Chris tian name for the first time. I did it because I pitied poor

Joe-my cousin, I mean-and pitied his wretched wife and child. I said to myself, that as I had no wife and it did not matter so much what became of me. But now I've altered my opinion," he went on and his earnest dark eyes were fas tened almost passionately on Nora's " Now at last I feel and excited face. know how wrong I was, to have done this thing-to have wil-fully cast aside my birthright and stained my name with a disgraceful

'But surely it is not too late-Nora began, excitedly, but the words

faltered timidly on her lips. "I must think it over!" he said his voice hoarse with emotion. seems a cruel thing to betray Joe and ruin his wife and child: but there are other things just as cruel -I never looked on it this way be--everything! I must strike out

ome plan to clear myself at last!" Not for two months later did lames Magrath again drive up to the Widow Carmody's door; and the noment Nora looked into his face he saw he had come to some definite decision as to the arrangements of his immediate future and feverishly she waited the moment when she should find herself alone with James.

At last they again sat by the turf fire together, Nora by the exercise of all her natural tact and intelligence having managed to pack off the others to bed.

'Nora, my courage failed me a the last moment." Such was James Magrath's whispered confession The news reached me last month that my cousin Joe was dangerously ill; so although I had a long letter written to my father, in which I had told him everything. I could not then bring myself to post it-and it lies there in my pocket addressed and sealed ever since !

Nora, there is nothing for it but one thing only." He suddenly caught hold of her hands in his and drew her passionately into his arms. "I love you, Nora; I have loved you from the first instant I saw you Those true, sweet, tender blue ever of yours won me, 'on that September evening, and have held me ever since.

"I cannot ask you to share my present precarious living, dearest such a proposal would be cowardly and unjust towards you. So I've decided to pitch up this job, and to seek my fortune in New York early in the spring. And when I can afford to offer you a little home out there, Nora, will you promise to come out to me and share it with

In a trembling whisper Nora gave

the desired promise.
"Let this be our own secret, Nora darling, until we see our way more clearly ahead," James Magrath whispered eagerly; and to this request

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also Nora gave a full-hearted con-

About noon, on the following day, James Magrath was preparing to set out on his drive to Rosscarbery and Clonakilty, when a side car dashed into the village from the Rosscar-bery side, and drew up quickly in the middle of the road opposite the Widow Carmody's house.

A fine-looking, gray-haired, respectfully dressed man alighted from the car, and came quickly across the road to the door.

James Magrath was chatting with Nora beside the shop counter just inside the door at that same moment, and as the hasty footsteps sounded on the threshold he started round to see who the newcomer could be.

Then a cry of amazement broke from the young man's lips.
"Good heavens!" Father" he

gasped incredulously. "You here, of all others-you !"

"Oh, Jemmy, Jemmy, can you ever—ever forgive me?" the gray-haired man cried, stretching forth both this arms to gather his son to his heart. "Thank God, I've been able to trace you here. I've cruelly wronged you, Jemmy—but Joe died on Monday evening, and before he died he confessed the whole truth to me at last."

"And is Joe dead, father?" James cried regretfully, and added solemnly bowed his uncovered head May God have mercy on his soul !' Amen, Jemmy-amen!"

now there were tears of excitement in John Magrath's dark gray eyes—so like his son's. "But I can never, never forgive myself Jemmy, for inflicting upon you this terrible, terrible wrong! No atonement that I could possibly make would be sufficient to

"Hush, hush, father!" James broke in hurriedly here. "It you grant me one request, I shall feel that you have amply atoned to me for everything." The young man turned smiling to Nora Carmody. "This is the orange right in the world." This is the only girl in the world whom I want to make my wife, You need only to look into her blue eyes to read the pure soul —the warm, loving heart behind them. Will you give us both your blessing father, and wish us a happy wedded life together. This is my

A request which is already granted, lad—and with all my heart, too! old John Magrath cordially answered, as he flung forth his hand to his son's intended wife, and gazed smilingly into the blue eyes of Nora. -Victor O'D. Power in the Cork

#### "THE AWFUL REVELA-TIONS OF MARIA MONK"

In a recent sermon preached in the Cathedral, Toledo, Ohio, Rt. Rev, Bishop Schrembs delivered a crushing refutation of the present malicious campaign of vilification against the Catholic Church. Referring to "The Revelations of Maria Monk" Bishon Schrembs said. "One of the most damnable books that is doing service in the cause of filth is a book which is being spread broadcast over the land by moral vultures of bigotry, and which is called—why, it is almost a desecration to mention the name in the Church, but I will nevertheless mention it, "Maria mass when they entered the user, a was when they entered the user, a was when they entered the user, a refuge, for confirmed prostitutes, a refuge kept for the love of God by wall now, just let me give, non-Catholic authority of what is got to a convent, was when they nowadays adduced as their strongest entered a Good Shepherd Home, or a argument against priestly virtue and | Magdalen Asylum, not as Sisters but the purity of our convent homes; and as penitents to be reclaimed unto precisely because it is so considered | virtue.' am taking them as an illustration.

'Maria Monk was a common, vile prostitute, who never had seen the an inmate of a so-called Magdalen asylum in the city of Montreal, conducted by a certain Mrs. McDonald: and there she found the companions, whom she mentions as fellow 'Sisters' in her book, all like herself, incorrigible prostitutes. It was there under the guiding hand of men calling themselves 'ministers of the Gospel,' that the so-called book of 'Awful Revelations of Maria Monk' first saw the light of day; there they were compiled and they have been doing service ever since. By the hundreds of thousands that book has been sold in England, in America, and in every land where the English language is spoken; that book has gone into countless homes, to poison the minds of the people against the Catholic Church, to disgust them with most revolting night. mares of so-called priestly and religious depravity. Now, what are the facts? You know it is not a recent thing. I have here a work of Car dinal Newman. Cardinal Newman had occasion in his day, in England, to refute the story of this infamous woman. When this story was first published, Col. W. L. Stone, Pro-testant editor of The New York Commercial Advertiser, Mr. A. Frothingham, president of the Bank of Montreal, and Mr. Duncan Fisher, of New York City, all of them Protestants, were selected as a committee to go to Montreal and to investigate the convent of the Hotel Dieu, where this infamous woman claimed to have been a nun, and of claimed to have been a nun, and of which she claims in her book to give ready to kiss the foot that spurns accurate description. These three Protestant gentlemen, acting that it is a special grace that they as a committee for a large body of Protestants in New York, went to

tury. They confronted her, then in jail, and her three associates, still in the Magdalen asylum as incor rigible prostitutes, and proved to the exclusion of every possibility of denial that they had never been inside of that convent. Nay, what is more—and this is the convincing of all refutations, a certain company in Montreal, Jones & Company, of English Protestants, who took the pains to investigate, found that the so-called Revolutions of this infrarespectation. called Revelations of this infamous woman were taken verbatim, word for word, from another book, published in the year 1731, one hundred years before, in England, under the title of 'The Gates of Hell Opened, or a Development of the Secret of Nunneries.' 'Maria Monk's pamphlet, says a Liverpool paper, is a verbatim copy of that work, the only difference being a change of names.' And the editor of a Boston paper pledged himself that this was a fact, and the editor of another was ready to make affidavit that the original work, one hundred years original work, one nundred years old then, was in his possession a few months previously, when it had been lent to the publishers of Maria Monk's 'Disclosures.'

MARIA MONK PROVEN AN UNPRIN CIPLED LIAR AND INCORRIGIBLE PROFLIGATE

"Now, that is the story of that book, and its investigation by a fair-minded committee of Protestant gentlemen, finding first of all that that woman had never seen the in-side even of a Catholic convent; secondly, that the description she gave of the convent was an exact descrip-tion of the Magdalen asylum of this Mrs. McDonald and not of the Hotel Dieu, and thirdly, that her companions described in her book were not nuns, but, like herself, inmates of the Magdalen asylum. Yet, despite all this, the infamous woman continued to be dragged about the country for the sake of revenue and in the interest of bigotry until finally, despite all efforts to the contrary she had to be returned to jail, and died there as a common prostitute, which she had been all her life. Yet this is the work that is still doing gallant service right in the city of Toledo. Now, these facts have been made known and published again and again and again, but you might as well reason with the Rock of Gibraltar as to reason with prejudice. Bigotry that is determined to believe this tale, and therefore clings to it religiously, still spreads it with fanatical zeal, thus continuing and dif-fusing its baleful pestilence and evil effects. I gave that just merely as one instance. I might take up every book, I might take up the career of every so-called ex-priest and of every so called ex nun that is touring the country, and give you their record, until you would feel that you had to get some artificial way of closing your nostrils to the unbearable moral stench that would issue forth from the bare description of the lives of these men and women who are the heroes and heroines of this crusade against the Catholic Church, from whose fold (if they ever were priests or real sisters) they were thrown out because of their incorrigible immorality. But, for that matter, half of them never were priests, nor had the slightest connection with the Catholic priesthood; and as for those who claim to have been Sisters, the farthest and nearest that most of

During the course of his sermon Bishop Schrembs referred to those who believe in the "policy of hush" when the Church is vilified. 'It might be well for those who fail to appreciate the need of an organization such as the I. C. T. S. to ponder over the following remarks of Bishop Schrembs:

"Now, in the face of all this campaign paign of slander, looking for a remedy, I am confronted by another strange phenomenon. You will wonder what it is. The phenomenon is not from the outside, but it is from the inside. I am confronted by the phenomenon of a species of Catholics, who are so weak-kneed, so utterly devoid of loyalty, that they shrink from anything like a bold and open declaration of their rights. open declaration of their rights. They are always afraid; always afraid. They say, 'Oh, please don't say anything. Don't you know you might offend those dear good friends of mine? It would be too bad. Oh, please don't say a word.' They say,
'Oh, isn't it too bad, the imprudence, the absolute lack of discretion of that Catholic Bishop of Toledo, who is always, always, always proclaiming, wherever he has the chance or the opportunity, the rights of Catholics, and who is always and everywhere championing and holding aloft the gage and standard of the honor and purity of the Catholic priesthood, of the Catholic Sisterhood, your daughters and your sons." That is the strangest phenomenon of all. These Catholics, with, I know are always, always shrinking, always cringing, always crawling, in the face and kicks them, who seem to think

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THE REAL REMEDY "Again, I ask what is the remedy against this condition? Let me tell it to you in a plain, plain word. The remedy against this unbearable situation is a strong, well educated, well discipthis lined, united Catholic laity. That is the remedy. Catholic laymen, who are able and ready to give the reason for the faith that is in them; Catholic laymen, who are able and ready with indisputable and convincing facts to meet the onslaught of lies and of slander; Catholic laymen, with purity, honesty and integrity in their own lives, giving the lie to those who vilify their Church; Catholic laymen who, under the banner of an enlightened and intelligent charity, are not afraid to meet this miserable prejudice and bigotry, and who, thoroughly equipped with the knowledge and the principles and the grand truths of their holy Catholic faith, stand ready and able to dissipate the dense ignorance that inspires this bigotry."-Truth.

#### NEEDS OF CATHOLIC HOMES

One of the most important and cherished missions of the Catholic Church is the conservation of the Christian home, which is threatened to day by many new and formidable dangers. There have been so many changes wrought in social conditions affecting the condition of the family that the home of to day seems to be quite different from what it was in the days of our forbears. With the wonderful industrial progress that has been achieved it is but natural that the home should have accommodated itself to the new relations and exi-In fact, the change was live. Thus, for instance, in mperative. regard to the head of the family and the grown-up children the scene of bread-winning has been shifted to the factory or mercantile establishments, where the social influences are not often of the best. Father children, sometimes through necessity the mother, too, are more in touch every day with the evil in fluences of the world than with those sacred bonds which should untie them in love together. Both the father and mother's influence are lacking upon the children, and these run the risk of indulging in liberties says the author, retained the harmony of brain and heart, and we may detriment to their souls.

As a Catholic writer puts it well life is disastrous. Family solidarity is shattered; family ties are weak ened; and such constant contact with the world brings not only to the hands of the toilers but also to learn the principles of reasoning. their hearts a certain amount of cal- and with their aid investigate the ousness and roughness. Hence the Universe as a whole. difference between the home of today and that of the past is not alone an economic one; it is a moral one family members the affection and of God. love so noticeable in bygone days. There is not the same unselfish devotion of one to the other nor the immorality of the soul are that same thoughtfulness which in other years expressed itself in little other years expressed itself in little jections. But the method is that of deeds of kindness. A passion for pleasure and for social prestige has made slaves of many. The craze for the theatre and the club has added its destructive influence and made of home a dreary spot, a place to sleep and eat. Where these social forces make the parents their victims, coldness, harshness and lack of sympathy

ated and broken homes.' It is not so common in Christian families as it used to be to see the daughter helping her mother with the cooking of the meals and washing of dishes. Nor is the son, as he once was, a companion of his father, a friend and desirably a chum. He is wont to avoid the company of his father, and seeks his diversion among vice are often vicious and disastrous.

follow, to issue ultimately in separ-

The same writer says, apropos : "But it is among the children especially that these social and economic conditions are producing their baneful results. Even in Catholic homes, where the husband and wifestrive to be faithful to the promise not what kind of aspirations, who are always, always shrinking, always the spirit of the world, with its selfishness, its thoughtlessness, and its disrespect, holds all too commonly the children in its grasp. The parents are not allowed the place of honor that should be theirs: the sons and daughters usurp the place of power, and their attitude is characterized by disrespect for parental Montreal, made a thorough examination, and brought back a complete refutation of the story of this greatest impostor of the Nineteenth Cenary of the Say, Off, for God's sake, don't say a word, don't say a word! Sit terized by disrespect for parental authority and disregard for parental authority and disregard for parental structure is characteristic. The say, Off, for God's sake, don't terized by disrespect for parental authority and disregard for parental back far enough until they get to the

formed. All the labor and incon venience which the upkeep of the home involves are placed upon their shoulders, with never a thought in the minds of the young of any obliga-tion other than to enjoy the comforts made possible by the sacrifices of their parents. Someone recently asked, What has become of the oldfashioned girl who used to help her mother with the dishes? Let us add the question, 'What had become of the old fashioned son who used to enjoy the companionship of his father?' and we have a reflection on modern home conditions and perhaps a hint at the remedy which may correct them.

This is not all. Instances are more frequent where the aged and infirm father or mother, instead of being tenderly taken care of at home, is cast off by the children and placed somewhere in a charitable institu-

tion or poorhouse.
What has become of the fourth commandment, "Honor thy father and thy mother?" There is some readjustment of conditions in the Christian family called for, if its members are to be saved to society, Church and God. An awakened conscience among Catholic parents is much to be sought and prayed for and pastors can do a great deal in that direction when they visit the members of their flock.—Intermountain Catholic.

#### THE UNITARIAN IDEA

In his lecture on the History of Religions, Mr. G. Hitchcock, B. A., deals with the Unitarian body. The difference between the Protestant and the Unitarian—who believes not in the Trinity-is to be found, he says, in the attitude of the twain towards the New Testament.

If the Unitarian refuses the canon of the New Testament, he tries to justify his action by arguments. These in turn are supported by other arguments which make their final appeal to reason. When the Protestant is asked by what rule of logic he accepts the New Testament as the Word of God, he ends by referring his acceptance of it to his own feelings, apart from private judgment. The pietism of the Protestant stands, therefore, says Mr. Hitchcock, oppose to the rationalism of the Unitarian, and if the heart makes the Protestant theologian, it is the brain that makes the Unitarian

The Catholic Church has however, understand the Unitarian method better by comparing it with the Cath-The effect of this upon family olic. The student for the priesthood passes through a course of philoso phy and theology. In the former,

Hence they pass to the special provinces of the World and the Soul and to the ultimate explanation of as well. There is not among the all things in the existence and nature

That existence of God, the sphere of freedom for the human will and proved and vindicated against oband demonstrations of a scholastic text-book of philosophy, or prefer the Kaleidoscopic sentences of Mar-tineau's Study of Religion.

Proceeding further, still under the guidance of human reason, both Catholic and Unitarian analyse and establish the principles of human conduct and natural law. In one entence we may say that both Cath. olic and Unitarian study Logic, Ethics, Metaphysics, Cosmology, Psychology, Natural Natural Right (Law). Both can still work along the same "human" lines in investigating the transition from Natural to Revealed religion. They can now approach the study of Apologetics and Propaedeutics (introduc-tion to sacred theology.)

The New Testament naturally forms the first subject of enquiry, and here Mr. Hitchcock notes that it is a distinguished Unitarian Dr. Drummond, who has confirmed the Johannine authorship of the Fourth Gospel. But beyond Philosophy and Propaedeutics, the Catholic takes a step alone, for natural reason there ceases to be competent as a guide.

The world of Catholic mysteries lies beyond the reach of natural reason, and the Catholic feels no surprise when he finds rationalis solutions of those mysteries not equal to their explanation. The nitarian cannot follow the Catholic student, but at this point, seeks to find out from his reasoning power what our Church tells us must lie

in the supernatural and beyond the

enetration of uninspired man. Vergil (says our author) could lead through hell and Purgatory, but it was for Beatrice to unfold the Spheres of Heaven. So Dante pictured what St. Thomas Aquinas had taught in the first article of his "Summa," namely, that Philosophy deals with these matters which are knowable by the light of natural reason, and that there is also another science of those matters which are known by the light of Divine Revela-

tion, namely Theology.

In regard to this, the Vatican decree on Faith and Reason speaks of truths known by Divine faith, that is, by a supernatural grace. Of those truths it says that they could not be known unless they had been Divinely known unless they had been blyinely revealed. As to reason illumined by faith, it can attain a deeper knowl-edge of its own sphere, as well as of the connection which the revealed mysteries have with one another and with the final end of man. But even so, urges the Decree, those mysteries must remain veiled in faith so long as we are only pilgrims, walking by faith and not by sight.

The mysteries to which this Decree refers include such subjects as the Ever-Blessed Trinity, Original Sin, Grace, the Sacraments, the Super-natural Virtues, the Nature of Sin and the Last Things. The first of these, the Trinity, the Unitarian, of course, denies; the rest he seeks to account for by logical processes, a big order, indeed. We may well ask: what is the true position of the Unitarian? He accepts one God and de-nies the Son and the Holy Ghost. He is consequently not a Christian, admirable though he may be individu-

ally in life.

If he accepts the teaching of the New Testament and with it Christ, he stultifies himself; for Christ came of the Father. Where, then, does he really stand?—N. Y. Freeman's Jour-

The sweet "Cheerily, Cheerily," of the bluebird always suggests his bright little coat, the only bit of E Liberal Discount to the Reverend Clergy and Religious Institution color in the whole cheerless landscape, as he perches upon the utmost twig of elm or maple and tells the world that spring has come. - Clar-

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senting us in Ottawa, is no longer authorized to solicit subscriptions receive payments or transact other business whatever for the CATHOLIC RECORD.

RACE SUICIDE

From the revolting sensuality that has given currency to the term race suicide our people are happily free. There is, however, a condition all too prevalent amongst English speaking Catholics that has been not inaptly called by this ugly name. The birth rate in Irelandic very low, when given in the usual way, so many births for every thousand of the population. But taking the corrected birth rate as given in Mr. Newsholme's pamphlet on "The Declining Birth Rate" Ireland stands higher than any other country in Europe. Practically this corrected birth rate is based on the number of infants born for every one thousand married women of child bearing age. It is evident that race suicide in the ordinary acceptation of the term is unknown amongst the women of Ireland, ever famous for womanly virtue. Nevertheless the absolute birth rate is very low, almost as low as that of France. In France, however, the corrected rate is even lower than that given in the ordinary vital statistics. There is of course the obvious explanation in Ireland of the great and long continued emigration of the young and able bodied. And there were other reasons now happily disappearing.

Here in Canada we fear that statis tics if available would show a comparatively small natural increase in our population. Our married women have not lost the characteristic Irish virtues. If the families are often smaller than formerly it is because our people marry later in life. Too many, indeed, marry late in life; but there are many who do not marry at all. While in some cases this may be excusable, even commendable; as a general rule it will be found that it is neither the one or the other. Though free from the sordidness and selfishness that the term race suicide ordinarily connotes, it is practical race suicide all the same. And the motives, are they commendable Often through mistaken notions of keeping up the home, parents, and especially Irish parents, have been guilty of gross and irreparable injustice to their children. No priest orary colonels of that province could who has ever served a country parish will think the language too harsh. That generation of parents is passing away. They are answerable for the barren fig trees that cumber the ground of many a rural parish. But it is necessary to root out the selfish tradition that made such a thing possible. It is necessary that the fathers and mothers of to-day realize that they have duties towards their children as well as rights: and that their children have rights as well as duties. The "home" that entails the sacrifice of the young people's right to make a home of their own is maintained at too great a cost. Such a home is barren. The real home begets other homes. The barren home is selfish and ugly and suicidal. The real home is the most beautiful as well as the most important thing in Christian civilization; and it perpetuates itself, multiplies itself.

Then there are others to blame. Though some of the gentlest, most lovable and most useful women in the world are old maids, there are a great many others who would have to be truthfully deold bachelors are not all living a celibate life from motives that will heaven. If we make all due allow. still left an altogether undue pro-

sexes. It may be difficult to trace the cause of this condition of things; but in the majority of cases underlying everything else is selfishness. Selfishness on the part of parents, selfishness on the part of brothers or sisters, and selfishness on the part of the victims themselves. If our young people wish to start life at the point reached by their parents after twenty or thirty years of housekeeping and home-making, then it is good thing for Canada that a saner and more vigorous and more courage ous element is being brought into our population from foreign lands. People are coming into Canada from all over the world and they are making good. They marry, make homes and rear children. They not only make a living : they live. There is some. thing wrong with our native people when so many of them fail where

SOME POLITICAL APPOINT. MENTS

foreigners succeed.

A Nova Scotian reader sent us a copy of the Presbyterian Witness published in Halifax. The article to which our attention is called ac cuses L'Action Sociale of "fomenting lawlessness;" of trying "to stir up the young clericals of Canada to mob Nathan, ex Mayor of Rome, should he pass through our country." The Witness piously hopes "that any attempt to raise a riot when Mr. Nathan is passing through our country will be promptly and severely repressed. Such an outrage would be an indelible stain on Canada." The Witness is making a pretty respectable at tempt to "raise a riot" amongst those of its readers who get their in formation on Quebec from the columns of that charitable organ of Nova Scotian Presbyterianism. Its misrepresentation of Quebec is "such an outrage" as leaves "an indelible stain" on its reputation for fair dealing. L'Action Sociale is quite able to defend itself; but it should take the precaution of furnish ing the Witness with an English translation or it will run the risk of being accused of arson and murder the next time the Witness reads the Riot Act.

The Witness' sympathy with the notorious anti-clerical Nathan is wonderfully touching. The Witness doesn't believe he is an anti-clerical at all; the Mayor of Rome would not, could not make Nathan's insulting speech. The speech which Nathan gloried in and repeated, and published in every anti-clerical paper was "maliciously garbled" according to the Witness. That "was proved." "On the face of it, it is absurd, for no sane man would be guilty of conduct which would alienate a large section of his supporters." Nathan's supporters were anti-clericals, free masons, and Roman riff raff. Nathan's speech was as little likely to alienate his supporters as the terse and more familiar English version of it-To Hell with the Pope -would be to alienate a large section of Belfast Orangemen

The Witness, however, is not really alarmed for Nathan's progress through Canada. It does not really fear any riot in Quebec that the hon not "promptly and severely repress." But it does see an opportunity to is made the subject of querulent deepen the ingrained prejudice of its fault finding. The secular press is misinformed readers with regard to Catholic Quebec. Nor does it conceal its "severely repressed" exulta tion in pointing out that Nathan was mayor of Rome "the very centre and citadel of the Roman Catholic hierarchy." And "now he has been specially honored by the Italian government." But lest its intelligent readers should fail to draw the proper conclusion from its chivalrous defence of Nathan from calumny in the past' and assault and battery in the future, it says: "If so, it does not say much for the influence of the Roman Catholic Church in Italy." But when there is anything discreditable to say about Italy it is attributed to the omnipotent influence of the Catholic Church. If the right conclusion can be reached the Witness and its congeners never mind a few contradictions in their efforts to satisfy the craving of the negatively religious appetite of their readers.

There is a recent incident of no small significance in Nathan's poliscribed by other adjectives. And tical career that the Witness omits "the boys" who are now spoken of as to mention. It is this. At the last elections in Italy, Nathan staked everything on electing certain give them a higher reward in Masonic and anti-clerical friends in Rome. He threatened to resign if ance for exceptional cases, we have they failed of election. He exerted all his underground influence; but portion of the unmarried of both the Nathan forces were utterly true that these people find that the dacious charge. The whole corres. bitterly anti-Irish Telegram admits

routed. Nathan and his "bloc' resigned. He had not alienated any section of his supporters, but he had aroused the easy-going Catholic Romans.

We do not need to go all the way to Italy to find conditions similar to those which permitted Nathan and his clique to dominate municipal politics in Catholic Rome. Alderman S. Morley Wickett of Toronto, Canada, as reported in the Globe, has been talking like this:

"I never saw such a dead public the Canadian public," he said.
They will not be educated up to taking part in municipal politics the result is, not as in some cities ciency. Neither the public nor the press had any respect for Aldermen, in fact, he declared, the press, the and the Aldermen formed kind of three-headed institution of

And now Nathan's appointment by the Italian government as its representative at the Panama Exhibition seems to the Witness very significant whichever horn of the dilemma Catholics may choose. But does a political appointment justify such sweeping conclusions?

Another political appointment has been recently announced. The government of Quebec has made Godfroy Langlois its official representative at Brussels. Mr. Langlois is something of an anti-clerical himself. At least his paper was placed under the ban by several Quebec bishops. L'Action Sociale considers it a national shame that this "vilifler of our race and province" should receive such an appointment. Le Devoir is not less emphatic in its denunciation of the "absurd situation" created by the selection of Mr. Lang lois. Both papers forcibly recall that Premier Gouin on the floor of the Assembly called Langlois "vili- paper, just because it is a daily fler" to his face. Yet Mr. Langlois newspaper, is limited in its constit-'has been specially honored" by the Quebec Government.

How the Witness might delight its readers with such evidence of the decline of the Church's influence in Ouebec, or use the incident to prove that the charges against Mr. Langlois were "fabrications or gross exaggerations," if the Atlantic rolled between Halifax and Quebec. But we are too near Quebec. We know that the only significance of this political appointment is that Mr. Langlois has still some political influence. And it does not bear out the oft-repeated charge that the hierarchy in Quebec are omnipotent in the politics of the

So with Nathan against whose an pointment as Italy's representative at the coming exposition some of our contemporaries are indignantly protesting. They may have reason to hope that their protests will be in some way effective, otherwise they are giving a good deal of undue significance to a political appointment and a lot of free advertising to the discarded and discredited ex-mayor of Rome.

THAT CATHOLIC DAILY

From time to time the desirability of a Catholic daily newspaper is discussed by our contemporaries. More frequently the fact that there are no daily newspapers in English spoken of as though it were Protestant, and in the face of this immense Protestant activity English-speaking Catholics are reproached with apathetic indifference. Of course as a matter of fact the newspapers of this continent are no more Protestant than the department stores are Protestant. Many of them are owned outright or in part by Catholics Catholic writers are found in all ranks of journalism. There is little deliberate misrepresentation of Catholic doctrine or practice. There is a general disposition, even desire, to correct such misrepresentation when inadvertently made. Subjects of interest to Catholics are given generous space and sympathetic treatment. This is especially true in the States where Catholics are an important, often the most important. element in the great centres of population. In Canada some daily newspapers are still distinctively Protestant in tone and spirit; but they are not of the best type of Canadian journalism, nor does their influence promise to increase.

It is worth noting that while certain Catholics are complaining of the absence of a Catholic daily paper the ultra-Protestants emphatically assert that "Rome" has already captured the daily press and given it a distinctively Catholic tone. It is

sort of Protestantism their souls delight in is pretty well eliminated and fair treatment of Catholics is to them rank Popery. The daily newspaper is in the business of supplying its readers with news. That is the primary object of its publishers and the chief desideratum of its readers. In its many subsidiary features it is neither Catholic nor Protestant. Business considerations make it desirable that it should not offend its large proportion of Catholic readers. Business considerations also make it desirable, even necessary, to treat Catholic questions fairly and with sympathetic understanding. this not only because Catholic readers and advertisers desire it, but because the mass of intelligent Protestants and agnostics desire it also.

Though this truth needs to be pointed out to those who speak of the secular press as Protestant, it does not follow that there are not features more or less general in the daily press that are objectionable to Catholics. The time may come when Catholics will have to have their own newspapers and their own theatres as well as their own schools. If the growth of the Church in numbers and influence prove inadequate to stem the tide of irreligion and irreverence; if she be not able to save Christian standards of morality, to maintain a general public sentiment of respect for the eternal principles of right and wrong of which she is forever and at all costs the guardian, then the daily newspapers will become unfit for Catholic reading. Needless to say, some of them are now.

Even should that time come soon it is not a Catholic daily newspaper but hundred Catholic dailies that would be required. A daily newsuency to those who can get it promptly as it comes from the press. A New York Catholic daily would be of practically no use in any other city in America. For this reason every city on the continent has its daily newspapers and they have practically no competition from papers pub lished elsewhere. Moreover the local newspaper reader wants local news. As for the general news, foreign news, all are dependent on the great news agencies and press associations. The Catholic newspaper dependent on the same sources for its news would not be in any real sense a Catholic newspaper despite its label.

The Catholic daily newspaper may he desirable, it may become necessary : but it means a continent-wide organized movement capable of con trolling its own sources of informa tion as well as providing for the dis tribution of such reliable news locally. In the meantime Catholics can exert a tremendous influence by maintaining and promoting only the best types of newspapers and the highest standards of journalism.

THE MAYOR'S FISH STORY

The Rev. Henry A. Fish tells some stories that evoke applause from his hearers. In more senses than one they might be called Fish stories Generally he omits the names of places and persons and can not be so promptly and emphatically contradicted as he was at Woodstock. Perhaps he felt that he was taxing the credulity of his credulous audiences a bit too far in giving them instances in profusion of "Rome's" pernicious insidious and never sleening activity all around them and yet say ing nothing definite about any partic ular person or place. We hope so It would be a mark of respect for the intelligence of his hearers that some of them doubtless deserve. We have listened to his stories and to the outbursts of applause that followed. We can picture the round eyed horror of his countenance when he revealed to the people of Woodstock (or as many of them as were present at the Dundas Street Methodist Church) the machinations of Rome in their very midst. Then the solemn disclosure of the names of Rome's emissaries to His Worship the Mayor of Woodstock for the awful and unlawful purpose of dissuading him from presiding at Rev. Mr. Fish's meeting. Civil and religious liberty in danger! Join ment that Belfast is really a sort of the lodge, the only ark of safety in industrial Garden of Eden. Were it this flood of Romanism!

Mr. P. S. Connolly, whose name had been mentioned by the Rev. Mr. Fish

Review and it amply bears out Mr. Connolly's comment.

"The inconsistency of Mr. Fish is very apparent. In his letter to me he acknowledges making the state ment and expresses regret if it was not according to facts, etc., etc., then nies making the statement referred to and says that he was misreported in The Sentinel Review.'

Mayor Hobson finds himself in the plight of the parrot of the story. He talked too much. Mr. Connolly now tells him emphatically and un equivocally through the columns of the local paper that he did not protest directly or indirectly against his presiding at any sort of meeting; nor did he find fault afterwards : nor does he care tuppence about the Mayor's presiding at any sortof entertainment. He furthermore declares that it is quite evident unless the Rev. Mr. Fish has publicly lied in several ways that Mr. Hobson supplied information on which Mr. Fish based the "absolute falsehood" which relieved the tedium of the sermon in the Dundas St. Methodist Church.

Moral-Fish stories should be impersonal, indefinite, and suggestive.

SETTLING OUR OWN HOUSE IN ORDER

We have before us a newspaper clipping. It is not an extract from the sermon of an apostolic mission ary consumed with zeal to evangelize the French Canadians or to bring the light of the pure gospel to the Catholics of South America. In fact it is not about Quebec nor about South America at all, nor even about the Mexican Indians and half breeds. It is about Hastings County, Ontario.

William Lindsay of Elzevir was recently convicted of bigamy at Belleville. His lawver offered no defence but drew attention to the moral conditions of the north, stating that perhaps one hundred people in the township were living "in an unde sirable state." Lindsay had been separated from his wife Ethel Switzer for the last seven or eight years Then he married Mary Caniff. Per. haps he thought he was more law abiding than his neighbors.

Then we have the Judge's remarks before passing sentence reported as follows by the Renfrew Mercury:

"Judge Deroche said he had no of others, men and women, unable doubt of Lindsay's guilt as he had seen his wife not more than three or four years before the second cere mony and had heard of her from Christopher Switzer shortly before the ceremony with Mary Caniff. There was much in Mr. White's argument of the loose domestic condi tions of the north, as anyone knowing the country will tell. It is lament able. Men and women are living together unmarried, some with other men's wives. Unfortunately this is not considered an offence in the eyes of the law. It does seem, said the court, that an example ought to be made of these people. Yet, in the presence of such surroundings the Judgethought that Lindsay did not appreciate the offence of bigamy as he ought, and so instead of seven years gave only the one year's sentence.

Home Rule is dead and buried We greatly feared it would not survive the condemnation of Toronto's Orange gathering. Our last hope vanished after reading the following press despatch : " A strong indictment of Nationalist misrule in Ireland is made in the report of a deputation composed of four Unionists and four Liberals from Manchester who recently made a tour of all disthis Saturday to Monday Commission of Eight are mentioned in the de-Cork were afraid to speak." 2. "In Dublin they saw slums of almost indiscovered to be a real genuine of these gentlemen's discovery. They saw what their Orange guides wanted them to see, and were impressed accordingly.

To take their last fact first, we will suppose for the sake of arguso the contrast thus afforded to towns in Nationalist Ireland does not warrant the conclusion jumped at by in his "sermon," tried to pin Mr. Fish anti-Home Rulers. Belfast is not down to facts; tried personally and prosperous because it is Unionist, then through his solicitors to find on nor is Cork or Waterford backward what authority Mr. Fish used his because they are Nationalist. Even name in connection with his men. the Special Correspondent of the

pondence is published in the Sentinel- that Belfast was protected "by a beneficent government." But the great woollen industry of the South was destroyed by an Act of the British Parliament. The cattle industry was destroyed, and when they were no longer able to export live stock the Irish people commenced to make preserved meat and bacon, which industry was attacked in its turn and similiarly destroyed. Cotton, glass, iron, hats, sugar refining-every industry to which Ireland turned was in turn prohibited by England. The colonial markets were closed against Ireland, and prohibitive duties were imposed upon all Irish manufactures to keep them out of the English "One by one each of market. our nascent industries." ob " was serves Lord Dufferin. either strangled in its birth or handed over, bound and gagged, to the jealous custody of the rival interests of England, until at last every fountain

the British Parliament thought they

and male labor was cheap. Belfast

of slaves. "A gigantic slum" is the

way the special correspondent of a

leading English review describes it.

Women, mothers of families, work-

ing for a cent an hour? Thousands

to find work at all? To quote the

writer above mentioned : "But in

those splendid streets you will see

strange figures, ragged men in

search of work, men who elbow each

other in the public libraries to get a

glimpse of the advertisement

columns of the papers, and worse

still, shame-faced men who have

given up the task in despair and are

living on the underpaid labor of

their wives and daughters. Within a

few hundred yards of the magnificent

city hall you will find women and chil-

dren-babies one might call them-

working in their miserable homes

till late at night in order to make

just enough to keep the family above

starvation point. Little children in

the streets beg of you under the pre-

tence of selling newspapers or

matches. To one such, who said he

had no dinner that day, I gave a

penny. Within the next five minutes

I was applied to by five other infants

hest newspaper in the city told me

entrance to his office, ten or twelve

at a time." This is the real Belfast-

eyes of Orange led excursion parties.

It is no pleasure to us to proclaim it

to the world. Belfast is in Ireland.

and so far from exulting in its sorry

condition, we long for the day when

a native Parliament will welcome

within its walls the representatives

of these sweated workers, there to

legislate for their class-no longer the

dunes of the unscrupulous employers

who delude them into acquiescence

in injustice by pretending to protect

them from non-existent dangers.

of wealth was hermetically sealed and even the traditions of commercial enterprise have perished through desuetude." And Arthur Balfour bears witness that "there was a time, an unhappy time, when

> were well employed in crushing out Irish manufactures in the interests of the British producer. It in the north was encouraged because for the husbands and sons of the women employed in the linen mills,

the coal ports of England, and that gave other industries a chance. It was also helped by the long leases which the Marquis of Donegal, alone in Ireland, readily granted. Belfast has had all these advantages, and what is the result? Is it the Utopia that it is declared to be by the Saturday-to-Monday trippers? Belfast is a huge collection of smoke stacks with a few rich masters and a multitude

sionary work at home; and amongst the native Canadians as well as amongst the immigrants from foreign lands.

WHAT A DEPUTATION DIDN'T FIND

on the same plea. The editor of the that every night children slept in the the Belfast that is hidden from the tricts in Ireland." Three findings of spatch .- 1. "The few Unionists in credible squalor." 3. "Belfast they Utopia." These three facts are a sufficient commentary on the value

As to fact number two, there are slums in Dublia, but there are also slums in London, yet no one argues that therefore Englishmen are not fitted for self-government. The Report of the Inquiry into the housing conditions in Dublin just issued by the Government states that the Dub. lin Corporation has done more for the housing of the working classes than the authorities of any other city in the United Kingdom. And it is because they have done much work of this character that the Dublin rates are higher than Belfast's, which fact has been used as an argu ment to prove Nationalist incompetency. There are slums in Belfast, but we don't say to our Orange a rather readable sketch of the late

friends "you're another." We do say, let us manage our own affairs, and so remove the conditions that made

such slums possible and inevitable. As to the few scattered Unionists in Nationalist Ireland being afraid to speak of the state of terror in which they live, the following denial by four leading Protestants of Limerick city amply disposes of such a fable : ' It is stated that Limerick Protestants lived in a 'state of terror' by reason of religious intolerance. We wish to say that we saw these delegates, and that no such statement was made by us, or in our hearing. If any such statements were made we believe them to be untrue." We have small hope that this denial will be cabled across the waters. But perhaps our readers who may have noticed this particular news item in their newspaper will call the attention of the editor to this article.

COLUMBA

NOTES AND COMMENTS

ADDRESSING THE Political Equality League the other day on the subject of City Government, Dr. Morley Wickett took occasion to score the increasing pharisaism of the larger Canadian cities. "They have," he said, "too long thought that they were not like those publicans across was a cruel, and has proved to be a the line." The speaker confined stupid policy." The linen industry himself to a comparison of Canadian with American cities but he might England did not find it to her in- quite reasonably have extended his terest to compete with it, and also observations further afield. Canada because it was almost entirely in is an aggressive and progressive Protestant hands. Out of the linen nation beyond a doubt. With her industry grew the shipbuilding in. antecedents, her resources and dustry, because work had to be found her opportunities it would be remarkable if she were otherwise. But we cannot imagine a greater hindrance to her real growth was, moreover, in close proximity to and development than the cultivation of that smug self-satisfaction which finds utterance principally through the sectarian pulpits. When those responsible principally for this (from any point of view) detestable spirit, learn to suppress their ignorant criticisms of other peoples and turn their gaze inward, the country will have taken a great step forward.

> THE PRESBYTERIAN is congratulat ing its constituents on the accession to their ranks of an apostate Capuchin monk in the Province of Quebec. We have at the moment no information regarding the man save what the Presbyterian has to say of him. but from the latter judge that the unfortunate was a lay-brother who was derilect in his duty, and rather than amend his ways unceremoniously withdrew. The assertion that his "conversion" was in any way due to the reading of the gospels will, of course, be taken for what it is worth. Apostates have a way of blaming everything on the Bible-a cheap and easy method too often of covering moral delinquencies. It would be well to keep an eye on this man as the temptation to exploit himself an an "ex-" is almost certain to come his way.

THE COMMITTEE appointed by the General Assembly of the Church of Scotland to consider the question of union with the other Presbyterian churches has, in its finding on the subject, laid claim to be a branch of the Holy Catholic Church and to continuity with the pre-Reformation Church of Scotland. This is certainly an attempt to serve two masters. Knox, their father and founder, entirely repudiated the idea and prided himself on having rooted out the old faith, root and branch. He would have none of it in his day, nor would his followers, the framers of the Westminster Confession. But if the modern Church of England can shut its eyes to the facts of the sixteenth century changes, why not the Presbyterian Church of Scotland. To either, black has come to be white, and white black, and the shility to blow hot and cold with one breath, has grown in both quarters with the years. Reason and consistency are to them negligible qualities.

THE REV. DR. Milligan of Toronto, whose reputation in Presbyterian circles as a dilettante philosopher is on a par with his wider reputation as a noisy bigot, has confided to the press that the languishing cause of church union has left him "full of regret that there is not a widespread and dominant desire to form in Canada a Catholic Protestant Church." Dr. Milligan's philosophical reputation should now become world-wide, as wide, at least, as that of "Uncle Rastus."

OUR ANGLICAN contemporary, The Canadian Churchman, gives space to Anglican Primate, Archbishop Alexander of Armagh, whose Life has re cently been published by Edward Arnold, London. Like so many of these Protestant Bishops in Ireland, Dr. Alexander was by birth an Englishman, and by education an Oxford man. He was at Oxford during the latter part of Newman's ascendancy there, and like so many of his contemporaries imbibed something of the all prevailing passionate attachment to that great man.

NEWMAN'S reception into the Catho lic Church we are told, was, at first, a crushing blow to him, but he soon determined to follow his mester, and actually wrote to his mother to that effect. But when he came to the parting of the ways he halted, looked back, and shrinking perhaps from the temporal consequences, reconsidered his position and, in the event, changed his mind - a fate which he shared with several others, such as Mark Pattinson and Thomas Mozley, (Newman's brother in law), who could find no better solution of the problem than to shelter themselves, the one in a dreamy agnosticism and the other behind the most pronounced form of indifferentism. "There cannot," the latter consoled himself, " be so much virtue, or so much mischief, in either the positive or the negative side."

IN DR. ALEXANDER'S case, the love for Newman never altogether spent itself, although later in life, and when well established in his ecclesias tical position in Ireland, he is found imputing "idolatry" to Newman and the Tractarian party - a necessity perhaps of his position as a Protest ant prelate, but none the less a shock to his own innate idea of decorum. The enduring character of his earlier attraction is shown in such expressions as: "Poor, dear, old Newman's words still hung in my memory like the scent of attar of own clergy in Armagh. Or, on catch. ing a glimpse of the Cardinal a year or two before his death : " I saw the same face which I had seen fifty years before in the pulpit of St. Mary's, and after all I loved him still, but I had not the heart to speak to him "-an expression which we are free to interpret as coming from a hungering heart within.

IN VIEW of Dr. Alexander's retreat from the decision to emulate Newman's example and become a Catholic, it is not surprising that, High Churchman as he was in the crisis of his career, he should, like Thomas Mozley, have later reverted to what has since come to be known as broad. churchmanship or, in other words, pure indifferentism. During his closing years, says his biographer, the possible union of the Protestant churches was much in his mind, and in his address to the Armagh Diocesan Synod in 1908 he laid stress on the fact that from 1552 to 1662 the Church of England recognized Presbyterian orders as valid, and that ministers having only those orders lucted into English parishes -an admission that will give but small comfort to the zealous churchmen who, in the Mail and Empire for the past month or two, have, in controversy with their fellow-religionists, been indignantly repudiating such an idea. Whatever may be said from an Anglican standpoint pro or con on this subject, it must at least be said of Archbishop Alexander, that sworn high-churchman as he had been, he came frankly to recognize the Church of England as indisputably Protestant.

IT IS AN OLD saving that a pro phet (or a king) has small honor in his own country. This truism seems to be finding exemplification in regard to King Carson. It is related by an English exchange that it was brought home to Sir Edward recently in a very homely but very effective way. A visitor to Belfast, passing along the street, saw a group of children playing what he thought at a distance to be the time honored drawing nearer, proved to be something else. They were, as a matter of fact, giving voice to what the 'Provisional Government" would stigmatize as high treason of the grossest kind. This is what they sang :

Carson was a lawyer Carson was a knight, Carson came to Ulster To get his men to fight. He hid beneath the bed. And when they went to catch him They found that he was dead. Tooral looral ido, Tooral looral lay, Carson died a martyr, We buried him to-day

#### AMERICAN CLERGY IN CUBA

The following interesting study of onditions in Cuba is from the pen of an esteemed occasional contributor to our columns. We hope for similar studies on other subjects of interest to our readers. The writer spent some time in Cuba recently and the article is the result of his personal observations. In the name of our readers we protest against the self-effecing modesty which deprives them of the intimate personal touch that would add greatly to the interest of the articles.—Ed. C. R.

The mention of Catholic missions naturally calls up visions of China, India, Japan, or some other distant clime. Yet much nearer home, not quite one hundred miles from the southern point of Florida, is a mission field that calls for even more zeal and self-sacrifice than work in those far away pagan demands.

Cuba is not, strictly speaking, a missionary country. It is now nearly four hundred years since the establishment of the diocese of Santiago de Cuba. The names of the various towns in the island read like the litany of the saints. Its churches are numerous and some of them are among the most beautiful in the new world. The Jesuits, the Franciscans. the Dominicans and other mission ionaries have been laboring there since the earliest days of European occupation. During the last century, however, Cuba has been in a constant state of civil strife between the native Creole population and the Spanish freebooters, to whom the government of the island was entrusted. The outcome of this struggle, which ended in American intervention, is too recent history to need recalling. It is not surprising that religion and education suffered during those troublous times. The present government does not give of much stability. president of the republic is making praiseworthy effort to remove ouses, to place honest and intelligent men in offices of trust, and to limit the franchise, especially among the colored people. For obvious roses," words uttered to one of his reasons his policy is not popular in many quarters. Ex-president Gomez plays to the gallery by declaring "We are all colored people" and it looks as if the wily old soldier would soon he in office again. American influences manifest themselves in this attempt to introduce more order and discipline into the civic life of the people and to extend the advantages of education to the children of the poorer classes.

The Church has not failed to avail itself of this new era of advance ment, to provide for the religious education of the rising generation. this connection there is in Havana an institution, unique in as much as it is the only school in the island conducted by English speaking | political status of Cuba, as a suzer clergy. The four fathers in charge are Augustinians from Villa Nova college near Philadelphia. They are typical American priests, kindly, courteous, zealous, alert. The prior, Father Moynihan, has spent twelve years in Havana. He is loved by the English speaking Cath-olics of the city and has many good friends among the Cubans St. Augustine's College, as the school is called, is situated in the ancient quarter of the city and is connecte with the parish church—Inglesia del Christo-after the manner of St. Michael's College in Toronto. English and Spanish are both spoken in the classes. Bilingualism offers no difficulties, as the Cuban youth are his blessing. This is truly a beau bright, manly little fellows, but not nearly so intelligent as one would judge from their appearance. There is a fickleness on instability a shal. lowness about them that is a source of discouragement to their teachers, who must feel that the seed of instruction and admonition too often falls on shallow soil. Under the most favorable conditions teaching is arduous work, but in a country whose climate, however beautiful, is monotonous and enervating, the task becomes doubly irksome. Add to this the ingratitude of parents and pupils and the consciousness that so much of your work is fruitless and one realizes that only supernatural motives can sustain the laborers.

The question may be asked "why is it that so many of the Cuban youths, who leave school with a bright promise, fail to persevere? There are several reasons for this. First of all there is the instability of Cuban character, inher-in large measure by interited in large measure marriage with the negro race. Then not a little of this leakage is due to a wave of immorality that has been "ring-a-ring a-rosy," but which, upon fostered by the disturbed condition of the country and is pandered to by the stage and the movies, over which little or no censorship is ex-ercised. But the rock that causes the greatest number of shipwrecks i human respect. A Cuban's idea of liberty is to do as he pleases. "We are free now." "We don't have to are free now." "We don't have to go to church or obey the priests."
"Viva Cuba libre." These are his watchwords: The Church is asso-ciated in the mind of the modern Cuban with Spanish domination, from which they have been freed The majority of the clergy are Spaniards, there being few vocations among the Cubans. The clergy are suspected of being in sympathy with the old regime. They are looked upon as belonging to the peninsular party as opposed to the insular.

Hence there is not that sympathy and community of interests the priests and the people that make for the welfare of religion. An evi-dence of this was seen in Havana, not many weeks ago, when the stu dents from the university, en couraged by some socialistic mem bers of the House of Repre sentatives, made a hostile de-monstration in the streets of the city, because the bells of a Catholic church rang as the body of a Cuban was being conveyed from the City Hall, where it had lain in state. Of course the ringing of the bell had no connection with the funeral, but the enemies of religion seized upon it as a pretext to arouse the anger of the excitable Cubans against their priests by playing upon their patriotism, by trying to persuade them that the ringing of the bell was prompted by joy at the death of one of their deliverers. In an atmosphere such as this, it requires some moral cour-age to be faithful to one's religion, and we should not unduly censure

the Cubans, when we see not a few

Americans and Spaniards, who had

been practical Catholics at home, suc-

cumbing to this spirit of ridicule and

indifference. The Cubans, with all their faults have many excellent qualities. They are a picturesque, pleasure loving people, high spirited and generous Witness their raising \$40,000 in two days in Havana for an orphan's home. They are highly artistic and have a keen sense for the beautiful. While many of them may be careless in the practice of their religion, yet they are at heart religious. They retain the many beautiful custom that were the expression of the faith of their more fervent ancestors. Their national and domestic tradiare so interwoven with the faith that they cannot be else than Catholic. What they need is a little more stamina. This we see from the good work accomplished by a council of the Knights of Columbus, which was organized in Havana at the solicitation of Father Movnihan. It was fitting that there should be a council in the island that was discovered by Columbus, and in the city in which his remains rested till they were transported to Seville.

Cuba is exceedingly rich in natural resources. In the past these have een but little developed. But now a company, whose head is Sir William Van Horne, is covering Cuba with a network of railways from Cape Antonic to Cape Maisi, building palatial hotels, clearing up the jungle, the best sugar ground in the world, building sugar mills with up-to-date nachinery, in a word creating a new industrial development. The Americans who remained in Cuba after the war have made good because they are enterprising and not averse to work, for which the Cubans have a marked antipathy.

Following this industrial develop-

ment there will be a religious re vival: and it would seem that this too must be the work of those who speak the English tongue. The very ainty of the United States and alike its geographical position both point to this. The American priest has many things in his favor. the object of political or other ani-mosities. He has at his back the prestige of a church that is in sympathy with the state and has won its respect. He is not too conservative and adapts himself to changed con-I have here in mind, among other things, the wearing of the soutane in public. This custom, how ever edifying and salutary among people of strong faith, has vantages in a country like Cuba. The Cuban youth, when he meets the priest, kisses his hand and asks glad of the opportunity to acquire a ful custom. But if it requires moral knowledge of English. They are courage to go to church, it demands still more to show this public mark of respect to the clergy in the presence of scoffers. The result is that the youth go to the other extreme of avoiding the priest altogether. The American fathers in Havana wear the soutane when attending sick calls among the older people, out of deference for their prejudices. On other occasions they wear civilian clothes on the street; and those who are not antagonistic to religion are respectful to them, and their boys are glad to meet them.

The Spanish priests, especially those of religious orders, have left many monuments to their zeal in Cuba. Spanish traditions shall remain as long as the beautiful churches of the Merced, the monument of Monserrat and the geograph ical nomeclature of the country re-mind the people of the "ever-faith ful Isle" of the triumph over the Moors, Loyola the saint of the Basques and all the glories of old Spain. But circumstances seem to indicate that in her spiritual rejuvenation she must look to the powerful Church of America for her religious forces in the vanguard of which are the zeal ous Bishop of Matanzas, Monsignor Courrier and the fathers from Villa "THE GLEANER."

#### FOR CLERGY AND LAITY

"Neither the faithful nor the clergy," says Pius X, "make use of the press as they should. Some times people say that the press is an innovation, and that souls used to be saved without newspapers in former times. They do not bear in mind that in former times the poison of the bad press was not spread every-where, and that, therefore, the antidote was not so necessary. In vain will you build churches, give missions, found schools—all your works will be destroyed, all your efforts

truitless, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

#### YALE'S NEW SCHOOL OF RELIGION

The gathering of notables at Yale University on February 23, to witness a splendid expansion of their Alma Mater and to see Yale in her working dress, was rendered doubly important by the weighty suggestions thrown out both in the Yale publica-tions and in President Hadley's opening address of welcome explanation of the purpose of this oregathering. Happy as he always is, this gifted

and genial college president is hap-piest in addressing the older alumni who have known, loved and ad-mired him since the days of yore when they sat with him on

Not the least pregnant of his nev ideas was that embodying the plan of establishing at Yale a new school of religion. In answer to a question asked him on the spur of the mo ment about this proposed school, he called for concrete suggestions with reference to the probable realization of his idea.

Meeting this hint of President

Hadley, we would like to ask, first of all, what need there may be for such a so-called school of religion. Has not Yale always been syn-onymous with orthodoxy? Is not theological department well manned and equipped? Has not every president, up to Mr. Hadley's advent, been a minister of the Congregational Church? Have not many of the ablest and most elonot quent Congregational defenders of the inspiration of Sacred Scripture. the Divinity of Christ, the authen-ticity of the Gospels, and the true nature of the miracles therein de by the scribed, been furnished staunch theologians of Yale? then, any need of a new school of religion ?

Again we ask, what would be likely to be the scope of such a school? If Congregationalism be now regarded, under the new regime of the expanded university, as only one of many equally favored forms of the Christian religion, and if the other churches be on an entirely equal footing in the eyes of the faculty, why should not their leaders dare to step across the threshold of number one Hillhouse Avenue, enter the doorway of a model Dominican priory placed on that spot for this very purpose by wise old Mother Church, and find themselves in a genuine school of religion, new, alas, to Yale, but eight centuries old to the learned world at large, a school which reached the brilliant culminination of its best intellectual effort in the thirteenth century the greatest of all ages for deep re ligious training, in the world's long

story of groping after truth? Why not let the favored youth of Cloister - by - courtesy your straight out of their back windows through those of the real splendid cloister next door to them, and then entering, after breaking a lance or two in manly Yale fashion against the solid barness of these knights of the Middle Ages, find for themselves under the gleaming robe of the great St. Dominic the brilliancy of true religion reflected in the beaming faces of some few of the thousands of champions of this far famed religious order which constitutes one of the sublimest schools of religion the world has ever known? glorious white robe of St. Dominic and all that it stands for, in art and oratory and theology, are not to be beheld by New England eyes. Yet why are such manifest things in to tend the wounded and convisible? Why but because Yale's present leaders have entirely discarded the very elements of all super natural religion, whether we regard that portion which was their own somewhat meagre heritage or the far more ample round of dogmatic truth neld and taught by the Church of the Ages ?

These gentlemen have given up the Bible. Christ Our Divine Saviour His miracles and dogmatic teaching, and now they would fain conjure up from their own glowing imaginations some semblance or spectre of a newfangled religion without any positive teaching of any kind on which to We submit that a school should teach something. By way of religion, they have nothing whatsoever to teach. Therefore their school of religion has no scope, no aim, no purpose. It is a pure figment of their imagination.

But why, you will ask, may they not arrive at some sort of basis from which they may begin to build up their new religion, let us call it if you will the religion of humanity, which, we take it, without wishing to misread the public utterances of those whom we are venturing to criticise, is the semblance of religion which it is proposed to substitute for dogmatic creeds outworn and discarded? Why can they not gather together some of the collected fragments of the old re-ligions which lie scattered about them, and, piecing them together like a mosaic, preserve what may be good or true in each and every one of the kaleidoscopic fragments so deftly The answer is, that you joined? may not hope to have the fruits of the tree without its root and its trunk, which you have already hewn down and uptorn. You cannot have flesh and muscle and nerve and sinew without a backbone of dogmatic teaching.

Yale's architecture, art, letters and culture, all these are borrowed, and the Yale of to day handsomely tricked, put as she is in splendid plumage

plucked from many a wing, would seem to have neither the wit to see, nor the manners to admit, that all this is not her very own. Yale for her burly manhood. We admire President Hadley for his splendid qualities, so generously em-ployed in expanding the college into a great modern university, but we fear there is a fly in the ointment. In the expanded university there can be no school of religion for another grave reason, and that is because there is no sound philosophy on which to base a religion. Please de fine religion, analyze the etymon of the term, explain its history. plies the retying of some bond which has somehow become untied. What was untied? The essential religion between God and the soul. But is there a personal God? Have we any mmortal soul ? Were there ever as such ties really existing? How did they become untied? What hap pened when the string broke? What fell out of this curious basket of qualities which we call man or human nature? Did we actually quarrel with our own Maker? If we grew from protoplasm, are we sure we have a Maker? Did the infinite God quarrel with us, His creatures ? How could He quarrel? and so on through the long roll of sceptical questions now uppermost in almost every mind at most of our universities. no teacher can teach that which he does not know. Does Yale really pretend to know the answer to these simple questions, which should be as clear in the mind of every child as are the first principles of any art or

outset of our training in life? What system of philosophy has Yale held or taught since the death of Noah Porter which will enable her to give an authoritative, definite conclusive answer to these fundamental questions, which must be an swered before you can begin to study religion at all? The first page of catechism, clearly imprinted in the mind of every Catholic child as it has always been and should always be, contains more solid religious truth than the whole of Yale University, as represented by her brilliant and charming leaders. Great buildings, heaps of books, accessions of money, hosts of students, clever in vestigators in a hundred branches of art and science, taught with the enthusiasm that comes from the sacred thirst for learning-all these a glamor to the university which dazzles the imagination and kindles sentimental attachment, but they do not make a college capable of teaching even the first elements of sound philosophy or of orthodox theology.

science to be acquired by us at the

Yale must go to some authorized teachers, sit at their feet in the childlike simplicity the Gospel calls for, learn the catechism and bold fast to it before it talks to us, men who live in the world of pride and passion, of sin and crime and shame and horror, for which Yale has no shadow of any or relief. There is a God but Yale is not his prophet.

We remember attending an amateur lecture on astronomy at which a clever soubrette stepped before a curtain with a long wand in her hand and significantly asked: "Does anybody present know anything about astronomy? If not, the lecture will begin." The parity is obvious.

—Thomas E. Sherman, S. J., in America.

#### THE NUNS AT GETTYSBURG

There were other heroes at Gettys. burg besides the wearers of the Blue and Gray. There were heroines of the Black - the Catholic sole the dying. These, by some strange o ersight, were not tioned in any reports in the daily press, any more than if they never had any existence. A gentleman who knows something of the part they played, and chronicled it in suitable shape in a history, has written to the Record to correct the singular omission. He said in part

Emmitsburg, where the mother house of the Sisters of Charity is located, is only about ten miles from Gettysburg, and when the news of the battle reached that place a dozen of the nuns, under the guidance of Father Burlando, started for the scene of the battle, well supplied with sponges, bandages and clothing The wheels of the carriages literally ran through rivulets Father Burlando fastened a white handkerchief on the end of a stick as a sign of their pacific intentions. In less than an hour after their arrival they were at work binding the wounds of the stricken soldiers and bathing many a fevered brow. The Catholic church as well as the Methodist seminary were utilized for hospital purposes, and it was

here that most of their work was done. They also attended the sick at the Transylvania College building, which was being used as a prison for Confederate soldiers. Surgeons were scarce at that time, and in many cases the nuns did the work that is usually performed by the medical men. The next day other Sisters were hurried from Emmitsburg, and in a short time they had s force that was competent to cope with the great task before them. How well they did it is a matter of history that is sometimes over-looked. After it was over they received a grateful letter of thanks

from Governor Curtin. Of such as these the Guardians of Liberty would have us beware, because, forsooth, they are of evil character and emissaries of "Rome!" -Philadelphia Standard and Times.

#### PATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S ap peal in behalf of Father Fraser's Chinese mission encourages us to

keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry or so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salva tion to innumerable souls. Why not dear reader, have a share in that by contributing of your means to its maintenance and extension The opportunity awaits you : let

not pass you by. Three Friends, Wingham Mrs. J. B. Kelly, Chatham Subscriber, N. B J. A. Thomas, Waverly Angus J. McDougall, Judique North. J. E. Toohey, Buffalo.

#### THE ANGLICAN'S PIVOTAL DELUSION

Whence you may know that the Bishop is in the Church and the Church is in the Bishop; and those who are not with the Bishop are not in the Church."—St. Cyprian. These words of St. Cyprian,

an anonymous Catholic writer on the Anglican Controversy, form a ground of assurance among Anglicans that they are within the Church of Christ. We are in communion with our Bishops, they say; therefore we are within the Church. This (says the publicist) is a non sequitur, or illogial argument, inasmuch as in the English Church we find two rival bishops each asserting against the other his sole rightfulness and claiming for himself the allegiance of all in their common diocese.

Thus, we have the Bishop of Lonion holding his jurisdiction from his co-provincial of Canterbury, and the Archbishop of Westminster hold ing his jurisdiction from Rome; and within the common diocese of both. wo men, the one an Anglican, the other a Roman Catholic, living on the same acre of ground, are paying their allegiance to these two Bishops respectively. And while the Bisho of London denies the right of the Archbishop to be established at Westminster, the Archbishop denies the Bishop of London's claim to Episco pacy at all; and each holds that to be communion with the rival Bishop is to be out of communion with the Church.

Yet they cannot both be rightful Bishops. One of them must be a schismatic and the other a rightful and divinely appointed Bishop. One must be within, and the other, without the Church. The Anglican holds that the Archbishop of Westminister is of modern growth and an intruder, while the Bishop of London has held his See for centuries. So then the Bishop of London holds his See by a legally prescriptive right. Therefore, it is asserted, his position accords with the teaching of St. Cy-

The mere fact of possessing a See does not, however, prove the pos-sessor to be the rightful Bishop, since the act of schism cannot make right ful that which is of itself wrong, says our critic. A Bishop, however rightfully ordained, may by an act of schism, lose for himself and his successors the right of jurisdiction. Cyprian, fully aware of this carefully guards us against such a mistake; for besides speaking of pseudo, or selfstyled bishops illicitly constituted by heresy, he also instances a class of bishops who once rightly constituted all orthodox have since installation fallen away and by their schism have lost all right of exercis-

ing the episcopal office and power. It is because (he says) they have separated themselves from the comnunion of their fellow-Rishons and deserted the sacerdotal body. a man can retain neither the episco pal power nor its honor who chosen not to hold to the unity of the episcopate but to be out of concord with it." The Father also tells us not only under what conditions a Bishop is a proper medium of this commun ion-without which tions, communion with the Bishop on the part of a layman is of no value Accordingly, and by this test, the Bishop of London is not a bishop, for he is out of communion by schism with the Bishop of the universal Church.

An Anglican will object that the Bishop of London is in communion with other bishops of his kind in England, America, Australia and elsewhere, is this not enough, he will ask, to satisfy Cyprian's require ments and definition?

The mere multiplication of num bers, says our critic, is not sufficient. As it is possible for one bishop to fall away so it is possible for many to fall away together who, while cohering with one another by a schismatical bond are yet separated from the unity of the episcopate. Of this the Donatists afford us a notable ample, when four hundred Bishops, equal to one fifth of the whole epis copate of Christendom, fell away from the Catholic Church. ime they held a schismatical unity yet this unity did not prevent them from being as a body condemned by the rest of Christendom.

Again, in the Nestorian schism, there were not fewer than twenty five Archbishops who spread them selves (having broken off from Rome into those parts of the earth where the Catholic truths were best known, and in these regions gave themselves out as the true representatives of the

#### THE Thornton-Smith Co Church Decorators will prepare designs and estimates for every branch of Mural Decoration. They undertake work in any part of the Dominion: Correspondence is invited. Those interested are asked to write for a list of passed through their hands for decoration. - STUDIOS -Il King St. West, Toronto

Catholic communion. So that it is not the numerical strength body, but the relation of that body and its Bishops to the united episco pate of Christendom that, according

to Cyprian, determines the issue. Reverting to London's Bishop and those who support his claim; they are the successors of that handful of Bishops who some three hurdred years ago, jointly and by their own policy fell out of communion with the rest of the Church-with the Bishops of Italy, Austria, Spain, Por tugal, France, Germany-in short, with all those countries with whom they were in communion before. These few Bishops fell out of com munion with the rest of the episcopacy, while at the same time-a point of great importance—all those from whose communion away, continued to remain in communion among themselves.

The isolation to which those few Bishops reduced themselves and their successors, is now a conclusive means of determining the limits of com-

The Augustinian test remains with us to this day. Thus, if a Catholic priest wants to travel the world over and at the same time to exercise his priestly functions-such as the saying of Mass. His Metropolitan will give him a permit (called "celebret," neaning, "let him celebrate.) This permit will serve him all the world over where the Catholic Church is in existence-Syria, China, Africa, Australia, Europe—anywhere, in these countries, he will be given permission-on the face of his creden tials-to exercise priestly duties and functions. This document constitutes a passport throughout the uni

It was by this simple test that St. Augustine tried a young schismatic priest who declared he was the representative of the Catholic communion Suppose, however, the Bishop of London gave a clergyman a bret." He might, if he cared to present himself, be accepted and received by German Lutherans and French and Swiss Calvinists, who all glory in Protestantism, but who deny the 'Catholicity" of the Anglican Church. In the colonies and over sea lands, he would find "national" call themselves generically "Protestant." He would nowhere find unity in view or in teaching; he would not find universality.

Only the Catholic priest would find his Church teaching the same in the Fiji Islands, or in China, or elsewhere in the world, as it teaches under the dome of St. Peter. This because it is Catholic-that is, Universal.-N. Y. Freeman's Journal.

#### PARKHURST ON THE ORANGEMEN

It seems even to some Protestants that it is rather a pitiable contri-bution to religion that is being made by some of our friends in Northern Ireland. If Home Rule were such a political arrangement as would in-fringe upon the faith of those who are Protestants or as would debar the exercise of that faith or the practice of its rites and usages, the situation would be quite other than it is.

But so far from that being the

case there are Protestants all through Ireland, and even in Ulster, and not only laymen, but clergymen, that while true to the Protestant doctrine are advocates of Home Rule and have no misgivings as to any harmful results accruing to them or the island religiously.
Serious Ulster Protestants must

realize that what they are gaining, if they are gaining anything, is at terri-

fic expense.
With the King maligned in the House of Parliament, with the army demoralized by the pitiable concession of Mr. Asquith, with the Catholics rendered increasingly wards Protestants, and the line of schism drawn more sharply than ever between the northern and southern counties of Ireland, the situation is one which any sincere religionist of whatever type, even though he be an Orangemen, must regard with feelings deeply tinged with chagrin.—Rev. Charles Park-hurst, in N. Y. Journal.

Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the east flaw .- Bossuet.

#### FIVE MINUTE SERMON

Ray, I. I. SURER, PRORIA, ILL. PENTECOST

"But the Paraclete, the Holy Ghost, Whom the Father will send in My Name, He will teach you all things." (St. John xiv, 26.)

The important event commemor ated in the festival of to day is the descent of the Holy Ghost upon the apostles. This great day of Pente cost marks the fulfillment of all the previous prophecies. It is the birth-day of the Christian Church. On this day was verified the promise of Christ: "You shall receive Christ: "You shall receive the power of the Holy Ghost coming upon you." (Acts I, 8) Descending as a mighty wind appearing in parted tongues of fire, He came upon the apostles collected together in the He worked miracles through them, confirming and strengthening their faith in Christ. The twelve men, before weak, changeable and isolated, were knit together in unity, became temples of the Holy Ghost and were commissioned to go throughout the world and teach all nations.

The Holy Ghost united himself on this day to the mystical body of Christ, the Church. As the divinity and humanity are united in the per son of Christ never to be separated the Holy Ghost united Himself to the Church never to depart from it. He will be its life, its guide and its voice to the end of time. "The Holy Ghost will teach you all truth."

The twelve apostles in Jerusalem were the germand commencement of the Church of God. This small beginning descended from the upper chamber, spread throughout the world and gathered together all nations in one faith, one baptism, one body and one spirit.

The apostolic college which spread throughout the world, passing away was replaced by the Episconate.

The words which the Holy Ghost put in the mouths of the apostles passed into the mouths of the pastors and Bishops of the Church. Hence in every age of the Church the perpetual assistance of the Holy Ghost is shown in her decrees by the words: "It hath seemed good to the Holy Ghost and to us." (Acts xv, 28.)

She is the voice telling us "This is the way; walk ye in it." Guided by the Holy Ghost, she is the infallible teacher among men. Jesus is still with her: "Behold I am with you all days even to the consummaion of the world." The Church is Jesus teaching on earth.

But where is this Church? If people only knew where this divine voice was to be heard, all controversy would cease. There is one sure test by which it may be known.

The apostles were united with ster. He was first among them, the head of all. They taught no other doctrine but the doctrine of Peter. They had heard our Lord say: "Thou art Peter; and on this rock I will build My Church, and the gates of hell shall not prevail against it; and unto thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth it shall be bound in heaven." Matt. xvi, 18, 19.) Again He said to Feed My lambs : feed My "Confirm thy brethren. Peter, then, was their head. He was chief of the apostolic college which on Pentecost received the Holy Ghost. Has he ever ceased to be head of the Church? Who stands in Peter's place to day? Has he a successor to his authority? The whole world of old believed that Peter's first successor was Linus. Linus was succeeded by Cletus and so down the stream of time to Leo XIII., and Pius X. By one long chain of pontiffs, about two hundred and sixtythree, linked and connected as closely as the generations of men, we are in direct contact now through the present Pontiff with St. Peter, prince of the apostles and vicar of Jesus Christ. Every other body, every other Church had its origin at some period in this long line of history. We can easily find the time when every other community claiming to be a Church came into being. Has that only apostolic Church been disinherited? Has the Holy Ghost passed from His dwelling place? If, as on the day of Pentecost, the Holy Ghost still dwells in her, then, she is divine; then, that one voice of God, the Holy Ghost, infallibly speaks through her now as He did on that

From this it follows that the doctrines of that apostolic, Catholic Church are divine and that those doctrines are imposed on the consciences of men under the pain of eternal death.

The doctrines of that one Church of God are the doctrines of the Holy Ghost. If they are the doctrines of the Holy Ghost, they are pure, divine, incorrupt and incorruptible. They are true and tend to elevate our souls to God. The Church teaches the highest moral law ever taught to man. The same moral precepts promulgated on Mount Sinai, taught by the prophets, as well as the moral lessons of the Sermon on the Mount are constantly repeated to the children of the Church. Her zealous pastors ever point out to the people the judgments of God on the one hand and His mercy to the repentant sinner on the other; the terrible punishment of the reprobate and the never ending joys God has reserved for those who love Him and keep His commandments. His doctrines are the direct teaching of the Holy Ghost. Many of them surpass the reason of

The doctrine of the Holy Eucharist, of the Substantial Presence of the Body and Blood of Jesus in the threw an ultimatum on the table Blessed Sacrament, surpasses the around which were gathered several

# LIFE THREATENED BYKIDNEYDISEASE

His Health In A Terrible State Until He Took "Fruit-a-tives"



B. A. KELLY, Esq.

HAGERSVILLE, ONT., Aug. 26th, 1913. "About two years ago, I found my health in a very bad state. My kidneys were not doing their work, and I was all run down in condition. I felt the need of some good remedy, and having seen "Fruit-a-tives" advertised, I decided to try them. Their effect I found more than satisfactory. Their action was mild and the result all that could be expected.
"My kidneys resumed their normal

"My kidneys resumed their normal action after I had taken upwards of a dozen boxes and I regained my old-time vitality. Today, I am as well as ever, the best health I have ever had". B. A. KELLY

"Fruit-a-tives" is the greatest Kidney remedy in the world. It acts on the bowels and the skin as well as the Kidneys and thereby soothes and cures any Kidney soreness.

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tion. Being the doctrines of God they bear the impress of His hand. The very fact that they surpass human reason shows that they are from God and are to be received by

It is to incur pain of eternal death not to believe that which God the Holy Ghost has revealed. The Church of God, speaking by the Spirit of God imposes the duty of be-lief and obedience in the same words which the apostles spoke at Jerusa-lem. "It hath seemed good to the Holy Ghost and to us." Therefore all who can know these truths are

bound to know them.

As God the Father is in a particular manner called the Creator, God the Son, the Redeemer, so God the Holy Ghost is named the Sanctifler, because He sanctifies us by infusing gifts into our souls. The gifts of the Holy Ghost are sanctifying grace, the theological virtues, faith, hope, and charity, and the other virtues, seven of which are in a special manner called the gifts of the Holy Ghost. These are Wisdom, Counsel, Understanding, Fortitude, Knoedge, Piety and Fear of the Lord.

The gift of Wisdom teaches us to despise the things of the world, and appreciate the things of God. By the gift of Understanding we learn to comprehend and penetrate the truths of faith. Counsel or Prudence teaches us the way of salvation. Fortitude we acquire the power to overcome every obstacle in the work of salvation. The gift of Knowledge tells us our duties here below. Piety inspires us with love for God, for all holy persons and things. The gift of

ostles on Pentecost day re ceived all these gifts in their fullness. That we may partake of those precious gifts let us purify our hearts from every sin, let us frequently invoke the Holy Ghost, and let us follow with docility His holy inspirations.

#### TEMPERANCE

IT TAKES TWO

A lad of seventeen had been sent to a saloon to take the measure for new counter. It was very cold, and he arrived with his teeth chattering, for his coat was thin. The saloon keeper mixed a hot drink and pushed it over the counter to him. It costs nothing," he said ; "drink it down, and you'll soon stop shiver-ing, my boy." "He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the

story.
"That's what made it harder to push it back and say I didn't want it."
"It must have been a big temptation,"
said a friend. "Well," replied the
lad frankly, "I'd rather have had it than some other kinds. You see it takes two to make a temptation. There's no saloon keeper and no cold weather can make me drink when I don't want too. The temptation I'm afraid of is the one I'm ready for before it comes, by hankering after it.

It takes two every time to make a successful temptation." "He tempted me" explains only one side of the temptation. The other side—the personal side—we must answer for, and no excuse will save us.—S. S.

YOU CAN NOT WIN THE BATTLE DRUNK

railroad managers, and said, "Come rairoad managers, and said. Come to my terms or fight." The executive of the union that issued this challenge was drunk. The railroad managers replied, "We will fight." The result of that struggle was, that it wrecked the part of that particular organization which came in the jurisdiction of those railroad man-agers, and weakened all of the other trades, morally and physically in the eyes of the public. The experience was an expensive one to labor and the lesson learned was that you can not win the battle drunk.

The devil never established a business that is more deceptive than the saloon business. The barroom is a recruiting station for every form of evil. The brain, befuddled with booze, disqualifies a man for transacting business. Barroom demagogues have caused the loss of life, property' and public confidence, and many times have brought defeat to

The labor union that meets in s nall with barroom attached pays an enormous price in the end, even though they get it free. The disastrous effects are evidence enough to condemn it eternally. I want to say, however, that the working men are now turning a deaf ear to the wily flatteries of the saloon influence The man that drinks, in order to nerve himself up for the struggle of life, is whipped already. We must have a sober America.—James W. Kline, President International Brotherhood of Blacksmiths and Helpers.

RAILROAD PROHIBITION OF LIQUOR

The passenger department of the Reading Railway Company has pro-hibited organizations taking trips, from dispensing liquor on trains. Notices have been sent to all district

passenger offices, which read :
"It has been decided by the mangement that no more contracts may be made with organization parties which involve the furnishing of a car or cars or any facilities for the elling or distributing of intoxicating iquors, no matter whether the equip nent of the train is vestibuled or not, and this is to instruct you to that effect, and also to say that if any contracts have been made involving such a facility they must be canceled.

It was learned later that the order will have a particular effect on private excursion leaving Philadelphia No exceptions will be made no matter what the character of the organization may be. The privilege had

been in operation for many years.

It was stated that the question had been under consideration for a long time.

THE LEAGUE OF THE CROSS IN

The League of the Cross is an im portant factor in Catholic total abstinence effort in England. At a ecent meeting of the League in South London, there was a large gathering to assist at the unveiling of a magnificent banner belonging to the local branch.

At the last moment the Bishop of Southwark was unable to be present, but he sent a letter of ancourage ment to the members of the branch expressing the hope that the temper ance movement in South London

would continue to grow.

The banner bears on one side painting of His Eminence Cardinal Manning imparting the temperance pledge to a kneeling crowd of men, women and children, and on the other side a representation of Our Lady of Lourdes.

Amidst impressive silence, the un veiling ceremony was performed by Father Wright, who was assisted by two members of the juvenile branch.

Father Wright regretted the ab the Fear of the Lord causes us to hate sin and all that displeases God. always taken a very deep intere the temperance movement in his diocese. The speaker declared that a banner such as was unfurled that evening was the rallying ground for the advocates of temperance amongst the Catholic body. The picture of the late Cardinal Manning which appeared on one side of the banner should encourage them to persevere in the cause of total abstinence. His Eminence worked amongst the poor, he lived for the poor, and he might almost say he died in the cause of the poor.

REALLY NO JOKE

Sir Frank Burnand is a convert, and as the editor of twenty-five vol-umes of Punch is, of course, a prodessional joker. He once wrote an article on "The Book That Has Most Influenced Me," and he gravely set forth that the book that had most influenced him was one that he had never read. It was a treatise on the Blessed Virgin purchased by young Burnand with-out any special purpose. An irate college official confiscated it as an evil Popish thing and sent the young man to a learned Anglican divine to be set right in his faith. The good man expounded the Anglican theory and having finished said, "Now I will explain the Roman position!" "No, thank you!" replied Burnand; "I will go to a Roman for that." He called on Manning, and after instruction

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was received into Christ's fold. And so it was really no joke when Burnand said that the book which had most influenced him was one he had

TIONS ON LARGE SIFTER-

EAN -

#### WHY THE CHURCH IS ONE

"For the Church is One, and this One cannot be both within and without," is a declaration of St. Cyprian, a Father of the Church, teaches the whole lesson of the Unity of the Church. The Church is consequently incapable of being divided, nor can it be cut into separate parts by schism. Those who cut Church just as surely as he who by cutting a limb from his body, deprives that limb of the life of the re-

maining trunk.

To be "one" is, according to the philosophical definition, to be "undivided in itself "—essentially, of its own nature, indivisible into parts—a something which is no mere aggregation of parts, but which when divided into parts ceases to be. To exemplify this: a vast amount of material lies in a dockyard timber bolts, rope, spars—all things needful to make a big ship. You may take away some of these materials, exchange them for others and add to them; there is no union (oneness here, because there is no essential bond. But when you build up these materials into a ship, a new thing has come into existence — a one thing, composed indeed of many things, but forming a constructive unity realizing a single idea.

Divide that ship into two parts and you have broken its specific unity; that unity was the essence of that ship and the ship is consequently no more. Again, the parts of the ship are only such because they are intimately bounden up with other parts; take a part away, and that piece of material, useful as it may be for other purposes, is no longer part of that ship, because it belongs no more to its constructive unity.

Compare the unity of a tree with that of the Church. If you cut off a branch of that tree, you have sever ed the branch from its life-source True, the branch may for a period but sooner or later it must inevitably

Accordingly, therefore, the Church is no mere collection of individuals or of parts which, if added together will equal the whole. For assuredly o one will contend that the Church if broken up into isolated individual pieces, would in any sense equal the Church in a state of unbroken unity. Nor is the Church a mere construc tive unity like a ship, for then the disunion of its members would de-stroy it altogether, and no one will admit that the Church of herself, her teachings and her fundamental Christ given principles, can be de stroyed.

To quote Cyprian again: "There is One God and One Christ and His Church is One and the Faith is One, and the people are all joined in the solid oneness of a body by a cementing concord. Unity cannot be sundered, nor can the One Body be divided by a dissolution of its structure, nor be cast piecemeal abroad with its vitals torn and lacerated." These words are taken from St. Cyprian's work on the Unity of the Church (page 119), and it may incidentally be recalled to the reader that the once Anglican vicar of Littlemore, Henry Newman, later to become Cardinal, testified his indebtedness to that work for having brought him to the conviction that the Church of England was in reality no authoritative teaching body

whatever.
Our Saviour prayed that the Father might "Keep them in Thy Name, that they may be One, as We are also One," that is to say that the Church might be as indivisible as the Trinity. This is the unity with which the Church was from the first endowed and of which the earliest Fathers have all told us.

It is indestructible (1) there can never be a time in which the Church is not really united, and (2) it is clearly visible both to those outside and to those within its boundaries. And from this it follows that the Church can never be split up into sects or isolated communions in such way as to nullify or obscure this unity or to make it a matter which the world might doubt. And in the face of this conclusion, surely it is impossible to hold any longer a persuasion that the Church can consist of three or any other number of separate communions, each one isolated and in opposition to the rest.

And where, then, is Unity to be throw off the load of dejection, to found in the Christian bodies? The suppress every repining thought, eight or ten divisions of the Eastern when the dearest hopes are with-Church make no pretence at corporate unity whatever. The Anglican Church, with its perpetual variations and difference between bishop and bishop and party and party, cannot dare to claim a unity such as we have seen the unity of Church to be.

But the vast Church which is in communion with Rome, by the very testimony of her enemies, is One; she is severly and absolutely One and phenomenally so. One, we may declare, indefectibly and without compromise, is the Church in communion with Rome; one with a unity which no human organization can change or destroy because it is the Oneness of the Holy Ghost.—N. Y. Freeman's Journal.

#### THE SHIP OF CHRIST

The ship of Christ our Lord is always the same, but the waters around are always changing—rough at one time, smooth at another, deep here and shallow there; the sea changes and so does the sky. There is night and the air is sometimes thick with fog, and sometimes bright with sunshine. Everything around changes, but the ship sails on the same—the same in herself as when our Lord's doctrine first constructed her. She was built by Him, the Carpenter's Son, to last to the end of time, and in essential form and character she remains the same, though moved sometimes by swelling sells, sometimes by laboring oars. She is ever guided by a single mind, the mind of Christ; and ever faithful to a single and busthemselves from the Church deprive iness—the carrying of man's soul to themselves wilfully of the soul of the heaven. She is managed by different crews, by new people, as age succeeds age, and family follows on family and fresh children are put on board. One Person only remains at all times and in all things the same, the Master Himself. Who built the ship, Who abides in her, and Whose hand is always upon the helm.

You are now in the ship. It is your day of travel. The Captain is directing your life journey; not always to greater pleasure and present prosper ity, not always as you would choose if He were not in command, not always to your greater good and final beautitude on the eternal shores.

But you must not look on this

voyage of life as a pleasant trip, or think that you are to be carried like an idle passenger. Not at all. There is no idleness permitted on this ship of Christ. All hands must be busy in submission to the Captain's orders. Under His direction, whilst upon the journey, your own obedient industry of soul is to make you more and more capable of entering into the life beyond with God. \* \* \* Being intelligent and free, it is your privilege and glory to work a passage to heaven intelligently and freely, by your own glad response to the ship's discipline. No slave, no unwilling person, no one very proud or disobedient can travel far in this sacred vessel; and no lazy, idle hands, none, that is, who are not to work heaven into their lives on the way, can be carried for long. They will be washed overboard by som heavy sea, or enticed to leave the ship in answer to some temptation to waste the time of life in slothful idleness.-Rev. W. Roche, S. J.

THE CRY OF THE DREAMER

am tired of planning and toiling Heart-weary of building and spoiling And spoiling and building again. And I long for the dear old river. Where I dreamed my youth away For a dreamer lives forever,

And a toiler dies in a day. Of a life that is half a lie; Of the faces lined with scheming In the throng that hurries by. From the sleepless thought endeavor I would go where the children play;

For a dreamer lives forever. And a thinker dies in a day. -JOHN BOYLE O'REILLY

The mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires; affections, interests to God. There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to

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suppress every repining thought, when the dearest hopes are with-ered, and to turn the wounded spirit from dangerous reveries and wasting grief to the quiet discharge of ordinary duties? Is there no power put forth when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy

forebodings and serenely and patiently returns to the tasks which Providence assigns? — William E. Channing.

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#### CHATS WITH YOUNG MEN

WORKING FOR SOMEBODY What do you get for your work? is often asked of a man. But few persons inquire: What do you give

persons inquire.

for what you get?

"If you have a man working for you

"If you have a man working for you it makes a great deal of difference to you whether he is watching you all the time to see whether you give time to see whether you him the best possible pay for his work, or watching himself a little to see whether he gives you the best possible work for his pay. We are all working for someone. Instead of working by the day and receiving our pay at night, or instead of working by the month and being paid at the end of the month, we may be in independent business and receiving a compensation fixed by competition, but if we are not living a life of idleness we must be working for some one, and it makes a great deal of difference to society whether we are simply bent upon absorbing as much as possible from the world, or are trying to give a dollar's worth of service for a dollars worth of pay.

Those words give the viewpoint of one occupying a high position in our government, a good man with a wide outlook, and are well worth the consideration of younger and lesser citizens who are looking out on life with a desire to get the most out of it.

'What does it pay?" is a perfectly legitimate question to ask concerning all we undertake, provided we have wisely estimated what kinds of payment are, in the long run, the most valuable. There is no bad bargain quite so bad as cheating oneself out of life's highest things for the sake of a greedy grasping of its lowest; and whoever grudgingly counts the least he can give for the most he can get has begun a course of self-robbery though he may be piling uplands and gold. We may rebel at the thought of obligation to others, but no one, from Cain's day until this can defiantly ask, "Am I my brother's keeper" without proving by that very attitude that he has already lost the keeping of his own highest self.

POOR BUILDING MATERIAL When an architect plans a great building and specifies the dimensions of pillars, arches and walls, he has to be guided by a knowledge of the strength of the material he is to use. Bricks and floor tile must be tested as to the pressure they will bear, for crumbling stone and defective iron may bring loss and disaster later. But we are not so careful in the building of character. We fancy that weakness in one place may be counterbalanced by strength in another; that a few good habits set over against some bad habits average up pretty well and that the days of careless building when we are in no mood to do our best, may be atoned for by extra good work farther on. Many a life goes down in ruin before some sudden temptation just because of this building into it of poor material unfit to stand

GENTLEMEN

Perhaps these are rarer personages than some of us think for. Which of us can point out many such in his circle -men whose aims are generous, whose truth is constant, and not only constant in its kind but elevated in its degree; whose want of meanness makes them simple; who can look the world honestly in the face with an equal manly sympathy for the great and the small? We all know a hundred whose coats are very well made, and a score who have excellent manners, and one or two happy beings who are what they call in the inner circles and have shot into the and so I am glad to give you extra very centre and bull's eye of the fash. ion; but of gentlemen how many Let us take a little scrap of paper and each make out his list.—Thackeray.

HOW HE KNEW

A certain young man's friend thought he was dead, but he was only in a state of coma. When in ample time to avoid being buried; he showed signs of life, he was asked how it seemed to be dead.
"Dead!" he exclaimed, "I wasn't

dead. I knew all the time what was going on. And I knew I wasn't dead. too because my feet were cold and I was hungry.

But how did that fact make you

think you were still alive?" asked one of the curious.
"Well, this way. I knew that if I were in heaven I wouldn't be hungry and if I were in the other place my feet wouldn't be cold."

OUR THOUGHTS

We are as our thoughts are. If they are vile, we are vile. If we har-bor them, they will abide with us, and will master us. They will show in our faces and dull our eyes and make us slouch and shamble in our walk. If we turn such thoughts summarily out of our minds and let afraid to do so. in instead bright, brave thoughts, faith in our neighbors and in God,

hope for the future, charity for all mankind, presently we are walking erect with firm steps, looking all the world in the eye and smiling until pon our faces our inner life writes only pleasant lines.

A MAN'S TEST A man is tested by what he cannot live without. Some men cannot live without soft beds and luxurious nouses and expensive food and the applause of men. Some men canno ive without doing kindness fighting evil and serving God in act and word. This is a test that each can apply to himself—and learn something thereby.—Catholic Colum-

#### OUR BOYS AND GIRLS

JERRY'S COURAGE

Jerry Thomas was naturally timid. Everybody knew that. Thunder made him tremble and he couldn't help it. To him the terrific power of an electric storm was awe inspiring and his own helplessness was so manifest that he felt a mere atom in a vast sea of power.

As he grew older he conquered his

fear by forcing himself to argue in his own mind: "God made the storm. He made it for a purpose and will direct it. I have nothing to fear." But even that would not always prevent the unreasoning terror that would fill his heart. When a mad dog was reported to be lurking in the neighborhood he was afraid to go for the milk in the morning and he dreamed of the creature at night. He never liked to get near the locomo tive at the station, and if an automobile whized too close to him on the

road it made him feel strangely faint.
The boys at school called him
"Fraid Cat," and more than once he had been tormented with dangling caterpillars and worms and mice, of which only girls are expected to be

'As afraid as Jerry Thomas," was a common expression at school, and although it made him flush angrily sometimes, he never fought it out with his fists as some of the rest would have done. In his heart he felt—he hoped — that did a great peril menace anyone he loved he would prove himself equal to the emergency. Maybe he could, even if that somebody was a stranger!

Jerry had got to eleven years old and when the long summer vacation came he felt it no more than right he should help his mother, who was a widow and a seamstress. There was one thing no one had ever ac cused Jerry of and that was of being afraid to work. He could plod even if he were not brave in the face of

terrifying experiences.

He would hoe in their little garden in the hot sun until his hands were blistered. He would get up in the cold, dark winter mornings and shovel walks, or run errands pati-ently all day while his schoolmates were shouting and playing on the athletic field past which he had to go.

After he got the job of driving the grocery wagon and delivering parcels, he had little time to wonder about anything for he was busy all day long. The grocery horse was a steady old fellow. He would stand without hitching and never was known to shy

at anything.
The last Saturday night the grocer had raised his pay a whole dollar a week, saying as he did so, "I can get plenty of boys for four dollars a week, but I'm going to give you five because you haven't made a single mistake in delivering this week and several people have spoken about your prompt-ness in getting their orders to them on time. It is these attentions to

And Jerry's eyes glistened with happiness when he told his mother. He was thinking of it now as he drove down Elm streets. Perhaps that was his talent. If he couldn't be brave, he could be faithful. might make up a little for his timidity—cowardice, the boys called it.

Just below Elm street the railway suddenly emerges from between sloping banks and crosses Park street on its way to the station. Jerry always up and looked both ways be fore he crossed that track. The boys had poked fun at him several time when they saw him do it, but Jerry knew that should the horse be killed or the wagon injured, he never could replace it and his mother would have an added burden.

This particular day Ned Brown, Tom Evans and Rob Sanders had jumped in to the back of the empty wagon as it passed the ball field. was dinner time and they could ride down town with Jerry as well as not As Jerry came to the railway crossing his first impulse was to

drive straight across the tracks s the boys should have no fault to poke fun at him, but in his heart he was

He rose to his feet and looked up the cut. He paid no heed to the

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mocking cry from his passengers—
"Fraid Cat Thomas. Fraid Thomas
Cat. Meow—Meow!"
Around the bend scarcely a dozen

500 other purposes.

rods away was the oncoming engine of the 11 o'clock express—an hour late, and in the cut on the tracks the twin babies of young Mrs. Darrow.

Without a moment's hesitation he tossed the reins, calling to Bob Sanders as he leaped over the wheel to watch the horse

With the speed of a work hardened muscle he darted up the cut, straight in the path of the great throbbing locomotive. Would he be in time? great mass of moving steel and iron was making the ground beneath him tremble. The babies stood stock still, as if strangely fascinated. He was almost there. A moment more and he would make it! The train was almost upon them when, spent and gasping, in each hand he seized a little child and dragged them from the track just as the train thundered past. The engineer in his cab turned faint at the terrible narrow-

ness of the escape.

The children's mother, suddenly miseing her babies and hurrying to find them, had come in sight of the whole scene too late to give any assistance.

In the terrible anxiety and the sudden relief over the rescue of her darlings she turned strangely dizzy and went down in a crumpled heap on the grass. It was thus Jerry found her when his strength, which somehow left him for a moment, ame back and he pulled the fright. ened twins up the bank.

But that time Ned and Tom and Rob were there, but it was Jerry

who said authoritatively:
"Ned, take these kids home and stay with 'em till somebody comes. Tom, get that empty milk bottle in the wagon, fill it with water at the horses trough and bring it here. Bob, you loosen her collar while I rub her wrist!"

Then there was a crowd of people suddenly come from out of the everywhere and Jerry wondered why they were all making such a fuss over him and not over the babies mother, who was now opening her eyes as Tom awkwardly poured water on her

nead and face.

When the medal for distinguished heroism in life saving was received in Carterville and publicly presented o Jerry Thomas there were none who cheered more heartily than Ned Tom and Bob, and to the lasting credit of the whole school through their principal, Professor Powers, they expressed their pride in the bravery of their companion who was not afraid to face death for his fellow

Jerry is away at the Business College now, having finished his course at Carterville. The grocer, whose little girl grandchildren he has no son of his own and he is going to want a partner some day, so he and the twins' father determined Jerry should be equipped for the

children and "As brave as Jerry " is a saying often heard in Carterville, for the cheap show of courage so often displayed real bravery in the face of real danger for a worthwhile object excites the lasting respect of every one.

Jerry's companions now know that he is and always will be sensitive to certain distasteful experiences but that the finer, nobler courage of real manhood belongs to Jerry Thomas nevertheless.-North West Review.

#### ON SOME OBSTACLES THE FIRST

(By John Ayscough, in The Universe, London.) Cardinal Newman, in one of the most beautiful, as it was one of the most brilliant, of his works, dealt long ago with certain difficulties felt by Anglicans in Catholic teaching. They were difficulties which those who were conscious of them would have no backwardness in avowing. But I venture to suspect that there are other, very different, obstacles to conversion, not so openly acknowledged; not, perhaps, explicitly formuwho nevertheless, are influenced by

There have been, no doubt, conscientious inquiries after truth, whose inquiries have led them to the consideration of the Catholic claims out who for a time have found in some one or more of those claims fact, usually ended by submission to God could only authorize one such the Church, because, instead of turn. Church; but why have any such?

ing away in annoyance, they have subjected the claim which seemed obnoxious to a more deep and serious, more patient, and more candid scrutiny, often with the result that the very thing which had looked at first like an insurmountable bar to conversion supplied at last its special and irresistible motive. The dogmatic infallibility of the Church and of her visible Head on earth is an instance; in many cases the inquirer, strongly attracted by other distinctively Catholic doctrines, has been for a long time repelled by this claim, has confronted it with repugnance and dislike, with an almost angry sense of resentment, up in arms against what he thinks its arrogance; and yet in the long run, after taking the trouble to under-stand its real meaning, and to weigh the reasons offered in support of it, he has come not only to admit the claim, but to feel that only Church which makes it can be the very Church of Christ.

TO TEST THEIR TRUTH AND REASON ABLENESS

We may feel sure, as I do for one that all real inquirers who have been in earnest from the beginning, and have continued in earnest, not flag ging nor turning aside from the search as too laborious, too epigent or too inconvenient, that all those, I say, who have patiently gone on submitting the Catholic claims to deep and careful scrutiny, with no other desire than to test their truth and reasonableness, and with a full resolve to accept those claims on conviction, having finally been con-

WHAT IS TRUTH ?

But all who ask questions are not inquirers in this sense. "'What is truth?' said jesting Pilate, and would not stay for an answer," writes Lord Verulam. There are many that cry out, "Why does the Catholic Church teach such things?" who run away from the answer with as much trepidation as Pilate himself. And many are not inquirers at all. They hold fast to their position because it is easy and convenient, not on account of any reasoned confidence that there it is they should be. Their obstacles to conversion are not avowed; nevertheless, some of them may be surmised. Those obstacles are many and grave. Perhaps the Four Notes of the Church involve some of them; the Seven Sacraments

may involve others. Obviously, we are not now speaking of the earnest and devout Anglican who merely holds back from the Church because, with his heels caught fast in the tangled net of " Continu ity," he believes himself a Catholic already, so long as he remains in England or confines his trips abroad to Scandinavia, the Lutheran States of Germany, or the Calvinistic can-tons of Switzerland; he confesses, poor fellow, that he falls into schism by taking the Calais boat, and re mains schismatic while wistfully beholding the Catholic Church in being there in France, or south of the Alps and the Pyrenees, in Austria or Hungary, the Catholic half of Germany, or in Belgium; and yet he much pre fers Belgium to Holland, and is far fonder of unpacking his neat schis matic trunk in Rome than in Berlin or Copenhagen. He does not seem at all attracted by the wise principle advocated by Luttrell, who said, answer to the appeal for advice of a gentleman complaining that a fellow clubsman threatened to kick him downstairs. "Your only plan is to remain — seated — on the ground

floor." We are not speaking of the earn est and the devout, but it is not only to the devout and earnest outsider that the Catholic Church and her claims are irritating and unwelcome. She is highly objectionable to many very different persons, who would have no great grudge against her were she herself altogether different. For instance, there are the Four Notes of the Church. She must be One--Holy, Catholic, and Apostolic. There's a tiresome thing! she said none they wouldn't mindit is very much their own idea. But 'One"--that is to say, that there is one; that in this world there really

is a true Church placed there by God, and not the result of a mere clause in some bill introduced by some legislative body, as a Lunacy Board might be. That here and now. in this democratic age (not that all these, our friends, are much in love with democracy), there is one Church existing. "Voluntate Dei non desideiis hominum," as poor Cardinal York said of himself on his medals some one or more of those creams themselves the obstacle to conversion. They, however, having been in earnest, have, as a matter of ance of the people. Obviously, one

one Church implies such a lot. One Church plainly infers one truth, which scores and hundreds of churches do not in the least; and one truth is as much as to say that there is an unchangeable, definite, knowable truth in the world, which would almost imply the tedious obligation of ascertaining and believ ing it; whereas it is the prerogative of the twentieth century to believe what you like, especially if you like to believe nothing in particular, or if, with true large mindedness, you concede the inherent blackness of white and the esoteric whiteness of black. So long as there may be fifteen hundred churches, a practical man would be quite willing to belong not expected to contribute to their expenses. But once admit that there is One Church, and there's an end of tolerance and comfort; an end, indeed, to self respect, for you've got to belong to it, or you're (so to speak) inferior, and to be inferior is quite unthinkable in an age of universal equality, where everybody is clutching at personal and impregnable superiority.

One Church is not a social idea: there is something very pleasantly social in the conception of a multi-tude of churches, all drinking tea with one another, and politely listen-ing to each other in the hope of getting the floor at last, and being, with a little patience, the last speaker. Rightly considered, the plan of good many churches lends itself neatly to the great modern duty of advertisement - advertisement implies competition—would the inven-tor of Green Pills for Grim People spend a million per annum in advertising if there were no other pills? Competition is the great thing for churches, too; it puts them on their mettle, and forces each to proclaim mettle, and forces each to proclaim that it is not super-faited like an in-ferior soap. And yet there's a give and take in it; where there are thou-sands of churches each can, while deftly insinuating its own advan-tages, put in a graceful word for some church less blest.

One Church is not a social idea, nor

NOT A SOCIAL IDEA

modern. It involves a hectoring, supernatural claim, and the supernatural is obsolete; nor does the contemporary world like to be hec-tored by its clergy, it prefers to hector them. The position of the clergy is to take your money (when it can find you at home, and get it ) and be have accordingly—play your tune when you've paid the piper.

SUPERANNUATED

One Church is an archaic notion— almost as bad as the Old Testament when the Hebrew kings and people were liable to constant irruptions of the Deity or His prophets into daily life, in unfettered denunciation of their little lapses — an intolerable state of things that must have been keenly felt then, and never could be contemplated for a moment now by the high spirited modern peoples with their own cheap and convenient livorce courts to secure the sanctity of their homes, and their myriad pulpits (seasoned to every conceivable palate) to tell everybody who agrees with them exactly what true religion neans. One Church is an old fash ioned phrase, involving an out-of-date origin. What one wants is something new — the fruit of the times. Novelty is stimulating, it has a twang about it. Nobody would now read novels published under Tiberius. or sit out plays nineteen centuries old; it's a bold thing in a church to stick in the same place, and say the same things, for ever and ever. It shows an unpractical mind, a failure folks so fond of going to church that they will go to hear old things when they wouldn't do as much even for a theatre? One Church means the same Church all the while and nobody wants the same things that did for his father, or for himself when he was young. He wants brand new things, brand new ideas brand-new principles—One Church means the same old Church, with the same old story and the same antiquated rules and principles: is an Oil-King now to be bound by the principles to which some medieval king anointed with oil was expected to conform?

BEST AND MOST EARNEST

The unity of the Church no doubt does appeal with extreme force to many of the best and most earnest of those outside of it : as they show by recurrent schemes for Re-union but there are many outside who real ly resent the idea of One Church universal and indivisible, because that idea is destructive of the many existent churches with demonstrably human origins.

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flower which grows nearest heaven in these latitudes. The idea is a pretty one for leisured women with Catholic circle of friends about



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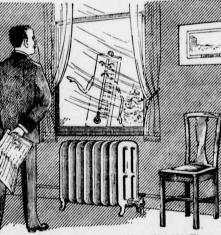
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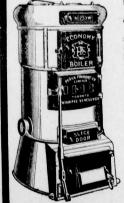
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REV. HAMILTON SCHUYLER IN TRENTON EVENING TIMES TELLS WHAT IS NEITHER CHRISTIAN NOR PATRIOTISM

We must deprecate the introduction of religious partisanship and rancor into our social and political life. I desire emphatically to dissociate myself from the recent exhibition of violent denunciation and coarse abuse directed at Catholics. To ridicule and deride the distinc-tive dogmas and practices of Catholics, beliefs and customs dear to them from inheritance and training, is unpardonable, and serves merely to intensity bitterness and to en-kindle anew the fires of religious

bigotry If it was desired to record a protest against what are commonly be-lieved to be the designs of the Roman Church in this country to seek political dominance and to weaken or overthrow such institutions as the free Public schools, such a purpose might certainly have been accomplished without resorting to language that is offensive to the most sacred religious convictions of its members. I think no one can read the published account of the speeches made at the recent anti-Roman Catholic meeting held in this city without carrying away the impression that the speakers used language deliberately calculated to in-flame Protestant antipathies and grievously to offend the susceptibil.

grievously to offend the susceptibilities of Catholics. Such a method is neither Christian nor patriotic and can only result in making the situation worse than it is.

"Personally, I am unable to get excited over the supposed designs of the Roman Church against our civic liberties. In the first place, even if there were such a conspiracy, it is there were such a conspiracy, it is unthinkable that it should be successful. Our Roman Catholic brethren, though relatively numerous, are in a though relatively numerous, are in a hopeless political minority through out the country at large. Moreover, the idea that the hierarchy, even granting that it was disposed, could control the political actions of lay members of the Church has in my judgment little or no basis in fact. It is indeed an open secret that the laity in this country are indisposed to accept political guidance from their spiritual advisers. In the free atmosphere of American democracy there is no room for priestly domina-

tion in this respect.
"It is claimed that Roman Catholies are continually intriguing to secure the election or appointment to office of those of their own faith. Possibly there is a measure of truth in such a st sire to serve the State in an official capacity is not an unworthy one— certainly not treasonable. Many Protestants also share it. Now that they have become a powerful political element, it is perhaps natural that they should seek by every means to gratify their ambition in this respect. What is reprehensible is not their eagerness for public office, but the disposition, if it exists, to claim a right to it on the ground of their Church affiliation.

"I have elsewhere stated my firm conviction that Roman Catholics, as conviction that Roman catholics, as used, are as patriotic as any others in the community and that their devotion to their religion and their votion to their religion and their Church in no wise interferes with their loyalty to the State and their frank acceptance of the principles upon which it rests. Irresponsible partisans among them and even results. partisans among them and even perhaps ecclesiastics of an eager and ardent temperament may say things which seem to argue another disposition, but we ought not to take such utterances too seriously.

present to be threatened by the recrudescence of the spirit of sectarian bitterness. As Christians, as churchmen and as patriots it is our bounden duty to abstain from saying bounden duty to abstain from saying things, but forming a constructive or doing anything which may serve further to intensify this unhappy sit-

age in every way possible tendencies to foment religious discord and bit-terness. Thus shall we prove ourterness. Thus shall we prove our-selves worthy spiritual descendants of those patriots who in early days established upon these shores the fabric of law and liberty, of equal rights for all men, and who, by the doctrine of a free Church in a free State, which they embedded in the constitution, left us a heritage which as proved so fruitful a source of naional strength and prosperity.". ntermountain Catholic.

#### CARDINALS' VIEWS ON MEXICO

Before leaving for Rome, Cardinal Farley said: "War is a dreadful thing, and I hope and trust that there will be no declaration of war. The situation in which we find ourselves is deplorable, but I have no doubt that the president and congress are acting for the best. The President and his advisers know the real state of affairs far better than we do, and in what they have done they have

been guided by the highest motives.
"I shall pray that peace be speedily reached and my last message to the people of the country is a wish for peace and that our difficulty in Mexico may be settled long before my return to New York." Cardinal O'Connell, who sailed for

Rome recently telegraphed both President Wilson and Governor Walsh that he would return, cancelling his engagements abroad, at any time the country needed his services. The Cardinal's message sent from the pier follows:

Mr. President: To day I am sailing for Rome by arrangements made long before the present national crisis could be foreseen.

"I am ready at a moment's notice to return should there be any need, and I am always at the service of my beloved country and its honored head."—Buffalo Union and Times.

CATHEDRAL HOLY NAME SOCIETY, ST. JOHN'S NEW-FOUNDLAND

From the Holy Name Journal

The Holy Name Society of this parish was established in 1878. Like all other organizations established for a similar purpose, our Society during the thirty-six years of its existence met with many vicissitudes Now the membership would swell into hundreds, and again it would shrink almost to the vanishing point The latter was the state into which it had fallen six years ago—the membership having dropped to about seventy—when in the beginning of 1909 our beloved Archbishop, Most Rev. M. F. Howley, decided that the time had arrived when the Catholics of the city should be called upon to rally around the standard of the Holy Name and work earnestly for the eradication of the horrid vice of blasphemy. The men of the parish nobly responded. Year by year, under the guidance of zealous directors, but notably during the regime of Rev. P. P. Sheehan and Rev. D. O'Callaghan the membership increased, and today, with eleven hundred adult members, our Society ranks foremost amongst the Catholic organizations in Newfoundland, and, comparatively speaking, outnumbers many branches of the Society in the larger cities of the United States and Canada.

The Holy Name Journal has been most favorably received in St. John's and efforts are now being made to have all members become sub-

> JAS. P. DUFFY Corresponding Secretary.

WHY CHURCH IS ONE

INCAPABLE OF BEING DIVIDED BY SCHISM-BRANCHES CUT

OFF MUST INEVITABLY DIE "For the Church is One, and this One cannot be both within and without," is a declaration of St. Cyprian, Fathers of the Church, which teaches the whole lesson of the Unity of the Church. The Church is consequently incapable of being divided, nor can it be cut into separate parts by schism. Those who cut themselves from the Church deprive themselves

something which is no mere aggre-gation of parts, but which when "Among the religious bodies in this country, this Roman Catholic Church has no monopoly of intolerance and unwisdom. There are representatives of Protestant bodies who are no whit behind them in these respects.

"BUST A gation of parts, but which when divided into parts ceases to be. To exemplify this: A vast amount of exemplify this: A vast amount of the material lies in a dockyard—timber, bolts, rope, spars, all things needed to make a big ship. You many take away some of their materials, exchange them for others and add to these respects. 2870°  $\partial$  change them for others and add to them; there is no union (oneness) we have so long enjoyed seem at present to be threatened by the re-

unity, realizing a single idea.

Divide that ship into two parts further to intensify this unhappy situation. Let us dissociate ourselves from any movements founded upon bigotry and sectarian hatred, and, while maintaining an attitude of jealous regard for the political principles upon which the commonwealth is founded, refuse to permit ourselves to be frightened by any spectre. Let us strive to set forth peace and good will among all of our fellow citizens, and to discour-

that of the Church. If you cut off a branch of that tree, you have severed the branch from its life-source True, the branch may for a period retain a vestige of its former life but sooner or later it must inevitably

Accordingly, therefore, the Church is no mere collection of individuals or of parts which, if added together, will equal the whole. For assuredly no one will contend that the Church, if broken up into isolated individual pieces, would in any sense equal the Church in a state of unbroken unity. Nor is the Church a mere construc-tive unity like a ship, for then the disunion of its members would de-stroy it altogether, and no one will admit that the Church, of herself, her teachings and her fundamental Christ given principles, can be destroved.

To quote Cyprian again: "There is One God and One Christ and His Church is One and the Faith is One, and the people are all joined in the solid oneness of a body by a cementing concord. Unity cannot be sundered, nor can the One Body be divided by a dissolution of its structure, nor be cast piece meal abroad with its vitals torn and lacerated." These words are taken from St. Cyprian's work on the Unity of the Church (page 119), and it may incidentally be recalled to the reader that the once Anglican vicar of Littlemore, Henry Newman, later to become Cardinal testified his indebtedness to that work for having brought him to the conviction that the Church of England was in reality no authoritative teaching body whatever.

consider that the father might "Keep them in Thy Name, that they may be One, as We are also One," that is to say that the Church might be as indivisible as the Trinity. This is the unity with which the Church was from the first endowed and of which the earliest

Fathers have all told us.

It is indestructible (1) there can never be a time in which the Church is not really united, and (2) it is clearly visible both to those outside and to those within its boundaries. And from this it follows that the Church can never be split up into sects or isolated communions in such a way as to nullify or obscure this unity, or to make it a matter which the world might doubt. And in the face of this conclusion, surely it is impossible to hold any longer a persuasion that the Church can consist of three or any other number of separate communions, each one iso

lated, and in opposition to the rest. And, when, then, is unity to be found in the Christian bodies? The eight or ten divisions of the Eastern Church make no pretence at corpor ate unity whatever. The Anglican Church, with its perpetual variations and difference between Bishop and Bishop and party and party, cannot dare to claim a unity such as we have seen the unity of Church to be.

But the vast Church which is in communion with Rome, by the very testimony of her enemies, is One; she is severely and absolutely One and phenomenally so. One, we may declare, indefectibly and without compromise, is the Church in communion with Rome; one with a unity which no human organization can

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No one with whom we come in contact escapes without some impression from us for good or evil.

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Toronto, April 20th, 1914

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