FATHER FRASER'S CHINESE

The noble response which has bee

made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on

so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salva-tion to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it

not pass jou of.		
Previously acknowledged	\$1940	80
Sara Gallagher, Maryland	1	00
I. C. Parent, Coeur de Alene	2	00
Mrs. T. Kickham, Souris West	1	00
W. J. G., St. John's, Nfld	2	00
John Murphy, Melrose	3	50
For the love of God, Lindsay	1	00
Mrs Thomas Kane, Westport	1	00
A Friend, Arkona	2	00
M. M. A. M. M., Cleveland	1	00
A Friend, Netwood	5	00
A Friend, North Newfoundland	2	00
Mrs. Peter Dolan, Dunrobin		50
Friend. Perth	1	00
A Friend, Glace Bay	25	8
T. Fitzmaurice Bracebridge	2	00
A Friend, Strathroy	I	00
A Friend, London	1	00

The Catholic Record

LONDON, SATURDAY, NOVEMBER 1, 1918

PLEASED

We are pleased to note that our subscribers are in accord with our demand for our more adequate representation on the Bench of Nova Scotia It is a matter of right and justice. That our present representation is not what it should be is not due to the authorities but to our apathy and indifference. We have been blundering in either, forgetful of our own interests, or indifferent to them, or too supine to claim their recognition. Now, however, we understand that the authorities are anxious to gratify the legitimate aspirations of our and progressive race. Had it inpeople in this matter. We have lawyers of acknowledged prowess who can wear the ermine with dignity and who can up-hold the best traditions of the Bench of Nova Scotia.

Without wishing to be too specific at present we have in Halifax a barrister whose reputation is of the highest, and whose talents, experience and knowledge of the law qualify him for a seat on the Bench-

AN OLD STORY

To a subscriber we beg to say that libraries supported by the public do not favour books antagonistic to the religious convictions of any citizen. We always regard the custodians of public libraries as gentlemen of integrity who are anxious to satisfy the demands of even the most exacting public. A word from the subscriber and his friends can remedy anything that is amiss. A librarian who is not destitute of common sense will always heed any well-grounded complaint of the ratepayers in regard to the books under his care.

THE GOSPEL SPIRIT

Docility and obedience are of the very marrow of the Gospel spirit. To play the part of the scorner, to criticize, to resent any interference with what we call our rights are the marks of the worldly Catholic. And the Church has always been impeded by the worldly Catholic. She fears their rights. Perhaps, also, he saw not opposition from without her gates. Politicians may denounce and the forces that threaten to disoppress her. Men of might who have rupt the German Empire. One their hour may dig her grave and thing certain is that the Gerblazen forth the hour of her death. man Catholics have proved what So it has been from the beginning. united action can accomplish. But the Catholic who loses his grip Thanks to them, the Jesuits are perof fundamentals, who, under the mitted to reside once more in Gerdomination of pride and conceit, many. Priests are not forbidden flouts religious authority, is ever a now to celebrate Mass. The Church source of scandal and sin. He may moves on, waxing in strength, and is delude himself into believing that a reputation for broad-mindedness shall interests of the Empire. Had Cathobe his reward, but he will discover lics retired into obscurity and silence that the average man respects when Bismarck shook his mailed hand sincerity and believes in upholding the creed which one professes. The Catholic of this so-called liberal type may be used; his pliability and flexibility may be adaptable for diverse a business end to it, always gets repurposes, but he is but a tool, without respect even in the eyes of those not by bemoaning them, but by who cajole and flatter him. Brownson has well said that the basis of said by Lord Brougham to be the most illustrious American philosopher, declared that he never per. the goal of their due rights.

formed a more reasonable, a more manly act, or one more in accordance with the rights and dignity of human nature, than when he knelt to the Bishop of Boston and asked him to hear his confession and reconcile him to the Church.

THE DWINDLING CHURCHES Time was when our friends

waxed rhetorical over the decay of the Church. Freed from the domination of the priest, equipped with the open Bible," reinforced with the advantages of the Public schools and Carnegie libraries, they would exhibit the flowering and fruitage of true Christianity. But, according to fended the Church's use of Latin in authorities, something has prevented all this. Historians have brushed aside fictions and have even put Luther in his proper place stripped of attributes once conceded to him. Morrison Davidson, discussing in Reynold's Newspaper, London, the question. Is Christianity Passing? tells us that "it is estimated that in Scotland, the most Protestant country in Christendom, only about 13. 7 of the population are to be found in the Protestant Churches.

. . . In a word, Protestantism has become a synonym for Mammon or the World, and its moral bankruptcy is all but complete. 'Revivals' come and go, leaving scarce a traceable residue "

These words may seem pessimistic in tone, but they have none the less indubitable foundation in fact. In Scotland as well as in England Protestantism cannot fill the great cathedrals which it possesses but did not build. And yet at its inception it had the support of national prejudice and public opinion. It was regarded as the only religion possible to a free herent strength and vitality it would not serve to furnish the statistics which must depress the thoughtful non-Catholic.

Mallock, speaking of Protestant Christianity, put the truth fairly when he said that it is at last beginning to exhibit to us the true result of the denial of infallibility to a religion that professes to be supernatural. We are at last beginning to see in it neither the purifier of a corrupted revelation, nor the corruption of a pure revelation, but the practical denial of all revelation whatsoever.

AN OBJECT LESSON Some years ago Bismarck made the

Canossa. He waged ruthless war

against the Church. He attempted to doom her to inanition by drastic legislation. The secret societies followed his lead with an enthusiasm worthy of a better cause. So far as Most Rev. Alex. Christi, D. D., Archon could see the haughty chan cellor was invulnerable and his policy unassailable with any measure of success. But his glory was dimmed and his power shaken. United States," Bishop Muldoon re-From his place in private life he could see the Church moving on, increasing in power and devotion to the Fatherland. He could see the Catholics, erstwhile under his heel, compacted together, one in mind and purpose and intent upon regaining in the "Centre Party" a barrier to ever intent upon furthering the best in their faces, the history which has inspired many might never have been written. Action, however, with sults. Their grievances, passed away, achievement. Instead of "resolutall true nobility of soul is Christian ing "they roused the lethargic, conhumility: and nothing is more man- vinced them of their power, sent ly than submission to God or more through the veins of the Catholic reasonable than to believe God's words | body the blood of passionate loyalty on His own authority. And this writer, to the Church, and suffered no opposition to check their progress to

THE HON. LLOYD GEORGE

The Hon. Lloyd George is a poli tician of a very positive character His addresses have not the stateliness of phrase and scholarship which characterize those of the Premier, but they are always forceful. He uses diction which is at times hot with indignation and at others soft and tender and glowing with love for his fellow-man. He is detested by many, but the crown of hatred is not awarded to those who say pleasant nothings and shrink from the clamor and blows of battle.

Some time ago, in the course of an address to non-Catholics, he deits worship.

"Sometimes," he said, "we criticise the Roman Catholic Church very severely, but there is no Church that has made a surer and deeper search into human nature. The Catholic Church, the greatest religious organization in the world, conducts its worship in a common tongue." Going on to show that the Church utilizes every means of taking people outside every day interests, he says: "Thus the language of commerce and of everyday occupation is left outside, and the people are taught the language of worship. That shows a deep, shrewd insight into the human

THE MISSIONARY CONGRESS

GATHERING OF DISTINGUISHED ECCLESIASTICS FROM ALL PARTS OF AMERICA

Boston, Oct. 21 .- One of the mos brilliant receptions ever seen in Boston was tendered to Bishop Fallon and the other visiting Arch bishops and Bishops from Ontario

The affair was given by Cardinal O'Connell in the gold ball-room of the Hotel Copley Plaza, looking on Copley Square, the most beautiful public square in America.

In the centre of one side of this gorgeous ball-room a throne was erected for the Cardinal. A proces sion led by the members of the Cathedral Guild and including Knights of the Order of St. Gregory and of the Holy Sepulchre, Cardina O'Connell, Mayor Fitzgerald and Rev. James Coppinger, private chaplain to the Cardinal. Mayor Fitzgerald, a prominent Catholic, and the Cardinal walked into the ball-room side by side. The purple caps and sashes of the Archbishops, Bishops Monsignori together with the Bishops and dinal red on the Cardinal and the Cardinal's throne made a wonderfully brilliant setting to the scene vain boast that he would not go to

Six hundred were present. To day's session of the congress opened at 9 o'clock at Symphony Hall with a meeting of the Belgium and Holland Priests' Association. This was followed by the home mission session called to order by

bishop of Oregon. Archbishop James Blenk, of New Orleans, presided at the afternoon session. In his address on "Immigraand Immigrants in the ferred to the great tide of humanity pouring into America from foreign

lands and said: "The Catholic Church, limited in means and ministers, is summoned to care for, not only the souls of at least 50 per cent. of this mighty throng, but also to supply at times aid for their material wants. It may be well to keep in mind that the Church must have her guiding and merciful hand upon the immigrant from day of his arrival until he is placed in safe surroundings under the care of a priest of his own nationality, or be willing to face in the years to come an immense leakage, either through indifference on the part of the immigrant, or through the efforts of the non-Cathobiased social and worker, the evily disposed who make business of antagonizing Church and inciting rebellion in the hearts of the naturally well inten-

In order properly to do the work desired, Bishop Muldoon recommended the establishment of a Catholic bureau for obtaining information in regard to Catholic immigration. He

"Without interfering in any way with any diocese or national church organization, such a bureau could distribute literature through nections with Catholic societies in the old lands, explaining the dangers to be avoided by the immigrant on his arrival. Through this bureau also, the clergy of some European races could be better advised in regard to the necessity of a more care ful instruction of their people

Boston, Oct. 22 .- A central body to control the missionary work of the Catholic Church in the United States is favored by a committee which is investigating the subject.

Bishop Canevin, of Pittsburg, who discussed the matter before the Cath-olic Missionary Congress to-day told the delegates that the missionary situation in this country has been studied by a committee appointed by the Board of Governors of the Church Extension Society. While their report has not yet been submitted, Bishop Canevin as one of the members, explained some of the main

The committee found, according to the Bishop, that many of the mis-sionary organizations overlapped

We came to the conclusion," he said, "that it would be better for us to have one single missionary society, board or bureau, as you might call it, operating in the United States taking the charter of one of the pres ent societies as a foundation and changing its name to "The American Board of Catholic Missions."

Such a bureau or board should be considered a general missionary collecting agency, having authorit to gather funds and have a foothold in every diocese and in every parish. Right Rev. Dennis J. Dougherty D. D., Bishop of Jaro, in the Philippine Islands, told the delegates that he believed the cost of living in the islands was about as high as it was in Boston, Philadelphia or Chicago. The wages of the people, he said, were from \$4 to \$10 a month. A priest lived on about \$1 a day and he also maintained his church out of the same amount.

Many of them were starving, he continued, but he did not know of and it was only recently that the full one instance where a priest had made extent of the increase in this class of a request to return to his own coun-

The Bishop said he did not believe he could sleep easy until he had a lawsuit on his hands. The revolution in the Philippines and the of the church property seizure brought about much litigation and at one time he had 500 suits pending. He said he never lost one of these. Archbishop Bruchesi, of Montreal,

said that very? little could be accom-plished in far-off lands without money, and he admonished those who were materially prosperous to think of the less fortunate who are living without religious guidance.

Mass meetings held through Greater Boston to-night practically brought the congress to a close

CLERICAL CELIBACY

That East is East and West is West holds good still in the world ecclesiastic, as well as in the social, yet the latest legislation of the Holy See tends to an assimilation of East to West on a point that has long seemed to be accepted as an agreed practical difference. In principle, of course, that is in the exultation of the clerical single life over the married, there has been full agreement, witness the custom of the Eastern Church, both Uniate and Orthodox, to promote only celibate priests to the episcopate, and her refusal to marry priests after ordination. At this moment, when there is word of Bulgars returning to their ancient allegiance to Peter, when the Times devotes a leader to Rome in Macedonia," and discusses possible conditions of reconciliation. the question of their married clergy inevitably claimed attention, and it is interesting to note the signs of me's mind upon an actual phrase of the problem as it presents itself within the bounds of our own Empire.

It is in Canada that the arrival of the East in the West has of late called for consideration of the treatment of a married clergy far from home and from their own borders The Uniate Ruthenians have become domesticated in the Dominion in such numbers as to induce the Holy See to recognize them as a distinct community, and provide them with Bishop and clergy of their own rite with dependence on the Canadian Apostolic Delegate alone. This new situation has called forth fresh legis lation on many delicate and fine points, which have been provided for by a Decree of Propaganda, dated Aug. 18, of the current year. For moment let us see how it deals with the matter of Ruthenian clerical

1. Ruthenian candidates for the priesthood are to be admitted into seminaries only on expressly promis ing to observe perpetual celibacy.

2. Only celibate priests may exer cise priestly functions in Canada.

3. Amongst the faithful of the Ruthenian rite only celibate priests, or widowers without children, of the

upright conduct, zealous and pious may exercise priestly functions. 4. In case of scarcity of Ruthenian clergy, the Ruthenian Bishop of Canada may, through Propaganda, quest the Ruthenian Bishops of Galicia and Hungary to send him Ruth enian priests, provided they be celi-bates, or at least widowers. Any Ruthenian priests who are married, or even widowers or celibates, who ettle in Canada of their own accord. without reference to the Bishop of their rite, are not to officiate in any ecclesiastical capacity whatsoever.

As the clerical celibate question crops ever up in the discussion of Anglican reunion, this Decree of Propaganda is significant of what, in all likelihood, would be Rome's mind, on any Anglican settlement becoming imminent. Is it worth while for

any friends of Reunion to close their eyes to the consistent and forward policy of Rome in promoting more and more perfect approximation to her ideal of a clergy unfettered by family and domestic ties, as far as possible even the perfect images of their great prototype Melchisedec? If Rome so looks on the celibacy of the Eastern when he settles in the West, what may we expect her to say of any portion of the West that has left its first love? If she does these things in the green tree, what shall be done in the dry? Here it seems easy enough to discern the face of the sky.—Tablet.

POSTAL OFFICIAL ON RELIGIOUS WAR

APPLICABLE TO THE CANADIAN ORANGE ORGAN

high official of the postoffic department at Washington told me a few days ago that the mass of anti-Catholic literature is increasing at a wonderful rate. The question of the admittance of a great deal of this matter comes up before him fre-quently, and he is in a position to realize the extent of the agitation which is being carried on against the Catholic Church.

But it is not in quantity alone, but also in virulency, malignity, and mendacity that this increase is notice able. Here comes in the work of the department. A large number of journals are excluded from the mails publications was realized.

Finding that modern twentieth century lying and vilifying will not go down with the postoffice departnent, these creatures are now care fully quoting from ancient "history." All kinds of "stories" about the Catholic Church, which had obtained two-hundred or three hundred years ago and had been refuted as often as hey were told, are being republished in the guise of history, with the evident intent of getting the stuff past the department. Said this official to me:

Catholic hierarchy comes in for the heaviest bombardment. Nothing they lo seems to suit these fanatics. If the hierarchy maintains a dignified silence under these scurrilous attacks they are promptly accused of secretly hatching some deviltry, of scheming the overthrow of the republic, and many other terrible things. If, on the other hand, they make some statement in defense of the Church, they are misquoted in the most unscrupulous manner. I sincerely hope that this wave of fanaticism will pass over in the near future. It bespe an unhealthy state of mind on the

part of a large number (!) of the people." The seriousness of the situation is intensified by the fact that men of wealth must be at the bottom of it. It must take a vast sum of money to not come from subscribers only. It is estimated that a million copies of Church in China a multitude these publications are mailed out thousands, perhaps a hundred thoufor it? This is the question, and its the Church in China, these s are simply the tool matter because there is money in it, and from all appearances there is No wonder the work is kept up. For the price, unscrupulous men can always be found to publish anything under the sun; evidently forth. coming.—Dubuque, (Iowa) Tribune.

CATHOLIC BISHOP AND METHO. DIST CENTENARY

Among the many residents of Vicoria and other Australian States who sent congratulations to the minister, officers and trustees of the Pleasant Street Methodist Church and Sunday School, Ballarat West, in connection with the Golden jubilee recently celebrated was the Rev. John H. Norton, Bishop of Port Augusta, South Australia. Bishop, whose parents were Methodists, was formerly a pupil at the Pleasant Street Sunday school, and while there he won many prizes in Scripture lesson competitions. The letter of the Bishopacknowledging the receipt of an invitation to the jubi lee celebrations was as follows:

"I am deeply grateful to you and your good committee for the ex tremely cordial invitation given me to attend your golden jubilee cele bration at Pleasant Street. The meetings will doubtless revive many weet and endearing memories. Al though unable to accept the invita tion, I assure you I am much touched by your gracious letter. Since I received it I have each morning, when standing at the altar, prayed to Our Lord and Saviour that He Divine may in His mercy and love shower choicest graces and blessings.

Rev. J. Ham, was received with loud

FOREIGN MISSIONS

SISTER HONORED BY KING.—Sister Catherine, of the Order of St. Joseph of the Apparition, who has been infirmarian in the Leper Hospital at Rangoon, India, has been presented with a silver medal as a recognition of her services by the English Government in Rangoon. It would seem that the religious has well deserved George.

For ten years Sister Catherine has nursed the little boys and girls in the Refuge at Rangoon with a marvelous ly devoted care. No case of leprosy s too advanced or too repugnant for her attention, and the most malignant wound is tended with maternal love and kindness. No duty is too hard or too trying for this brave religious, who is also ever ready to be the bright cheerful companion of her stricken patients. She is always smiling and joyful; gayety is her

constant companion.

Sister Catherine works in the garden with her little charges and makes and mends their clothes. good nun contracted leprosy herself, but her miraculous cure has been verified by several doctors. The Order to which Sister Catherine belongs has educational establishments in other parts of India, and has at east, one conventin England. These Sisters also nurse the sick and dis play much devotedness in their care of the wounded in the hospitals in Tripoli and Bulgaria.

MILLIONS OF CHINESE WILL BE CATHOLICS BEFORE THE LAPSE OF MANY YEARS .- The Catholic missions of China are generally said to date from the sixteenth century. But in the latter part of the eighteenth cen tury the suppression and dispersion of the religious orders in Europe, and the disorganization that followed the French Revolution, cut off the supply of missionaries for the Far East, and whole districts had to be abandoned When, in 1830, the work of recon struction began again, much ground had been lost. The wonderful re-sults obtained in China are really the fruit of about eighty years of apostolic work, carried on with very limited resources, and for many years in the face of persistent hostility from the authorities. Further difficulties arose from the frequent civil wars and outbreaks against the foreigners, which often wrecked in a few days the work of many years. But progress, slow at first, has been

more and more rapid and encouraging, and the single vicariate apostolic or missionary bishopric, founded in 1830, has now developed into a system of vicariates and prefectures apostolic covering the whole of China. There are 39 of these bishop rics, and including coadjutors, there are 49 Catholic Bishops China, besides those of Manchuria. Tibet, and other outlying provinces. Forty years ago we had in China proper 26 Bishops, 697 priests, and 470,000 native Catholics. Since then country, and the funds certainly do local persecutions and the terrible Boxee outbreak gave the Catholic martyrs and here as elsewhere, the every week all over the country and | blood of martyrs has been the seed of the Church. In 1912, on the eve of what sand, receive them gratis. Who pays we hope will be a lasting peace for were the solution will reveal the real male numbers—Bishops, 49; priests (Eurofactors. The publications themselves pean), 1,426; priests (Chinese), 701 2.176: native students of men higher up. They publish this for the priesthood, 1,215; nuns (European), 558; nuns (Chinese), 1,328; total nuns, 1,886; churches and chapels, 5.375; Catholics (baptized Christians), 1,363,697; Catechumens (converts under instruction,) 309,985 total 1,603,682. I have no general return of the Protestant missions later than 1905. In that year 63 different mission societies, representing sev eral forms of belief, claimed a total of 178,251, about one seventh of the number of baptized Catholics.

Educational work (carried on by the Catholic missionaries) is represented by village schools at one end of the scale, and at the other seminaries lay colleges, and what may almost be described as a university at Zi-ka wei, with its observatory, laboratories, museum, and vast library and printing press. All classes are represented among the converts. Prime Minister at Peking is a Catho

We may hope to see in the present century the Church in China draw. ing millions into her fold. This is no over sanguine expectation, seeing that in eighty years the few scattered thousands of 1830 have grewn to over a million and a half n 1912.

CARDINAL BOURNE ON "RITUAL MURDER"

A Jew is on trial in Keiff, Russia, on a charge of murder, and the be lief current among many people in Europe that Jews (or a certain sect of them) have a rite which calls for at the bishop. He had fired twice Christian blood, enters largely before several powerful fishermen the whys and wherefores down upon all our friends His of the trial. Opinions on the sub- clutched his arm, taking away the ject have been solicited by leading JOHN H. NORTON.

"Bishop of Port Augusta."

letter which was read to the l Jews for the purpose of combating arge gathering in the church by the nounced the "ritual murder" charge as unjust and groundless is Car- after a physician had bound up his dinal Bourne of Westminster.

CATHOLIC NOTES

While the body of the clate Monsignor McQuaid of Boston lay in the parish a group of 70 chinese converts, members of the Chinese mission founded twelve years ago by Mons. McQuaid, visited the church and offered up prayers in their own lan guage for the repose of his soul.

Recent consular reports give an interesting summary of that portion of the census of Germany, taken in 1907 which relates to the religious complexion of the population of that em pire. The results, just published show that of the 61,720,529 people counted, 38,374,648 professed adherence to the Evangelical Church 22, 540,485 to the Catholic Church and 566,999 to the Jewish Church.

Catholics of France are wrought up over the conduct of the President of the Republic, Poincare. He and Republic, Poincare. He and his Minister sat down to an official banquet at Gueret in the old Province of Marcha, given in the chapel of the expelled Sisters of Providence. expelled Where formerly on its walls were the Stations of the Cross, were, at this banquet, the tri-colors of the Republic.

The largest class every confirmed in the Cleveland diocese, and one of the largest in the country, was that which received the sacrament at St. Thomas church, Cleveland, on Sunday October 5, from Bishop Farrelly. The confirmation class included 800 children, ranging in age from nine to fifteen years, and 200 converts. The procession through the street, which preceded the ceremony in the church attracted thousands.

It is said the parochial schools of New York will have an increase this year of 12,000 more pupils. New York's Catholic College will receive 100 more young men. Last year the enrollment in Manhatten, Staten Island and the Bronx, was 75,000; in Brooklyn 65,000. Now they number In the Archdiocese 12 new parochial schools are opened this year with 12,000 additional pupils.

The Catholic churches of Columbus (Ohio) did themselves great honor on (October 5) by turning out a procession of 7.600 men as an expression of their reverence for the Holy Name. It was a tribute upon which the entire community looked with satisfaction and pride. As the procession passed Trinity (a Protestant Episco. pal church) the chimes rang out a greeting that went to the hearts of the marching men and reflected the sentiment of the entire community.

The Silverton Journal, a Seattle paper, printed some time ago a libelous article about the Sisters of St. Benedict, Mt. Angel, Ore. The Sisters brought suit for slander. A committee of citizens of Mt. Ange are soliciting subscriptions to a fund to enable the Sisters to prosecute their charge. The Menace, and the anti · Catholic press generally, are said to be backing up the Journal. The Mayor of Mt. Angel, the Hon, Paul Fuchs, is the chairman of the committee and Joseph J. Keber, cashier of the Mt. Angel Bank, is the secretary and treasurer.

Dr. Clifford as president of the Baptist European Congress, has been specially engaged in examining European Christianity during the last six or seven years and has found that in Germany there is a great exodus from the Governmen In Berlin it is proceeding with such rapidity that last year it amounted to 100,000 and this year it will be more than double that number. The exodus Dr. Clifford considers a triumph for "free Christianity," but a very large proportion of the losses of the Government Church is due to religious indifference and absolute

Two remarkabls sermons, under the titles of "Naboth's Vineyard in Pawn." and "The Church of England in the Past, Present, and Future, were preached recently under the auspices of the Society of SS. Peter and Paul, at the Anglican Church of St. James the Less, Plymouth, by the Rev. Ronald Arbuthnott Hilary Knox, Chaplain Fellow of Trinity College Oxford. He earnestly advocated reunion with the Roman Sec. To that end he invoked the help of the Blessed Virgin on behalf of "her children" who "have run away from there schoolmaster, and unlearnt their lessons, and are trying to find their way home again, humbled and terrified in the darkness." For such sentiments we can have nothing but sympathy.

On Oct. 19th, Bishop March of Harbor Grace, Nfld., while celebrating Mass was fired upon by James Hare, believed to be insane. One shot grazed the head of the bishop, wounding him slightly, while another bullet buried itself in the altar. Hare had been sitting quietly in his seat during the service, when, with out warning, he jumped up suddenly drew a revolver and began shooting seated near him rushed forward and weapon and overpowering Later Hare was placed under

PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XXXI

COLONEL KEITH'S LITTLE TEA With every minute you do change your m And call him noble that was once your hate."

'What wicked extravagance, Nora Your new habit for a jungle ride You are taking it quite into everyday use! I declare, it is well for you you are going to marry a rich." Such was Mrs. Vane's friendly expostulation as she and I awaited horses one afternoon in the porch. "There's no one coming excepting Dicky and Ellen," she reassuringly; "do run and change it.

ald not reasonably explain to her that Maurice had more than once informed me that nothing I possessed suited me a quarter so well as my dark blue habit, and that I was wearing it to look my best in his eyes-I did not admit this to myself, much less, need I say, to my compan-ion. No: I mendaciously assured her "that number two was really so shabby that it was scarcely decent, and would soon make a grand scare-

Shabby!" she echoed. "I'll trouble you for mine," holding out a very threadbare elbow and pointing to a large patch on the skirt, "but it's quite good enough for scrambling about among the ruins." Then, as if struck by a sudden thought, she turned sharply round, and added,

suspiciously.
"Captain Beresford is not coming,

"I believe he is ; he said something about it," I answered, carelessly, without raising my eyes, and continuing to draw a pattern in the san with my riding cane with increasing zeal and finish.

'Now I understand why we have put on our best habit. Why did we not say so at once?" she demanded, sarcastically. "And what are you blushing about, eh? Take care, Nora! "We sighed, we grieved, we wept, we never blushed before," she

quoted, impressively.
"Who never blushed before? and who is blushing now?" inquired a well-known voice, and Maurice, who had ridden up unnoticed on the sandy avenue, joined us.

'Oh, Nora, of course !" "Never mind, Nora, you need not be ashamed. Darwin declares a blush to be the most human of all emotions. Who ever saw a dog, a cat, or a monkey blush? Your blushes proclaim that you belong to the most superior order of humanity I am only sorry that I cannot keep you in countenance."

Nevertheless, I have seen you acquit yourself nobly," observed Mrs. Vane, condescendingly.

As, for instance-? he inquired with an incredulous smile. 'As, for instance, at that dinner

party at the Dwyers, when a conver sation, from a loud buzz, suddenly subsided to a dead silence, and a certain young lady was heard saying, 'You are exactly my style, Captain Beresford; I adore the Artillery!' Come, Mrs. Vane, that is a very,

very old story. Your memory is too good. Well, what about this ride to the city? We ought to make a start " Colonel Who is coming?" Neville, Nora, Dicky,

Campbell, Ellen Fox, you and I, and Boysie Towers," returned Mrs. Vane, counting on her fingers. "Boysie Towers!" he echoed, in a

tone of amezed disapprobation. Yes; Colonel Keith said he might come, and you know it is his party; he is to drive down to the ruins, and have tea awaiting us in some picturesque locality, and we can ride home by moonlight."
At this instant we were joined by

uncle, Ellen, and Dicky; and, just as we started, Boysie, on his long-suffering, skewbald Mahratta, came tearing into the compound.

Our ride to the ruined city was absolutely uneventful. I rode with Dicky; he was nearly always my escort of late, thanks to Mrs. Vane. By some mysterious but efficacious neuver, she invariably appropriated Maurice. If he and I ever found ourselves alone she immediately joined us; it was the same at the piano; the same at our rides, our walks; firmly, but with graceful politeness, she thrust herself into all our tete-a tetes. I could not reason ably complain—why should she not

About seven miles from Mulkapore, in the middle of a vast undulating plain, are the remains of ar ancient, long deserted city; the walls, now partly overgrown with moss and grass, cover an area of no less than five miles in circumference; the deep moat is pasture for herds of spotted deer and black buck, and so is the whole interior, save where here and there ruins resembling mosques, tombs, barracks, and aque ducts have not yet crumbled to the ground, and still stand erect, gray, decrepit, and moss grown. No record did this ruined city leave. If it ever possessed fame, it is entirely forgotten; it is so absolutely unknown, so completely dead to the world, that it is now nameless. Near one of the old entrances we found Colonel Keith's gharry, and the Gander, unharnessed and grazing, as became his name We rode inside the wide inclosure, which really differed but slightly from the surrounding plains, piloted by our syces, made for the equestered spot where we were to

Colonel Keith had selected the interior of a massive-looking tower, which commanded a fine view, but had to be scaled in a manner that would have taxed the energies of any or- turn; tell us some nice, amusing

dinary goat. Nevertheless our host was established when we arrived, and gave us a loud and hearty welcome as we successively scrambled to his feet. Tea was ready; in a re-mote corner the kettle was boiling on a table-cloth were spread variou dainty comestibles, on which I say Boysic already feasting his appreciative eye. We were soon seated round the tea-maker (Mrs. Vane) doing ample justice to the refreshments set before us, especially Boysic, whose voracity on these occasion was a matter of well-deserved notor-

It was a lovely afternoon; a little balmy breeze barely made itself felt, as we reclined in a variety of luxurious attitudes around the table cloth Mrs. Vane sat at the head, with Maurice on one side of her and uncle at the other; I came next to uncle, Dicky Campbell next to me. Maurice was favored with the immediate ociety of Boysie; and Colonel Keith too stout to recline on one elbow. like the rest of the company, or to sit tailor fashion, had found large flat stone, upon which he sat enthroned at the head of the feast.

Beneath us lay the plain—upon which long, long shadows commenced to stretch themselves-the nonde script nameless ruins, and herds of half-tame black buck, who were leisurely sauntering about in blissful ignorance of our neighborhood.

This tea has only just been intro duced to the hot water, good people,' said Mrs. Vane, "so you must all bide a wee and exercise your pati-

I'm sure this old city must be a jolly place for ghosts," remarked ky, with startling abruptness.
And snakes," added Maurice, im-

pressively. Snakes there may be," I answered, coiling my habit tightly round me, and glancing apprehensively at a neighboring pile of stones, but ghosts I don't believe in ; there are no ghosts in India."

There you are mistaken, my dear young lady," replied Colonel Keith blandly; "India is the original head quarters, the family abode, of ghosts those in Europe are only colonists Why, we could give twenty well authenticated stories out here for one you would hear at home."
"Twenty ghost stories!" cried

Boysie, eagerly pausing in the act of buttering a piece of seed cake; "oh, do tell us one.' Oh, yes, do," echoed Mrs. Vane;

it is broad daylight, and we all can sit close together, and I," looking confidently behind her, " have a wall at my back. Commence, commence without

further delay. Once upon a time,' we clamored.
"But you are all rank unbelievers," objected Colonel Keith, with

superb commiseration.
"Never mind that; who knows but you may have the glory of convertreplied Maurice, encouragingly, turning round on his elbo and preparing to give our host his undivided attention.

I want no converts; seeing is believing, and I have no time for a long winded tale. However, I'll just give you a few ideas for your imagination to work upon, if you

Ahem! attention. Are you all ready?" said Maurice, glancing

round.

Well," resumed Colonel Keith, having lit a cheroot, "what I am going to tell you is not fiction, but a fact," looking at Mrs. Vane, with an impressive nod. There is a house in Cheetapore—a large, two storied, slate colored bungalow-standing in the middle of a mangotope, and once most popular; but now empty, and the forelock." universally shunned. It is haunted man's head. This head is that of a native, and wears a large green turban, and is to be seen, only too constantly, peeping through doorways, jumping about the floor, looking over your shoulder when you are shaving at the glass, and always disappearing and vanishing in a most surprising and unlooked for manner. It has frightened nervous ladies by the score, and many strong, able bodied men have seen and objected to it. Sometimes it gayly rolls downstairs before you; sometimes it peeps in at a window; sometimes it grins; sometimes it makes the mos truly diabolical faces. Its mood is variable; only one thing about it is

unfailing appearance certain-its after nightfall." Ugh, how horrid!" ejaculated

Boysie. How are you feeling now, Mrs inquired Maurice, cheer Vane ?" fully. "Don't you think you would be a very desirable tenant for the slate-colored bungalow?"

"Not for the gold of Ophir," sh answered, with a shudder.

I have heard of a somewha similar story," said uncle, sociably the only difference was, that my house was haunted by a hand—a small, white, woman's hand—that pecame a downright nuisance. It beckoned at doors, it tapped at win dows, it leaned unexpectedly on your shoulders, and it awoke you by pass ing its icy-cold fingers across your

"Don't! You are giving me a series of cold thrills!" cried Mrs. do change the subject, let Vane: as talk of something more cheerful. I do not know which was worst, the head or the hand."

"I think I should prefer a whole ghost, not piecemeal apparitions," said Maurice; "what do you say, Mr. Tuppence?"—to Tuppence, who now thrust his ugly, intelligent head over his master's shoulder.

" Now, Captain Beresford, it's your

necdote that will drive away these ideous recollections," said Mrs. ane; "Come, we are not going to Vane :

let you off. Commence."
"Well, I'll tell a story Tuppence told me, about a friend of his—about a very nice person—a little rough haired terrier, and he begs me to imoress upon you," dragging Tuppence to the front and making him sit on his haunches, "that this a true to the from the state of the from the state of the story," glancing mischievously at story," glancing mischievously at a story," glancing mischievously at Tuppence's Colonel Keith, "not fiction, but a fact. Attention! Mr. Tuppence's story, as translated and brought down to human intelligence by his master : Once upon a time, a certain little

log, called Jock, was travelling to Bombay in the same carriage as his naster, and at one of the intermedi ate stations a day's rail from thei lestination, master and dog descend ed for refreshment; and by some ex raordinary misfortune, the train went off with the master and left the dog behind. He has since confessed that he was inveigled from the platform by a long legged refreshment room cat, with whom he wished to have a few words-but be that as it may Jock was left on the platform, a stray dog. Thanks to his personal appear ance, a railway peon took possessio of him, and carried, or rather led. him by his all-useful red handkerchief to his home in a village two miles away, where Jock became the prey and the sport of a large, un mannerly family of young peons, and lived as best he could on rice and ghee, keeping himself entirely to him self, and repudiating the advances of various mangy village pariahs, with an all-withering and blighting scorn Every day at 2 o'clock (the hour when this train came in) did he travel down to the railway, and await his master on the platform. You might set your watch by that little red dog: to the very second he was to be seen travelling along the dusty white road, and arriving punctually to minute. For a month his trouble was unrewarded, nearly a year elapsed, still be persevered, through monsoon torrents, through scorching heat. At last, one day—oh, joy!
— his master descended from the train. Simultaneous and affecting was the recognition. Many were the exclamations of the man, the transports of the dog, who, needless to say, got into the first-class carriage with all speed, and was borne away

forever from the peon's disconsolate family. The end. 'Hurrah!, well done! well done ndeed, Mr. Tuppence!" And we all laughed and clapped and applauded Tuppence making his acknowledgments by vociferous barking and

cloth. But seriously, Maurice, that is not a true story?" I inquired in-

running wild circles round the table-

"As true as gospel! I myself have seen the dog coming down to the train, waiting for it, and going away bitterly disappointed, poor brute!"
"Well, Boysie, what do you think

of that tale?" inquired Colonel Keith. An approving nod was his only reply. By the way, young man, you are to be one of the most important people at Miss Gill's wedding next You are to be the page, I hear.' Boysie again assented with an nod as his mouth was otherwise engaged. "I hope they have ordered an extra

large cake," muttered Maurice. How do you like the Boysie?" continued Colonel Keith. Oh, well enough," he returned

would-be bashful simper. I've been reading over the marri-Indeed! A youth of an inquiring

mind! Nothing like taking time by

said Maurice, looking greatly No, I'm not," retorted Boysie,

eevishly; "but I just wanted to see if I had anything to say. You!" with contemptuous amaze-

nent. 'Well, I haven't," he continued, complacently; "but, turning with sudden animation to Mrs. Vane, and poking her with his stick, "tell me, Mrs. Vane, what does M. or N. mean? Why don't you ask me, Boysie?

nterrupted my cousin. Because you've never been married," he replied, scornfully. Mrs. Vane. Mrs. Vane, do you hear me What does M. or N. mean?" reiterated Boysie, impatiently, and again applying his cane

Oh, it stands for their Christian

Nicholas-anything you like." "Oh, I see; or — or." with a cunning look over at me, "or Maurice and

You are getting quite smart, my young friend," said Maurice, reward-ing him with a huge piece of cake nd surveying the imp with benignant toleration. Naturally I became couleur de rose, and Mrs. Vane looked not only uneasy but seriously annoyed, and said, very sharply:

"Captain Beresford, I really wonder at you! You will made the boy quite ill. His death will lie at your loor: it will indeed."

"Talking of ghosts," interrupted uncle, who had been lighting his cheroot at our kitchen-fire, an old mosque here, untenable after nightfall; they say a lot of people were massacred in it, and that, after dark, cries and groans and all kinds of horrible noises are heard in its neighborhood."

"Suppose we go and see it," I said. starting up with alacrity; "we shall certainly get the cramp if we stay here much longer. Let us adjourn. My suggestion was most favorably

scended and were following a narrow, beaten footpath that led in the desired direction. I walked beside Ellen, Dicky with Maurice, and Col-onel Keith had annexed himself to Mrs. Vane, and was pouring a series of blood curdling ghost stories into her reluctant ear. It was almost dusk when we reached the mosque the lady moon had not showed any symptoms of rising; the place looked lark and uninviting, and Maurice Boysie, and I were the only volunteers prepared to venture in. Mrs. Vane hastily endeavored to dissuade me.

don't go breaking up the party," she whispered eagerly.
"I'll not be a minute." was my answer—" not two seconds," as, urged by curiosity, I followed my pioneers. The interior of the building was decidedly gloomy, and the outer portion was evidently the night stable of some cattle, as straw and fodder were strewn about. Truly there was not much to be seen; we explored further and found another building and a deep, black cavity (presumably a well), down which Boysie and Maurice flung numerous stones, for the child-ish pleasure of hearing them reach the bottom. At last there was nothing further to detain us, and we re-

'Nothing to be seen; keep with me

had departed; we were left behind.
"Oh, do hurry, and let us get home Maurice," I exclaimed impatiently, "we shall be so late. Where are the horses? Why did they not bring

turned to the entrance, and found, to

our amazement, that all the others

them here?" "I'll go and look after them. I suppose those stupid syces are waiting above at the far entrance. You stay here, and I'll be back in ten So saying, he started off at a run.

Boysie and I sat on the steps, side by side, in the gathering darkness; no moon, not a star to be seen. Visions of snakes, horrible apprehensions of the head or the lily white hand floated through my excited brain.

'I say, Nora, Nora!" said Boysie, suddenly, shifting himself exceedingly close to me. "This is rather creepy, is it not?" A pause. "I think I'll stay here any longer. I'll go and get my pony and be off; I'm not sure that I like this," confidently. "I shall hook it!"

"You mustn't go—you shan't leave

me," I urged, endeavoring to detain Boysie's company was better than none. "Stay with me, do dear Boysie. Wait n little while," entreat Stav with me, do dear ingly.
"Dear Boysie, indeed," he sneered;

"because you are in a twitter about ghosts. I'm rather in a funk myself; so good by. I'm off." And, wrenching himself from my persuasive hand he jumped up, clattered down the steps, and vanished in the darkness Here was a pretty situation in which to find myself-sitting alone on the threshold of the haunted mosque If there were any ghosts, I was offer ing them a rash temptation. I peered into the gathering gloom-nothing to be seen; not a sound to be heard but the bark of a fox, the hooting of owls. and the rumble of a country cart along the distant high road. But stay! what was that? A moan, a groan! issuing from the mosque be hind me. My heart beat so loudly I could hear it most distinctly. Another hollow, agonizing moan! My hair felt as if it were actually standing on end. Oh, would Maurice never, never come! I endeavored to rise. but a firm, detaining hand laid heavily on my shoulders resisted the attempt. I made one more frantic started to my feet, and fled down the steps like one possessed and behold, oh, joy! a lantern twinkling toward me, and heard voices-ob, "I suppose you are thinking of get- how welcome !-it was Maurice, the Breat stammered out my tale, and had barely concluded when a loud, rude laugh indicated Boysie-Boysie, who had played upon my fears, Boysie, who had groaned, Boysie, who had enjoyed the joke with intense glee and satisfaction. By the light of the lantern Maurice calmly surveyed my ghastly face and trembling, demoral

zed appearance Boysie, my friend, you are a first class young ragamuffin, and I should cass young ragamufin, and I should heartily enjoy giving you a very sound thrashing." he said sternly. "However, we will postpone it just for the present." Then having assisted me to mount, and placed the reins in my still shaking hands.
"Here," he added, imperiously, "get an your pony, and come home; and don't stand grinning there."

"I'm going home," replied Boysie mounting very deliberately; I'm not such a fool as to go with you and Nora. Lord, what a fright I gave her!" cackling complacently. no! I'm not such an ass as to spoi sport. Two is company, and three-The last word was lost in a vicious

lash bestowed on the skewbald, and in another second Boysie had galloped away into the darkness, leaving us

TO BE CONTINUED

ABE GOT HIS JUST DESERTS

It cost Abe Goldman \$100 fine to porrow the name "Mike Hogan" on Desplaines street court, Chicago.

Judge Mahoney was astonished when Goldman responded to the name Mike Hogan.

Hogan!" thundered the "Mike Hogan!" thundered the court, "how did you ever come to take that name?"

"Because, your honor, it is a good name," replied the culprit. "It's an outrage," retorted Judge Mahoney. "Stealing Irish names is one crime I intend to abolish. You are fined \$100 for contempt of court. Call the next case."-Syracuse Sun.

DOROTHY

She is the most artless little flirt said Miss Annice I ever saw,"

Perhaps just now," answered he brother breaking an egg with un moved calm. "She will outgrow it." moved calm. I don't believe it," replied the lady, with the positive Puritan out-look on such girlish frivolities. "It is something innate. I never flirted,

It shows a vain, shallow, trifling ature," continued Miss Annice.
Dorothy has no more heart or nscience than a butterfly." those bright - winged wanderer fluttering on the roses without the aided the speaker to window conted simile. I am rather an advocate for but

terfly days," said her brother.
"You, Leigh!" exclaimed Miss
Annice, in amazement. "You never

wasted a day in your life." "Perhaps it would have been wiser if I had," he said. "The question is, what is a wasted day, Annice ?"

That," replied the lady with prompt decision as she pointed through the rose vines to the hammock swinging on the pollowed porch, where, poised lightly as her bright-winged prototype. Dorothy Dean was holding her morning court. dispensing her royal favors with laughing grace to the half dozen young men who were pleading for walks, dances, or drives with the pelle of the "Mountain Inn," where MissAnnice was reluctantly chaperoning her brother's debutante ward for

a summer holiday.
"That is all she does or cares to do. I can't keep her quiet long enough to mend her own silk stock ings. As for reading anything solid or sensible, writing anything but picture postcards, thinking of any thing but dress and dancing, I don't believe she is capable of it.

Don't be too sure of that," said the gentleman quietly. "Let her have her butterfly days out, Annice They pass all too soon, my dear, as you and I know."
"I don't know," answered the lady

compressing her lips into line. Thank heaven I never gave my days to such vanity and foolishness young or old, I should think after six years in a convent she would have come out something better than the butterfly she is. My teaching would nave made her very different, I know.

No doubt it would my dear Annice," he said. "And I may have been mistaken but though poor Dick Deane dropped off too suddenly to give any orders, I knew that Dorohy's mother had been a Catholic and would wish her to be brought up in her faith. And that you could not Never," said Miss Annice firmly.

My conscience would not have permitted it. How yours did. I cannot see. After all we had been taught of the errors and falsehoods of Rome. As it is," added the lady venomously, you see the result."

It was a very charming result, Miss Dorothy's guardian was forced to confess, as that young lady, having slipped from the hammock, paused at the window of Miss Grantley's private sitting room, and pressing a sweet winsome face through the climbing roses, kissed her finger tips to the pair at the breakast table, and tripped off through the dewy grass to the tennis court below the lawn.

And that fair young face smiling at aim through the roses was the picture that Leigh Grantley carried with him as, a little later, he made his way to the station, his brief holiday broken by a telegram sum moning him back A butterfly, as Annice had said,

later of stress and strain and eager, breathless watching of stock market and ticker, years in which there had been no youth, no joy, no light, no right, Dorothy, I heard the Sister say love; for his brotherly affection for Annice scarcely could bear that name. I remember everything. I've beg His one short respite had been that enforced holiday seven years ago, when his doctor had peremptorily ordered him to Europe, and where he had run across his old college chum, Dick Dean, going the pace that kills in the despair of recent widowhood. Grantley had lured him away from Paris and Monte Carlo to quieter scenes, but one day when mountainclimbing in Switzerland Deane had dropped suddenly with a heart attack that had only given him time to dictate the brief will that left his twelve year old girl and her little fortune to his old friend's keeping.

You'll do the right thing by her, Grantley, I know.'

And Grantley had taken those short, panting words as a sacred trust and done the right thing as far as he knew. And he was doing it still.
The little fortune that Dick had left the twelve year old Dorothy had doubled and trebled under the guardian's handling. His pretty butterfly would have free-winged flight without thought or care. And wise, grave Annice, the slender savings of her toiling teaching years had grown in his keeping to a golden hoard. It was his one gift, this Midas touch that turned all things into gold, so he thought, a trifle bitterly, as tramping on over the mountain height, he caught the laughing, shouts from the tennis court below.

"Fifteen, Love," a sweet voice was calling—a voice he knew. "Love," the word struck an old pang through his heart. Love! It was what all these young fools were babbling in her ear. It was the note swelling through all this summer pladwage the ther ear. It was the note swelling through all this summer gladness, the nurse in affright.

music he had never known, must never know. But he would give her up to no light, foolish claim. It must be a man, indeed, strong and wise and tender to whom he would entrust his butterfly, one who would never break her light wings, check her joyous flight.

She would marry soon, of course. It was inevitable, nay, desirable. That good-looking Bryson, perhaps. Annice had declared his prospects and posi-tion unexceptional, or that pink-faced boy in the tennis togs whose father was worth \$1,000,000. She could have her choice of half a dozen, as his sister had told him, with a touch of feminine satisfaction that no Puritan rigor could altogether subdue in the triumphant bellehood of her oharge. She would marry, of course, and then—and then—Ah, well, he must bear the pang, the loss, the dreary void and darkness as best he could.

She must never know, must never guess. The shriek of the steam whistle broke harshly upon his dream, and he burried away to meet the train that rushed him on to the city to find the stock market pulsing with the fierce fever of a world-wide cial battle. He plunged into his old field of triumph, boldly, recklessly.

It was all that life offered to him. For three hours he stood his ground fighting against hopeless odds and then, then he dropped at his postsenseless, ruined, all that he had and all that he had held in trust lost.

For six weeks after he was borne out of that bloodless battle in which madness and death had won grisly tribute, nature had her triumph or he revenge. For six weeks dreamland from which he had sternly turned way-for six weeks he was young. Then he woke to dull consciousness of weakness, weariness, to the weight of his two score years, to a vague sense of ruin defeat that he could not at first shape or name.

Into what strange harbor had his wrecked life drifted? He lay in a long, low ceilinged room, white and spotless; a rich fruited grape arbor stretched beyond the window; there was a vase of autumn flowers on the little table beside him. A nun in white cap and flowing veil was slowly pacing the room, saying her beads.
"A hospital," he thought, closing

his eyes wearily. He was in some hospital, friendless and deserted. Then there was a light tap at the door, to which the Sister answered.

"Come in, my child, but be very quiet, he is sleeping. Better, yes, in answer to a whispered query, "very much better. The doctor thinks he will be quite right when he awakens. Meantime you can take my place while I finish my rosary in the chapel. Let him sleep as long as he will." A light footstep crossed the bare

floor. The sick man saw through his half-closed eyes another little black, figure arranging glasses and bottles Then the new nurse came nearer. A touch soft as a rose fell upon his brow, and Leigh Grantley's eyes flew open as if he had received an electric shock. Dorothy!" he gasped.

Dorothy indeed! But not the bright-winged butterfly he had left fluttering among the roses. It was the little black-robed convent chrysalis of a year ago that dropped on her knees beside him with a low cry. Oh, guardy! Yes, yes, say it

again, guardy, say it again." "Dorothy," the name came steadily, reassuringly, "my little Dorothy! What—what are you doing here?"

"Watching by you, nursing you," she answered, "praying God to save you, to spare you, guardy. Frances lets me come and help her old father, and he was one of the for a while every day. She was infirmarian at he thought, with a wistful smile, came here, and I used to help her.
"only a butterfly," but the one gleam Mother thought the girls ought to Mother thought the girls ought to of brightness in his two score years. know something about nursing, and Years of dull, slow, plodding at first, so I learned. Now, guardy, you must shut your eyes and not say another

word 'I must," he answered. "I'm all so when she thought I was sleeping. gard you and Annice and myself in the stock market. How are you living? What are you doing? Quick, Dorothy, before the nun comes back,

The speaker's tone had grown sharp and tremulous, his eyes began to burn. Some instinct, stronger than nurse's training, told Dorothy it

would be wisest to tell all. "Listen, then, guardy, and don't talk. It's all right. Miss Annice is at her cousin's, Mrs. Lane's countryplace. She was so broken down with your troubles that they came and took her away. There is that little bungalow of poor daddy's left at Brighton Beach, you know, guardy, and we can all go there and live, for I've got a place guardy. I learned stenography at school, you know, as dear mother said that no one could ever tell, what might happen, and writing was almost out of date. And Mr. Bugan, Archie's father, has given me a position in his office—until"—she hesitated and he could see a faint rush rising upon her cheek.

-don't be afraid to " I understandgo on, little girl-until you marry Archie. But he was weak and could not re-

press the long drawn sigh, almost a sob, that came with the word. 'No, I am not going to marry she answered softly. can't, guardy, for I've promised-

Promised-me ?" In his amazement he started up like a well man

"Die!" he echoed, as he sank back again, catching the fluttering those words in my ears! Oh, I am mad still, I am dreaming. Dorothy,

you do not mean what you say."
"Yes, I do," she answered softly. You asked me and I-I promise for, oh, guardy, you have been making love to me for six weeks—the most beautiful love, guardy. It made even Sister Frances, who heard it all, cry. You told me everything, guardy, how I had grown into your lonely heart all those years until it would be like death to give me up. You said lovely things about me, guardy—things I never dreamed you felt or thought-but I was a butterfly, you added, made for glad flight among the summer roses—not for an old dull, autumn life like yours.

"Oh, guardy, I don't think you are old or dull at all. It is just the other way. Archie and all the others seem dull and foolish after you. And and I am not the little butterfly you think." She was down on her knees beside the bed that she might whisper low the sweet confession. I just danced and flirted so desperately - because, because desperate, guardy. Because I thought the only man I really loved didn't care.

Dorothy, Dorothy, my little girl," and the speaker's voice trembled as he pressed his hands he held to his lips. "I can't let you sacrifice your-self. I am a beggar, Dorothy; I have beggared you.

Not at all," she answered blithe "We have the bungalow, guardy, And there are oysters on the beach, and I can do wonderful things in a chafing dish. Oh, guardy, it will be to be a beggar in a bungalow lovely

-with you."

And though the after time brought ack all and more than he had lost to Leigh Grantley, he felt that it was as a beggar he had won the priceless treasure of his life—the little butterfly who fluttered to his heart to bless with light and love and faith in all things true and holy for evermore.-Mary T. Waggaman, in Pittsburgh Catholic.

THE VISION

STORY OF A CONVERSION

The memory of suffering is seldom pleasant, yet I recall, even after the lapse of years, some happy hours spent in St. Agnes' Hospital, when the days of convalescence were be guiled by the visits of Sister Vincenza, whom I loved to watch as her white fingers fashioned Agnus Deis and scapulars, or rolled showy bandages for the dispensary. On such occasions she would tell me stories of personal experience, and surely a great hospital is a theatre where there are enacted dramas more marvelous than are played on any stage,

"I shall never forget the curious case of Michael Maloney," said Sister one day when I pleaded for one of her experiences. "He was a man well advanced in years, and he had been sent from a small country town nearby to receive treatment for an afflicted knee. It was my duty to take his 'history,' and among other questions was obliged to ask his re-'A Catholic, of course,' ligion. queried, smiling, his name and features leaving no doubt of his Irish To my surprise he answered promptly, 'No, ma'am, I am a Meth-

'Methodist!' I exclaimed. 'You have the name and face of an Irishman, and I cannot associate you with Methodism. Pardon me, but you bear a close resemblauce to my dear most ardent Catholics I ever knew. "' Well, I'm a Methodist, anyway, ma'am,' and seeing that Mr. Maloney appeared averse to further discus

sion, I said no more.
"Two weeks passed, during which our patient improved rapidly. He was very submissive, giving trouble, and he seemed to find great satisfaction in watching the Sisters come and go about their duties. Frequently I would turn toward his bed to find him gazing at me with sad, brooding eyes. We all learned to like him, and there was general rejoicing when he was able to sit in a chair, and afterwards to walk about

the corridors. One Sunday, when I came on duty after Mass, I found Mr. loney standing in the doorway of his. room, a look of keen interest on his Sister,' he said abruptly (it face. was the first time he had ever addressed any of us as 'Sister') ' have you come from Mass? Is it over

'Yes to both your questions,' L answered, smiling 'but what do you know about Mass?'

I was only thinking that I should like to see the chapel when all the people have left.'

"'That you may do at any time.'
I readily answered, 'but how would you like to wait until evening, when we shall have Benediction? the chapel will be beautifully lighted and the altar dressed with flowers You will enjoy the singing, too, and -I paused, then added, 'perhaps Our Lord will give you His blessing from the altar.

"He went back to his chair, and I I saw him no more until evening, when true to my promise, I sought him, and finding him ready and even eager to accompany me, I escorted him to the chapel, placing him in a reserved for the patients. Seated in the rear of the chapel, I had a good view of my protege, and whilst the hymns were sung his head was reverently bowed. I noticed that he never moved from the kneel-ing position he had first taken, although his afflicted knee must have fectly clear.

As we passed through the corridor on our way back to his room, I asked how he had enjoyed the service. 'Oh, it was beautiful!' he cried, 'but I felt like a thief in that chapel,' and a great tear rolled from

thief? 'By this time we had reached his room. The old man sank into his chair, and buried his face in both hands. For a few moments his body trembled as with strong emotion; then he raised his face and spoke

very calmly:
"Sister, I am going to tell you the truth. Thirty years ago I married a woman, as fine and good a woman as a man would wish to know. Her only fault was a strong prejudice to my faith-for Sister I was a Catholic, as you surmised. I was weak and to win her hand, I promised to attend her church. I was married by her minister, and—and—'his ad dropped again into his hands, 'I have never entered a Catholic Church from that day to this!' Have you any children?'

My calm sympathy seemed to soothe him. He looked up, and there was a more peaceful expression in his eyes as he answered, 'I have one his eyes as he answered, 'I have one daughter, Sister, and alas, I have al lowed her to be reared in my wife's belief. They are not to blame The fault is all my own. My early training was the best, so I have none to accuse but myself, and my own moral cowardice. There is a little Catholic Church in my town. It was built five years ago. Before that time there were very few Catholics there. Not a soul in the place guesses my condition. But. Sister. God did not forget me. This even ing as I knelt in the chapel, I felt as I said, like a thief, but my eye rested on the monstrance, and as the priest raised it to bless the people a strange feeling stole over me. I felt that a look of tender pity, offered me par-don for my sins. I resolved then that I would make any sacrifice to atone for my wrong doing.

"'It is wonderful, wonderful!' I exclaimed. 'Now, Mr. Maloney, you must see a priest. There are some complications, because you were married out of the Church. But, let me see-you are to leave us to-morrow, are you not?'

Yes, Sister, but my first business on reaching home shall be to settle my account with my Maker. Do not fear, Sister! I promise to keep my word.'

There is your old bell!' I exclaimed, impatiently at this juncture. It is calling you away, and I did so want to ask you if you ever heard of

As Kipling would remark, 'that is another story, smiled Sister Vin-cenza, as she tucked her silks into a "I shall be with you this afternoon at 4, and will tell you the rest then.' And Sister Vincenza hurried away.

demanded, suddenly, again?" when she had resumed her post near my chair, and brought forth the silks and satins from the tiny bag. Sister looked up with a start. 'Dear me. of whom are you talking?' she queries. Then, 'oh, Mr. Maloney! Yes, indeed, and in an odd manner. One day a sweet faced young lady called at the hospital, and inquired for me. When I entered the parlor she introduced herself as Helen Maloney, the daughter of our former patient. We had a long long talk, and she told me that her father had indeed been true to his He had related to his wife and daughter all about the strange occurrence in the hospital Chapel, and declared his intention of visiting the priest at once, and easing his troubled heart.

"I think he expected tears and reproach on our part, Sister, ex-claimed the girl, but instead we were glad and happy. How could we be anything else when he seemed so transformed with a joy that appeared not of earth? We went with him to the priest and everything was straightened out in short order. When father came out of the confes sional a few days later he looked just as if another vision had been vouchsafed him."

'Oh, what a grand wind up!" I cried, clapping my hands like a happy child. "It is just like a book where everything turns out well!" A little white veiled novice entered

the room, bringing a tray of milk and crackers. As she bowed and passed out, silent as a shadow, Sister Vincenza gave me a hasty signal that directed my attention upon her more When the door had closed Sister Vincenza handed me the glass, and smiled one of her quaint little smiles. Drink this milk, dear, it will keep you from being quite overcome with surprise. The little novice who just passed out is Mr. Michael Maloney's daughter!"—Lydia Stirling

LAY CONVERTS AT CALDEY

The correspondents say nothing as to the number of islanders who remain Protestant on the now famous island of Caldey, but some of them are satisfied that many are about to become Catholics. A considerable proportion of the Islanders will become Catholics. Of this there can be no doubt. Whatever was their primary intention, the teaching of the monks has well prepared the path to Rome for numbers of these simple folk. Conversation with one of the villagers to-day made this fact per-

"We can't do anything but turn," she said, "if we have be-lieved what the monks have taught us. I went to their church before they were Catholics. I have been since. The service is exactly the Other villagers, it is equally plain, are not so well pleased. his eye as he spoke.

"A thief!' I exclaimed, why a over to the Catholic Church.—Tablet the monks will take a large number

"YES-NO"

BY REV. PATRICK J. SHEEHY Anglican writers frequently speak

of "comprehensiveness" of the Anglican Church. What is this poasted comprehensiveness? It is in reality a smooth sounding phrase, calculated to hush up a most reality scandalous fact, viz., that the Angli can Church is in a state of utter contradiction and chaos as far as Christian doctrine, ritual and wor ship are concerned. It means that when you look you will everywhere find that contradiction is the keynote of Anglican pulpits. In the same city you will find that one Anglican minister teaches nearly all the doctrines of the Catholic Church, while his fellow minister repudiates them most emphatically. Comprehenis, then, a convenient siveness word to gloss over the dogmatic helplessness of Anglicanism. Let us have some examples:

"Anglicans ask their Church who is Christ? Is He God or merely man? Is He of miraculous birth of the nat-ural son of Joseph and Mary? Some of her clergy answer yes; others an swer no. Again they ask: Does bap tism take away the guilt of original sin and regenerate the soul? Articles seem to say yes. famous Gorham case dec decided that it was not a doctrine of the English Church. The people further ask: Is Christ truly and objectively present in the Eucharist? The an swer is—yes—no! Again it is asked: Is the Eucharist an actual sacrifice of Christ's Body and Blood? Yes-no, is the answer. Is the Church of Christ a visible, definitely organized religious society, or merely invisible consisting solely of the just. Again the answer, yes—no. Has the Church of Christ divine authority to teach, forever and to all nations, the faith Christ so that her teaching must be accepted under pain of sin? Again, yes—no. The 39 Articles are no help in this tangle. They are them selves but a compromise, and are accepted every year by candidates for the Anglican ministry in totally distinct and contradictory senses. High Churchman accepts them equally with the parson of most proed Protestant opinion. The one purports to "celebrate Mass" with lights and vestments. The other regards such proceedings as utter blasphemy. It is evident that the document signed by both these men must be a very harmless and

plaint instrument. It has been urged by Anglicans that notwithstanding this scandalous state of things, there is unity in essentia s. But one may well ask: What is essential? What is not essential? Is it not true that Anglicanism has no final authority other the private judgement of Protestantism, to decide what is, or is not essential? And are not Anglican ministers and bishops completely at variance in their answer to the Church as a definite series of doctrines concerning which Anglican of sacred scripture show that it is most essential for the people to know precisely Christ wished them to believe about baptism, Holy Communion, confession, etc? On these and on other points Anglicans question their "comprehensive" mother, and are met with a stupid gaze of impotent bewilderment, or, at best, with a feeble yes—no.

It would be hard to imagine any thing more unlike the Christian antiquity to which Anglican writers refer, than this helplessness and evasion of dogmatic decision. Indeed, it is impossible to un-derstand how a Church which teaches such a mass of contradictions on the most important matters of Christian faith can, in any sense be called the Church of Christ. It is religions, with no unity except in possibly atheistical Privy Council Comprehensiveness" in plain English means that the Anglican Church is not able to give a straight ans wer to the straight question: What is your teaching? What is this (hristianity you profess to

preach? One Anglican communicant believes that there is given into his hands the Body and Blood, Soul and health cannot be altogether over-Divinity of his Incarnate Saviour while another, kneeling by his side, believes that he receives his Savious only by a faith that might be equally stimulated by reading his Bible at

Will some Anglican friend explain the following incident (related by W. T. Stead in his "Character Sketch of Mrs. Annie Besant"), in terms of

mere ritualistic divergence:
When the mother of Mrs. Annie Besant lay dying, she expressed a passionate desire to take the Anglican Communion. She would not however, agree to do so, unless her daughter would consent to take the Sacrament with her. The daughter was at the time a professed infidel, which, naturally enough, seemed an insuperable obstacle to the gratification of the mother's wish. In any representatives even greater miracles

other Church but the Anglican, it would be regarded as a horrible pro-fanation. But no less a personage than Dean Stanley of Westminster Abbey-the successor, by the way, of a long line of Catholic Abbots found to admit the infidel to Communion, even after she had explained her position. "The one important matter," he said, "was the recognition of duty to God and man, and all who were one in that recognition might rightfully join in an act of worship, the essence of which was not acceptance of dogma, but love of worship, the esse God and self sacrifice for man." the question of the absolute deity of Jesus," Mrs. Besant tells us page (159), he laid but little stress." "When I told Canon Liddon the circumstance, says Stead, "in one of our Monday afternoon walks on the Embankment be shuddered with horror at the sacrilege to which he conceived the Dean had been a guilty party."

From all this we are protected by the voice of Peter and by his authority. Built upon this rock, the storms of the centuries have spent themselves against us in frothy foam. Dynasties have begun and ended; thrones have crumbled into dust; the great charters of human freedom have become mildewed and worm-eaten, and, lo! she stands in the freshness of perpetual youth, and laughs at dissolution and decay. In the arrogance of their pride, her subjects have risen against her, but their swords, like those of Cæsar's murderers, have been turned into

their own entrails. She speaks, and 250,000,000 of her children hang upon her lips, for she has the words of eternal life. She brings out from her treasury old things and new for the support and guidance of the nations. She advances, and her march is the rhythmic step of a column 50 deep. She is the sole hope of a distracted world. for she alone teaches as one having power. Her children love her with love stronger than death.

In the Catholic Church there is definite body of truths which are "de fide." All must accept them under pain of expulsion. Outside these truths there are many subsidiary questions disputed in the schools of theology. When the Church in General Council, or through her infallible head-the Vicar of Christshall think fit to define any of these questions—all controversy will cease amongst Catholics on that particular

LOURDES AND ITS MIRACLES

This has been a notable year for wonder-working shrine of Lourdes. It has been more than ordinarily fruitful in miraculous manifestations at the Pyrenean grotto where, in 1855, the Virgin Pyrenean Mother announced to a peasant girl: I am the Immaculate Conception:' and it has seen a further seal attached to the apparitions and the wonders they inaugurated in the declaration of Pope Pius X. that the Venerable Mary Bernard Soubirous, rendered eligible by the holiness of her life for the highest honors the Catholics the decree of the Holy Father is most gratifying; for in the formal pronouncement that prima facie evidence has been established question? Is it not a fact that there is no such thing in the Anglican for the heroicity of Sister Mary Berdaims of the Catholic Church. That nard of Nevers, formerly Bernadette admitted, Protestantism had no Soubirous of Lourdes, they recognize that the wondrous story has ground to stand on; hence Rome must be filched of its miracles, and divines will agree and say: These nize that the wondrous story has must be filched of its miracles, and are essential? Would not the words been rounded into complete and sat as the facts were frequently proof isfying symmetry, that the light of Mary's countenance, settling in the soul of the child is blessed, had lighted her through a life of sanctity and sacrifice to the blessedness of lasting vision, and that through all her days of girlhood and womanhood, from the vision of Lourdes in 1858 to the vision of Nevers in 1879,

she remained a perfect witness. The miracles of 1913 have had deeper interest for our non-Catholic friends. The cables have reported them at greater length than in previous years, and important secular journals have deemed them worthy of comment. This was due perhaps to the attention arrested by the Irish National Pilgrimage of over 3,700 persons, for no notice was taken of the recurrence at the same simply a chaotic mass of conflicting time of the liquefaction of the blood sects, teaching at least two opposite of St. Januarius in response to the of St. Januarius in response to the prayers of the people, a marvel for obedience to the command of a which, with the variations of weight and volume during and after liquefaction, science has failed to account. These are matters that the world would fain ignore, for any super-natural interposition that would shake it from its ways is uncomfortable; but the sudden transformation of a living person, who is known to thousands, from a state of incurable

looked. It is interesting to compare the different attitudes of Catholics and non-Catholics towards this and similar phenomena. The Catholic considers only the fact. He wants to be sure that disease and cure were real, that the malady was under the circumstances irremovable by natural causes, that the cure did transcend the powers of nature and was permanent. This ascertained by the ordinary laws of evidence, the Catholic is ready and even glad to pronounce the fact a miracle. Miracles do not astonish nor greatly surprise him. He believes thoroughly in the sacred Scripture-all of it-and in the teachings of the Catholic Church -all of them ; he knows that Christ wrought miracles and promised his

and that every age has witnessed the miraculous. He knows that God's attested by the Lourdes medical miraculous. He knows that God's arm is as strong and His Heart as kind as in Judean days, and rather expects like manisfestations; hence he feels no surprise when miracles occur—unless perhaps that they do not occur more often. To him any exercise of God's power, however extraordinary, is credible, and if there is evidence he believes it. The following is part of a dialogue that took place recently between a clever skeptic and a Catholic layman of average education:

Skeptic: You surely don't believe in the Jonah story?

Catholic: Of course I do, every oit of it. If there was one miracle in the old Testament that I'd believe more than another, 'twould be just that; Christ confirmed it. And I'd believe it just as easily if instead of the whale swallowing Jonah, Jonah swallowed the whale. Surely the God who had power to make the bodies of both, has power to enlarge or contract them or expand their swallowing capacities? All I want is to have His word for it.

The controversy passed to the Resurrection. The skeptic descanted on the diverse perfections of the human body, on the physical and chemical changes it undergoes in decomposition, and asked: possible to believe that the billions and trillions of all time will in an instant spring into perfect being from their scattered dust." The reply was Why not? He made them out of dust, can remake them out of dust? Each needs omnipotent power, and Omnipotence works in a second as easily as an How I don't know, but He has said 'twill happen, and that settles

For the Catholic God's word settles everything, but not for those who are sure neither of its possession nor finality. Whatever other powers Protestantism may grant to the Omnipotent, it is bound to deny Him the exercise of the miraculous. denial of miracles is absolutely essential to the very existence of Protes tantism. Soon after its inception Cardinal Fisher replied to Luther: Show us your miracles. You say Rome has fallen from truth, that religion is false, and that you alone have the truth. The Apostles proved their truths by miracles; the martyrs the missionaries, the Saints, all loya children of Rome, have wrought miracles, even to this day. Where are yours? If God works miracles for Rome and none for you, Rome has the truth, and you belong to the

Father of Lies.

But Luther had no miracles to show neither had Zwinglius, nor Calvin, nor Cranmer, nor Knox, nor a single one of their heirs. In any land in the four centuries of was claiming an unbroken continuity and under its patronage, and claims it yet. It continued its canonizations for which complete and undoubted miracles were an essential condition; and its missionaries and other saint ly men continued to supply them then humble witness is now the If Protestantism admitted that, it ad mitted that God was a direct and constant witness to Catholic Truth; that while to itself, the foe and rival Church awards its heroic dead. To claimant of Rome, He gave no sign whatsoever, the Author of all truth by the continuous and extraordinary exercise of His Omnipotence, gave against denial or criticism, the basis must be cut from under them.

It was then and therefore that Protestantism invented the theory, unwarranted by Scripture or history that miraculous manifestations ceased with the Apostles, or at some period thereafter sufficiently remote from Protestantism to explain its barrenness of miracles. It is curious and even amusing to observe Paley's painful elaboration of this theory in 'Analogy" and how it forces him to meet overwhelming evidence for the miracles of St. Francis Xavier and others by such please as remoteness of time or place, and lack of sufficient motive or need, as if he knew the mind of the Omniscient. But the theory continued to be developed until the notion and the very word miracle became abhorrent to the Protestant mind. As the limitation of revealed truth to the Scriptures only resulted in the denial of all rev elation, so the limitation of the miraculous to Apostolic times resulted in the denial of all miracles. Hence Protestants, to-day, and the more numerous class that inherits from Protestantism only its denials are in no mood to accept the miraculous. On this point they are at one with the skeptic, and were they logical it would set them at one with

him on all points. Formerly the attested cases were naturalized by the magic of "suggestion," and the more religious minded, especially among Episcopalians, stressed the sufferer's attitude of "expectancy" in our Lord's day as well as ours, forgetting in their haste to eliminate or lessen the supernatural, that at least the dead and demented could not be benefited by expectancy. But in Lourdes this theory has broken down. Expectancy was never known to cure a broken leg, nor tuberculous limb, nor blindness, nor cancer, nor leprosy, nor deaf mutism, nor cerebral paralysis nor any disease that requires a reformation of bone, cell, tissue and organs that nature takes years to furnish. Least of all, can it do so instantly; yet all this has happened at Lourdes, and much of it within

board and approved by over 3,000 physicians, many of them of international repute, exceed 4,000, and the number of real cures not submitted to the Board is reckoned still arger. Of these less than one-twentieth were of nervous diseases, and from this fraction all cases amenable to suggestion were excluded. Lourdes Bureau, as in the Church processes of canonization, no cures of purely nervous diseases are admitted. The remainder, classified in 175 sub-titles under 17 general headings, include nearly all the organic maladies known to humanity. it must be remembered they are entered as cures in the Lourdes records only when, some eight or ten months after the event, the history of the disease and the permanency of the cure have been verified. It is freely admitted that no skeptic could be more cautious and insistent than Doctors Boissarie and Cox and their aides in ruling out any cures that might be attributed to natural agency.

In the face of these astounding facts, their number, publicity and continuance, the skeptics, who will not have a miracle because they will not follow its logic, have readjusted their attitude. The medicinal property of Lourdes water will no longer serve, for it has none; suggestion will not fit the organic cases, and in many it was not even possible to use it; nor can anything else known to science or experience be found to answer; hence they have recourse to "nature's unknown laws" which supposes that the Lourdes pilgrims have discovered these where entists have failed, and that nature at Lourdes reverses the laws she enorces elsewhere. It seems clear that when they say nature they should know it is nature's Master. When Christ reversed such laws in Judea the critics, who would not have Christ nor His teachings, assigned various explanations for His miracles, and, these failing, settled

on Beelzebub. But many of these critics, and some who took active part in His crucifixion, finally yielded to the evidence. It has so happened at Lourdes. Thousands have been won from heresy and infidelity by its wonders been won from and tens of thousands have been strengthened in the Faith. It would seem that as Heaven selected an illiterate peasant girl of Domremy to save the national life of her people so it made an illiterate peasant girl Lourdes instrumental in reawakening to spiritual life people in whom faith and spirituality had been deadened by four centuries of heresy and pride.—M. Kenny, S. J., in America

PROTESTANTS NEVER PERSECUTED

FROM DANIEL O'CONNELL'S MEMOIRS ON IRELAND

But there is a contrast of a still nigher and more glorious nature. It the humane and truly Christian deaway. power in Ireland without difficulty— -conduct themselves towards Proestants, who had been persecuting them up to the last moment?

I will answer from a book, pub lished by Mr. William Parnell, a Pro estant gentleman of high station the brother of a Cabinet Minister A still more striking proof that the Irish Catholics, in Queen Mary's eign, were little infected with re ligious bigotry, may be drawn from their conduct towards the Protestants

when the Protestants were at their Were we to argue from the repre sentations of the indelible character of the Catholic religion, as portrayed by its adversaries, we should have expected that the Irish Catholics would exercise every kind of perse cution which the double motives of zeal and retaliation could suggest the Catholic laity, in all the impun ity of triumphant bigotry, hunting the wretched heretics from their hiding places—the Catholic clergy pouring out libation of human blood at the shrine of the God of Mercy. and acting before high heaven those

scenes which make the angels weep.
"But on the contrary—though the religious feelings of the Irish Catholics, and their feelings as men, had been treated with very little cereduring the two preceding reigns, they made a wise and moderate use of their ascendancy. They entertained no resentment for the past: they laid no plans for future domination.

"Even Leland (a Protestant minister) allows that the only instance of Popish zeal was annulling grants that Archbishop Browne had made, to the injury of the See of Dublin; and certainly this step was full as agreeable to the rules of law and equity as to Popish zeal.

The assentors of the Beformation during the preceding reigns were every way unmolested; or as the Protestant historian (Leland) choose to term it, 'were allowed to sink into obscurity and neglect.'

Such was the general spirit of toleration, that many English fami-lies, friends to the Reformation, took refuge in Ireland, and there enjoyed their opinions and worship without

"The Irish Protestants, vexed that they could not prove a single instance of bigotry against the Catholics, in this hour of their trial, invented a tale, as palpably false as it is childish, of an intended persecution (but a persecution by the English Government, not by the Irish Catholics), and so much does bigotry pervert all can-dour and taste, that even the Earl of Cork, Archbishop Usher, and in later times, Dr. Deland, were not ashamed to support the silly story of Dean Cole and the Knave of Clubs!

"How ought these perverse and superficial men to blush, who have said that Irish Roman Catholics must be bigots and rebels from the very nature of their religion, and have advanced this falsehood in the very teeth of fact, and contrary to the most distinct evidence of history!

Irish Catholic are the only sect that ever resumed power without exercising vengeance

Edward

In the wretched history of dissenthe Reformation to the present moment (February 1, 1843), there is no instance in which any people, Cathlic or Protestant, have been entitled to such meed of approbation as the Irish Catholics. There is no other such instance. Protestantism can boast of nothing of the kind-nor car the Catholics of any other state in the known world, give such a practical proof of Christian liberality. What a contrast between the Eng-

lish and Irish Catholics. You find

They lodged them—they fed them -they maintained them, and sent them back safe and sound to England, when the death of Mary restored Protestantism to power there; and enabled the English Protestants to retaliate with sevenfold severity on their Catholic countrymen; and — shame upon English Protestants to make use of that power-again unrelentingly to persecute the generous and liberal Catholics of Ireland.

Let me again give another quotation from a modern Protestant writer of very considerable literary merit and discrimination. When this writer comes to treat of Queen Mary, he has the following passage:

1553—The restoration of the old is the contrast between the virulent testants was attempted; and several and murderous persecution of the English who fled from the English Protestant Government and furious zeal of Mary's inquisitors. meanor of the Irish Catholics when olics of Ireland. It is but justice to restored to power. The reigns of this maligned body to add, that on Henry VIII. and Edward VI. passed three occasions of their obtaining Queen Mary ascended the Catholicity was restored to Catholicity was restored to without any kind of struggle. How own. They had suffered persecution reign of James II."

> vations upon Catholic liberality, than by giving an extract from the his torian Leland; whose prejudices and whose interests made him necessar ily most inimical to the Catholic people and their religion. He, in fact, confirms everything I have said respecting the liberality exhibited the Irish Catholics during the melancholy reign of Queen Mary If anything could silence the rancorous malignity with which the Irish people are persecuted in their character as well as in their property, it would be their perfect tolerance to

"The Irish Catholic bigots! The

Show a brighter instance, if you can, in the whole page of history. Was this the conduct of Knox and Calvin, or of the brutal council of VI, who signed its bloody warrants with tears? Has this been the conduct of the Irish Protestants? (Parnell's Historical Apology, pp. 35-

sion and cruelty from the period of

the English Protestants flying from English Catholic persecution, and receiving refuge, shelter and security and. Queen Mary's persecution of Protestants leaned very heavily on Bristol. And accordingly, the merchants of Dublin, being Catholic, and then forming the corporation, are known to have hired no less than seventy-four furnished houses, which they filled with English Protestant refugees from Bristol and its vicin-

religion was effected without violence. No persecution of the Proof the English who fled from the found a safe retreat among the Caththe upper hand, they never injured a fessing a religion different from their and learned mercy, as they showed in the reign of Mary in the wars from 1641 to 1648, and during the brief tory of the Civil Wars of Ireland, Vol. I cannot better conclude my obser-

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Protestants during the reign of Queen Mary—an admission proceeding from so powerful an adversary as Dr Leland. I give his words: "The spirit of Popish zeal, which

glutted all its vengeance in England, was, in Ireland, thus happily confined to reversing the acts of an obnoxious prelate (namely, Brown, the Protestant Archbishop of Dublin) and stigmatizing his offspring with an oppro brious name. Those assertors of the Reformation who had fled from this kingdom were, by the lenety of the Irish Government, suffered to sink into obscurity and neglect. No warm adversaries of Popery stood forth to provoke the severity of persecution; the whole nation seemed to have re-lapsed into the stupid composure of ignorance and superstition, from which it had scarcely awakened.

And as it thus escaped the effects of Mary's diabolical rancor, several English families, friends to the Re formation, fled into Ireland, and there enjoyed their opinions and worship in privacy, without notice (Leland's History or molestation." of Ireland, Book III. c. 8.)

PUBLICATY

An epidemic of suicides, with bichloride of mercury as the poison, is sweeping over the country. The daily press gives harrowing details of lingering deaths, where the unhappy patient, the temporary frenzy of selfdestruction over, struggles to regain the life that has been thrown away. In some States proposals have been made to restrict the sale of the drug by law. The whole sorry and pitiful subject only emphasises again the dreadful wrong of an unbridled publicity in such matters. Weak or dis ordered minds are too receptive of the morbid suggestions they receive from sensational newspapers and too apt to reenact the tragedy for themselves. The details of murders, thefts and suicides are moral poison, more damaging and more subtle than the drugs that kill the body; and to publish wantonly whatever comes to hand of horror and crime is a flagrant offence against the public welfare. The newspaper accounts of old time suicides by drinking carbolic acid suggested to many unfortunate folk the idea of using that means of self-destruction. Now bi chloride of mercury will become a synonym for poison in the popular mind. The whole matter points to the responsibility of the press-which wields so lightly such tremendous powers of influence and suggestion for weal or woe.-America.

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION

Apostolic Delegation

Mr. Thomas Codey Ottawa, June 13th, 1905.

Mry Dear Sir-Since coming to Canada I have
been a render of your paper. I have noted with sati
Lection that it is directed with intelligence an
hability, and, above all, that it is inbued with
strong Catholic spirit. It stronuously defends Caldirection of the Church, at the san
time promoting the best interests of the countr
Tollowing these lines it has done a great deal
good for the welfare of religion and country, and
will do note and more, as its wholesome influen
suches more Catholic homes. I therefore, can
not y secondment it to Catholic families. With in
latesting on your work, and best wishes for its cotimed success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. Ottawa, Canada, March 7th, 1900.

Thomas Coffey:
Dear Sir: For some time past I have read your testimable paper the Carnouse Racorn, and congratively you upon the manner in which it is published by saiter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with Catholic spirit pervades the World State of Catholic State of Catholi

L 'NDON, SATURDAY, NOVEMBER 1, 1918

THE INVOCATION OF SAINTS

Last week we referred to the sermon in which the Anglican Bishop of London, England, pleaded before the Anglican Congress for the "restoration of that aspect of the Communion of Saints to which every Christian reciting the Apostles' Creed is pledged." The press despatches assured us that extreme Protestants were shocked at the sermon.

Now the Anglican Archbishop of Ottawa, in an interview given to the press, reassures his shocked brethren, and endeavors, we suspect, to allay also, the fears of other extreme Protestants who look with suspicion on what they regard as the Romanizing tendencies of some of the Arch bishop's brethren. The gist of Dr. Hamilton's statement, says the Citizen, was that Bishop Ingram had said nothing that, rightly interpreted, could be taken as advocating any opinions subversive of the fundamental beliefs of the Anglican Church. And then the Archbishop of Ottawa proceeds to "rightly interpret" the Bishop of London :

"We of the true Catholic Church," said Dr. Hamilton, "believe that the saints—that is to say those who have been baptized and thereby become united to and mem of Christ - retain memories when in the spiritual state in Para dise of those they have left behind them in this world, and that it is but natural that the saints will pray for those who have still a corporate existence on earth. We believe also nearer to God, their pray more sincerity and have zeal. We hold this doctrine to be as natural as believing in the prayers of a mother in this world who has gone on a long journey and offers supplications for her children from whom she has been separated. But this is a different doctrine from the invoca tion of the saints.'

Yes, that is a very different doctrine from the invocation of the saints. It is not invocation of the saints at all, and, therefore, not at all what Bishop Ingram dealt with in the sermon which shocked extreme Protestants.

'The Roman Catholic Church believes in invocation, that is to say, in actual praying to the saints them

Of course, that is just what the Roman Catholic Church believes, teaches and practises. Invocation of the saints means that or it means nothing. It is the whole question at issue. It is what Bishop Ingram said and meant.

The Morning Post thus reports the Bishop:

"During my visit to Russia, when I had a long conversation through an interpreter with the authorities of the Russian Church, nothing seemed to strike them more forcibly than the little connection which we seemed in our Church to have with the departed After a two hours' conversation with a Bishop, an Abbot, and six of the leading priests of the oldest monastery in Russia, they ended by saying, 'But surely, Bishop, yours is a very unloving doctrine; we love our dear ones in the other world; they are close to us; our boys speak to their mothers in Paradise as if they were in the same room; we are not Roman Catholics any more than you, and repudiate the claim of the Pope to jurisdiction over us as you do, but we should miss sorely our belief in the prayers and intercessions for we are allowed to ask from the great cloud of witnesses.' And then, as if to clinch their assertion that

"Our boys speak to their mothers

in Paradise as if they were in the same room."

"We should sorely miss our belief in the prayers and intercessions for which we are allowed to ask from the great cloud of witnesses."

In the schismatics the plain, downight doctrine of the invocation of the saints draws not a word of condemnation or dissent from the Angliean Bishop. But our Anglican Arch. bishop regards such invocation as

"But that we think is investing the saints with the power of listen-ing to prayer, which is an attribute of God Himself, and one of His most marvellous attributes.

In this world we can invoke the prayers of our fellow mortals. No one objects to this. And we have many marvellous ways of communicating with each other from end to end of the earth. If man himself can devise these wonderful means even while "this muddy vesture of decay doth grossly close us in,' does it pass all belief that the Omnipotent and Omniscient God can find the means by which the saints, enjoying the Beatific Vision, those holy souls flooded with the light of glory, should be able to hear the prayers addressed to them from earth? They do know what is passing here, for there is joy in heaven over the converted sinner. Catholics have a clear and unclouded be lief in the Communion of Saints, and will never restrict or explain away that glorious privilege lest extreme Protestants be shocked.

Archbishop Hamilton can hardly stray beyond the limits of belief tolerated in his own Church; one may believe or doubt, affirm or deny, anything and everything without getting beyond the comprehensive pale of Anglicanism. But when he begins to point out the errors of Rome he should be more careful than he shows himself in the

following statement: "Many people in other churches than the Church of Rome believe in praying to God that their friends or relatives beyond the grave be granted rest, refreshment and light, but not that they may repent. The Roman Catholic Church doctrine of prayer that the dead may repent for their sins is not accepted by us of the true Catholic church, because we do not and cannot know in what condition the dead are; it may be too late for hem to repent on the other side of the grave.'

"Many people in other churches" is very good; but can Dr. Hamilton tell us what his church, "the true Catho lic church," teaches on the subject. When he expounds the doctrine of the Church of Rome he cannot intend wilfully to misrepresent; he of what he presumes to talk authoritatively about. There is not a Catholic child but could tell him that the time for repentance ends finally and definitely at death. The state of the soul is then irrevocably fixed for all eternity. Of those who are saved, however, there are many who spend which they repented in this life. They still share in the Communion of Saints, and, therefore, can be helped by our prayers and good works. That is Catholic doctrine, and the Archbishop could have saved himself from a humiliating position if he had had the ordinary courtesy and prudence that we are entitled to expect from a gentleman in his position or, indeed, in any position.

The Christian Warfare, quarterly organ of the Catholic Literature Association, is not a Catholic publication, that is, it is not Roman Catholic. It is published by clergymen and laymen of Archbishop Hamilton's 'true Catholic Church." It encloses specimen memorial cards with these

Of your charity pray for the soul -who died --- aged --- years fortified by the Last Sacraments.

Jesus Mercy Mary Help

Requiescat in Pace ! From an article on Mary and the Mass we take the following extracts: "In a very real sense we owe the Mass to Mary. For the Mass is an extension of the Incarnation in which God saw fit to make her cooperation necessary. It is probable that much looseness of thought about the Person of Our Lord, much failure to grasp the doctrine and implications of the Incarnation, a right belief in which is declared by one of the Creeds to be necessary to salva tion, is due to the un Catholic habit of leaving Mary out of sight. To believe rightly in the Incarnation of Our Lord Jesus Christ necessarily entails dwelling in thought upon

way took their eyes away from the one central object of worship, they presented me with a beautiful eikon of our Lord, saying, 'Take this, the Image of the one Master of us all.'"

"Our Lord communicates to us the Sacred Humanity which He then assumed. And Mary was an agent in the Image of the one Master of us all." in the Incarnation as the priest is an agent in the Mass. At his word of onsecration the Holy Ghost makes Bread and Wine to become the Body and Blood of Christ; so at Mary Fiat He first formed in her wom that Body and Blood. It is no flight of perfervid rhetoric but the sobe was Mary's gift to a world perishing for the need of It.'

> It would be interesting if Arch. bishop Hamilton would "rightly interpret" the foregoing so as to dis tinguish "the true Catholic Church,' with which the writers and publishers are in full communion, from his pet aversion, the Church of Rome Bishop Ingram wobbles painfully in his evident desire to be Catholic but not Roman. We shall refer to his pronouncement again.

THE ENGLISH LAND QUESTION

As in this country the abuses of the liquor traffic were the chief factor in arousing the popular sentiment which secured its entire abolition in many places, so the intoler able abuses of Irish landlordism resulted in the agrarian movement. Those who neither like nor understand the Irish character were wont to charge Irishmen with lack of stability and incapacity for coherent, persistent and united action. We hear less of this sort of thing to-day. Due to these very qualities in which Irishmen were supposed to be lacking, the agrarian movement was successful. Landlordism is disappearing from Ireland.

That battle won, its effects could not long be confined to Ireland English agriculture, declining under a system which burdened the land with the support of owner, tenant and laborer, and Irish agriculture expanding under peasant proprietorship, compelled action of some sort.

English landlords would be quite willing to accept the Irish solution. The Unionist party, largely dominated by the landlords, seems to favor stateaided land purchase. But they are as yet by no means committed to it. In Ireland, during the long agitation which culminated in land purchase much legislation was secured ameli orating the tenant's condition. The courts had fixed judicial rents and recognized tenant rights in the land. The Liberals claim that in the absence of these in England the Irish plan would not satisfactorily apply. In this the Spectator, a very influential Unionist organ, concurs :

"It is certain that the moment scheme of State purchase was pro-mulgated the value of agricultural would be rushed up, and landowners would be able to unload their properties at a fancy price at the expense of tenant purchasers. Even in Ireland, in spite of judicial rents, the must, therefore, be wofully ignorant effect of State interference was greatly to enhance the selling price of land. In England the enhanceof operations five or six times as The effect upon national credit is appalling to contemplate. Already Irish land purchase ha an admittedly grave effect upon the credit of the United Kingdom. It is beyond dispute that one of the chief a period in expiation of their sins for among many causes of the low price of Consols is the fact that Irish land stock is continually being thrown upon the market. To multiply this operation by five or six must involve disastrous further decline in our national credit."

It is hard in this country of magnificent distances, with its millions of acres yet unclaimed to realize the mag nitude of the English problem or its difficulties. It is hard to realize that restricted as the area of land is in England, it is owned by a handful of the population. Such a condition of things justifies, we believe, the exer cise on the part of the State of the

right of eminent domain. This would appear to be the basis on which the government will carry out the scheme outlined by Lloyd George. It is proposed to establish a ministry of lands, with control and supervision of all questions dealing with land both in town and country. The new ministry will operate through commissioners who will act in a judicial capacity and have the same power to reduce rents as the Scottish courts now have. The ultimate object is to free British land from landlordism and to get the people back on it. It appears that while recognizing the rights of private property the state will consider the interests of the whole people as paramount. Whether or not the proposed scheme will develop into anything like the nationalization of rent it might be premature to say. The Government plan appears, however, to be emineutly practical, dealing

experience and results of its gradual development. The Globe, before Lloyd George's in the interests of the whole school latest speech on the subject, seemed population, of the 90 per cent. who

to think that anything short of the doctrinaire system of nationalization of rent would not be worth serious consideration. Its editorial of Oct. 14th brought us this interesting communication from an esteemed correspondent, who evidently thinks that what is sauce for the English goose should be sauce for the Canadian

The Toronto Globe tells the armers of Ontario that they have many unfair advantages with respec o other classes of the population. It tells them that they can take to nemselves the benefits of increased fertility of the soil, of improved gricultural methods, of improved industrial processes, and in short the benefits of every improvement in industrial, commercial, and finan-True, the Globe say this of the land system prevailing in system of land purchase or of small holdings would merely change the personel, leaving the really destruc tive features of the system touched." Hence, all these hard say ings apply to farmers in Ontario a well as to landlords in England.

is literally a case of beating the air. The Globe, when on this subject, flies to the upper regions of abstraction, and disdains all concrete verification. The last census does not show any great economic advantage on the part o farmers. On the contrary, the rural population shows a decrease. This is no time to talk of increasing land taxes for the benefit of urban populations. The farmers have burdens enough to bear already, and it would be more opportune to discuss measures to encourage the "back to the farmers should pay full rental to the Government in return for the bene fits of modern progress. The farmers of Ireland refused to accept a mere exchange of landlords. They insisted on land purchase instead of becoming mere tenants of the State. The Globe thinks it was a great mistake on the part of the British Government to allow the Irish farmers to become owners of the soil, and that this mistake should now be corrected by increased land taxation. taxation. As soon as Ontario farmers realize what it is the Globe is seeking, they will make their in fluence felt in the editorial sanctum.

HEALTHY DISCONTENT

That Ontario had the finest school system in the world was at one time an accepted dogma preached in the class rooms, by self-satisfied pedagogues. We have paid for this self. complacent attitude with regard to our schools by more than a quarter of a century of stagnation if not retrogression. The many signs of healthy discontent in recent years give promise of improvement and progress.

Mr. C. A. Mayberry, Principal of Stratford Collegiate Institute and President of the Ontario Educational Association at the Perth Teachers' the over-crowded curricula and the both public and high schools

"Our system of education, by too greatly emphasizing the value of book knowledge, is surely tending to the neglect of more important objects of training, and especially so since the knowledge acquired is of a super ficial and unreliable kind.

In my opinion, the fault lies chiefly with the educational experts, and he specialists who have too high an opinion of the value of theoretica knowledge—who are obsessed by the notion that their own subjects are paramount. These men have clam ored for recognition of their departnents, and have insisted with the Department of Education on making additions to the old courses. It h seen all addition and no subtraction until we find the present intolerable state of things."

Though we may not unreservedly endorse all that Mr. Mayberry says, we nevertheless heartily welcome sane criticism from such a source. In a very large measure any educat tional reform must rest with the teachers. Especially this is so with regard to secondary education, for here the people do not feel competent to interfere. Nevertheless, the people have practically condemned the majority, perhaps, after the second year. The smattering of a great variety of subjects acquired luring the first year or two years is of no practical benefit and of very little educational value.

The high schools try to teach all the children the kind of things once enter college. The public schools

tion. The elementary school system should be cenceived and carried out go no further as well as for the 10 per cent. who enter the high schools.

Two years in a high school should supplement the elementary course in a manner to afford a desirable and valuable secondary education for the majority who desire neither a university education nor a professional training.

This we consider the starting point of educational reform; and since the work of primary and secondary schools should be intimately core lated the reform of the curricula of both should be considered together.

SECRETOATH-BOUNDSOCIETIES

"If, as asserted, any considerable number of Toronto's policemen be long to secret, oathbound fraternities one sort or another, the abuse ought to be ended. A policeman should not be subjected to the temptation to make it easier for hi than for the general offender without the password .-

The Catholic Church has long condemned secret oath-bound societies as infringing or by their very nature likely to infringe on the rights of Church or State. The Church is a perfect society to which all Catholics owe allegiance in spiritual matters. Any society presuming to inculcate its own code of morals as exemplified by its own ritual and imposing its own ethical obligations on its mem bers, manifestly invades the sphere which Catholics believe belongs exclusively to God's Church.

Not less subversive of the highest interests of the State are the influence and action of societies secret and oath-bound which entail obligations on their members that conflict or may conflict with their duties as citizens.

Recently in the Italian Parliament the pernicious effects of secret societies on military discipline was recognized and denounced. Superior military officers, it was noted, often owed obedience to subordinate officers who held higher rank in the secret oathbound societies.

The Globe's reference to lodge in fluence in Toronto's police force is not the first complaint of the kind. It has been openly charged that the whole administration of the city is lodge-ridden; that appointments to office were determined neither by the fitness of the man nor the needs of the service, but by the influence of the lodges.

With our usual pharisaism we thank God we are not as other men, even those Americans who allow their greatest city to be governed by Tammany. Well Tammany is a political organization identified with one of the great parties. This organization or this petent men for office. Its adminishave always the alternative, if dissatisfied, of placing the other great party in power. A New York Repub lican off the hustings would laugh at the accepted Canadian conception of Tammany. But even if all that we attribute to Tammany were true, it is questionable if Toronto is in a better plight than New York. Incompetent officials, inefficient service and low conception of civic duty, due to lodge influence, may be quite as detrimental to civic ideals and civic progress as the influence of a corrupt political organization.

CHEAP CATHOLIC BOOKS For long it has been the complaint

that Catholic publishers placed too high a figure upon their publications and in consequence the circulation of Catholic books was somewhat curtailed, and limited to the well-todo. There were, as is usual, two sides to the question, the publishers making the claim that a considerable sum had to be paid to the author of the work, and the circulation being limited, a goodly figure had to be the present high school curriculum placed upon it in order that a provery emphatically. Of the pupils fitable return might be secured For who enter the high schools a large ourselves we always contended that proportion leave after the first year; the book furnished at a low price would in the long run, because of an extensive circulation, secure a better profit to the publisher. We are pleased to be able to say that this plan has at long last been adopted. As will be seen by our advertising columns, we are now prepared to supply some of the very best Cathdesigned for the few who intended to olic literature at about one half the price formerly charged. Books apparently consider it their chief heretofore costing about \$1.00 are aim and duty to prepare the few to now sold in neat and attractive that where he seems to differ from enter the high schools. Thus the cloth bindings, printed on excellent us he is really in agreement with us. as if to clinch their assertion that such prayers and intercessions in no of a Woman whose Child is Eternal its course will be determined by the tion and unsatisfactory in its execu-

so far experienced will prove to the when the tide of Irish emigration great Catholic publishing houses that this new departure will serve to distribute Catholic literature more extensively than ever, and at the same time return an equal if not greater profit to the publisher because of the large output. We are in a position to fill all orders for these books as soon as received. There is a great demand at present and it sometimes may happen that delay of a few days will occur in filling orders because of non-receipt of a new supply.

AN ILL . INFORMED BAPTIST MINISTER

In Truro, N. S., a very interesting debate lately took place in the basement of St. Paul's Episcopal Church. The subject was "Shall Rome Rule Canada ?" Rev. W. B. Crowell, pastor of the Baptist church at Arcadia, undertook to prove that it did. Rev. Mr. Hurley, the Episcopal minister of Truro, took the negative side. From the local paper, The Citizen, we quote as follows :

Rev. Mr. Crowell contended that Rome was enduring in an attempt to regain temporal power. He then ent on to show that she was making headway by many means. The Ne decree and Public school question were touched on. He con ended that Nova Scotia has a real live Separate school question.

At the close of Rev. Mr. Crowell's speech, Rev. Mr. Hurley, Episcopa who resides at Bible Hill, challenged Rev. Mr. Crowell's state nents, especially the statement that Knights of Co'umbus were sworn to Protestants. Mr. based this statement on an oath which ne read and which he said was the membership oath of the Knights of Rev. Mr. Hurley said h could prove, in fact offered to forfeit he could not, that the oath read by the lecturer was not the oath taken by the Knights of Columbus. He also challenged other statements of the lecturer, saying, on pain o losing \$50 in each case, he could disprove every one of them. He did ot accuse Rev. Mr. Crowell with deliberate misrepresentation, not at all, but that he was misinformed. Coming from a Protestant minister, Rev. Mr. Hurley's remarks caused a wee bit of a sensation. Rev. Mr. Crowell sat tight under the contradic tions of Rev. Mr. Hurley.

Rev. Mr. Bleesdale, who was chairman, said that owing to the late hour would be impossible to take up Rev. Mr. Hurley's challenges, but intimated they might be taken up later.

The reporter ventured the asser-

tion that Mr. Crowell showed careful historical study covering centuries. A very thoughtless reporter, surely. We would recommend the Baptist clergyman and the reporter to read a book lately published by Mr. Bird S. Coler, a Protestant gentleman who had for some years been president of the borough of Brooklyn, entitled "Two and Two Make Four." Any bookseller will procure it for them. In this work it is shown that the Convention, was quite outspoken on party is compelled to select com- Catholic Church was never in all the ages responsible for the disorders consequent superficial teaching in tration must satisfy the people, who which took place in European countries, and that she was ever fighting on the defensive against those who were always actuated by pride. passion and ambition, utterly regardless of Christian precepts. We were astonished to find that the Baptist Perhaps he does not realize that in so doing he is guilty of a criminal libel and subject to prosecution. The Knights of Columbus not only do not take such a horrible oath, but they take no oath whatever. The blasphemous production is a forgery pure and simple, and an educated gentleman ought to know it. In a number of places people have been prosecuted for making this charge against the Knights and saved themselves from going to jail by making abject apologies. We congratulate the Episcopal clergyman upon his manly stand. It is a pity we have not more like him. Rev. Mr. Crowell ought to be ashamed of himself. His words will be taken as gospel truth by that unintelligent. passionate and bigoted section of the community who read little else save that weekly paper published by the Mayor of Toronto.

LITERATURE AND LEAKAGE

Our previous remarks on this subject have aroused our reader's interest, as is evidenced by "B. D's" letter in the RECORD of Oct. 18th. We are glad to find that our correspondent's views are so thoroughly in accord with ours. We use the word "thoroughly" advisedly, because we are of opinion that a little cold analysis will show paper, for the sum of 50 cents. The We attributed the leakage main-

first set in the immigrants found themselves in a new country bereft of priestly ministrations, and that as s consequence their children fell away from a Faith they had never known B. D." says of this: "To say that the Irish first came to America unshep herded is not the full explanation The unguided scattering of them over a vast country must be taken into account." That, in our opinion, is a distinction without a difference. It goes without saying that had they settled in those centres where the Catholic Church was organized they would not have lacked spiritual guides. They were as sheep without shepherds simply because they were scattered over a vast expanse of territory where priests were few and far between. "B. D." will, we are sure, agree with us that had the Irish Church been more fortunately situated at this period, these exiles would not have been left se completely to their own devises. Their priests would have accompanied them from Ireland. They would have seen to it that their exile children were so settled in this new land that their spiritual interests could be looked after. "The up. guided scattering of them over a vast country" would never have taken place. But, as we have said, circumstances rendered this impossible. The Irish Church had its work cut out for it at home. The devastation of centuries had to be repaired.

So for the difference between 'B. D." and ourselves is more apparent than real. But when he attempts to dismiss the "language and literature" argument as "absurd" we are forced to take sides against him. In no spirit of insular prejudice do we maintain that 'language and literature' is responsible for some of this leakage. Present day English literature, in the words of the London Tablet, "is, and will remain predominantly Protestant." Worse still, the current literature of the day is positively unclean. This constitutes its greatest danger. It is not doctrinal error nor bigoted history that does the greatest harm to faith in a nation's literature. It is the immorality of the printed word that poisons the springs of Faith. If printed filth constitutes no danger to faith, why have the Catholics of Ireland united in a nation-wide crusade against immoral publications? And why has every thinking Catholic, from the Holy Father down, warned the faithful against the disastrous effects of evil literature? We have given it as our opinion that the Fortnightly Review has exaggerated this source of leakage. But to deny that it is not a contributing factor is to run counter to facts.

In drawing attention to the dangers of isolation in Catholic immigration " B. D's " letter has served a useful purpose. Conditions to day are not bat they were in the fifties. Hence we ought to be in a better position to guard against it. COLUMBA

NOTES AND COMMENTS

A MASS meeting was held in Toronto minister attempted to buttress his the other day to protest against the argument by producing the so. course of the Russian Government called linights of Columbus oath. in pushing to the extreme the charge of "ritual" murder against the Jews. A glance at the names of those who participated in the meeting is instructive. Among them especially was that of a Protestant minister who has made himself conspicuous in stirring up feeling against Catholics and in denouncing their religion in terms outrageous alike to truth and to common sense. It has happened sometimes that charges scarcely less revolting and equally foundationless have been made against Catholics in European countries. On such occasions we do not find Protestant ministers raising their voices in just protest in the same way. Too often, rather, are they found joining vocifer ously in the hue and cry. This is a circumstance which seems to us scarcely to admit of any other than a supernatural explanation. The Jew, the Mohammedan, the Buddhist or the Pagan may strike a cord of sympathy in such a crisis, but the Catho lic never. We forbear pointing the moral, though it lies on the surface to the thinking man.

> THIS FOUL charge of "ritual" murder against the Jew is not new. It has done duty on other occasions of panic or racial excitement and has sometimes brought down cruel and unjust reprisals upon that much tried race. The charge itself has, we believe, always been wholly foundationless, so far at least as the orthodox or accredited upholder of the

race's faith and traditions is concerned. If, at any time, any of them have given cause for such an imputation it has been just in proportion to their apostasy from the moral code of the race, and in obedience to a criminal impulse or superstitious cult entirely foreign to the Hebrew religion. To suppose for a moment that any inheritor of the Mosaic traditions could so conceive them is a monstrous thought. To what lengths the individual, enslaved by oath, bound secret societies and pledged to any form of Satan worship, may go, we are not prepared to say But we are in full sympathy with the orthodox Jew in repelling as monstrous the mere coupling of his creed with an imputation so shocking and unnatural.

THIS GIVES us occasion to say, not for the first time, that in every crisis throughout the centuries such as is happening in Russia just now, the Jew has found his unfailing friend and protector in the Roman Pontiffs. When all others in authority turned against him, the Popes invariably stood firm, and from the Apostolic Chair cast the mantle of their charity about him. This fact has been dwelt upon by every impartial historian and has been frankly recognized by the Jews themselves. As early as the year 1274 Pope Gregory X., presiding at the Council of Lyons, vigorously denounced this blood accusation which, as he stated, had been "frivalously brought against them, and with painstaking care set forth his reasons for believing it a fable.

A JEWISH WRITER of name, whose article on the subject in the Jewish World we reviewed at some length in these columns two years ago, summing up, said: "It would be unjust as well as unhistorical, not to acknowledge the efforts of many of the Popes and other high ecclesiastical dignitaries to accord them the protection of the Church." And, as the same writer remarks, it must be remembered that the destroyers and devastators of the Jews in the Middle Ages were not the Chrictians, but those who came from their own ranks-Jews who made profession of Christianity to further their own ignoble ends. These it was who in times of pestilence, such as the Black Plague, played upon the fears and superstitions of the ignorant and incited uprisings against their own people. In such contingencies it was the Church that allayed the misgivings of the multitude and "made the Vatican a rampant of defence against the traducers of the race."

WHAT THE Church did in the Middle Ages she is doing now in behalf of the despised Jew. Cardinal Bounne, Archbishop of Westminster, kas written publicly of his disbelief in the same blood accusation voiced in the Russia of to day, and the Bishope of Germany placed themselves on record to the same effect a short time ago. The Cardinal Archbishop of Malines has, indeed, been officially thanked by authorities of the Jawish race for his active intervention in behalf of their oppressed people. And we may be sure that in the present crisis the fatherly interess. sion of Pigis X. has not failed them. Whatever, then, under the peculiar semi Tartar code of Russian law. may be the issue of the trial, it is untique to say that the accusation has any foundation whatever upon Christian precept or practice.

THE DEATH announced the other day of Miss Adele Tache, daughter of the late Sir E. P. Tache, severs one of the few remaining links with pre-Confederation Canada. Sir Etienne Tache was one of the Premiers of United Canada, that is, of the Provinces of Ontario and Quebec prior to 1867. Confederation brought in the Maritime Provinces and paved the way for the greater Canada of to day, but until that eventful year, the two larger Provinces maintained a precarious union, and in the matter of government led a nomadic existence, alternating between Quebec and Toronto as its seat, with occasional sittings of Parliament in Montreal, and with no assurance of permanent union in any form. Confederation changed all that, and among those who brought about the momentous event few bore a more conspicuous part than Sir Etienne Tache.

MISS TACHE, we are told, was the throughout his life was in intimate

Parliament buildings in Montreal in with all the aids need 1849 and was present with her father at the signing of the Act of Confeder ation in 1866. Sir Etienne was at that time ill, and it was upon his daughter's arm that he entered the with each one of us and have company where the signing of the Act pleted His work in our souls without room where the signing of the Act took place. People now-a-days, it may be, give little thought to the momentousness of that occasion, but upon it hinged the future of Canada

To MENTION the names only of Tache was associated in those days would be to mention almost every man of note in the country. And in the Confederation period Canada was exceedingly prolific in eminent men, not the least of whom was her august father. When the Act of Confederation was signed Sir Etienne's work was done, for one week later he breathed his last at his home in Montmagny, in his seventy-second year. His daughter, who died the other day, had reached the ripe old age of eighty seven. She retained to the last her faculties. and had an inexhaustible story of reminiscences of the formative period of our history. She was in possession, too, of many important documeets bearing on State affairs.

TEE BRITISH Museum and the Bodleian Library have purchased what is probably the last collection of the Letters of Erasmus which will come into the market. It consists of 41 letters, of which 32 are holograph, all written in a clear, flowing hand, and addressed to the writer's banker at Antwerp. They formerly belonged to Pierre de Ram, Rector of Louvain, and after his death, to Louis Neve of the same city. With the exception of the Libraries of Basel and Copenhagen, no other institution, it is stated, has so large a collection of the letters of Erasmus as this Erasmus was one of the greatest scholars of his age, and while he wrote with great freedom on Church affairs during that stormy transition period, he was too great a scholar not to see the folly of the Reform ers or to identify himself with them A free lance he no doubt was, and, before everything else, a human ist, but a Catholic he remained, and the doctrines of Luther had no more unsparing opponent.

BISHOP FALLON

UIS SERMON AT THE GREAT MISSIONARY CONGRESS IN BOSTON

The following is a full report of the sermon delivered by Right Rev. M.F. Fallon, Bishop of London, on Sunday, October 10, at the Cathedral, Boston, Mass., to an immense con gregetion composed largely of dis tinguished prelates, clergy and laity, who came to satend the great Missionary Congress:

"Chaist loved the Church and delivered Himself up for 1 Church, not having spot or wrinkle or any such thing; but that it should be holy and swithout tlemish."
(Epistle of St. Paul to the Ephesians Chap. v. 25 th and 26th vs.)

Your Eminence, My Lord Archbichop, Reverend Fathers, and dearly beloved brethren:

is no exaggeration to declare that the ever of the American con tinent are fixed on New England during the present week. An event of momentous importance is taking place in this great capital of Mass. achusetts. Under the precidency of a Prince of the Church, with the assistance of a large number of Archbishops, Bishops, Prelates and Priests, as well as an enormous concourse of the faithful laity, there is being held the Second American Catholic Missionary Congress. The reasonable curiosity of those who are not Catholics propounds quite naturally the question: "What is the meaning of this concerted move-ment?" What are its objects? What are the reasons that dictate it? What the motives underreath and behind it? To give a frank, fair, straightforward answer to a frank straightforward question, if such it be, is the purpose of my re-

The redemption of Jesus Christ was destined to reach the whole human race. When the appalling cry "It is Consummated" resounded from the hill of Calvary, though the justice of God was satisfied, the work of Christ was not completed. Our Saviour's death was the universal cause of our salvation; its efficacy, however, was suspended so long its merits were not definitely applied to each one of us. It stands to reason that before this definite application could be made, it was no sary that we should be instructed in the mystery of our redemption and in all the truths pertaining thereto. close companion of her father, and Even after this application had been made to us, if the efficaciousness of the redemption were to be preserved, the redempton to the most important events it could only be so through a per-

the powers of evil and to repair their ravages.

Now it is unquestionable His absolute power Christ might have put Himself in direct relation the necessity of anything save our secret participation in His merciful operations. But in point of fact it was not thus that He determined that the fruits of His sacrifice should be applied. In His divine plan the redeemed were to become the object of a new and sublime creation, of a spiritual world destined to cover the the eminent men with whom Mies earth and to proclaim the glories of its Author. This creation, this spiritual world, was His Church. During His earthly career our Blessed Lord plainly indicated His intention of establishing it on an indestructible basis. "I will build My church," said He, "and the gates of hell shall not prevail against it." He delivered Himself up to death He made Himself a willing offering for His beloved Church. It was His glorious Church that was to come forth pure and immaculate loved the Church and delivered Him-self up for it that He might sanctify it; that He might present it to Him self a glorious Church, not having but that it should be holy and with out blemish."

> To fully realize the redemption of Christ one must be well acquainted with the spiritual, religious, supernatural society which He established to make practical the merits of His sacrifice and to complete His work of salvation. Nor can anyone enjoy the fruits of redemption and its blessings unless he belongs, in some manner to that society established by Christ. Certainly I have no intention of denying that the Church is invisible, or that millions of mankind may well come within the scheme of salvation by belonging to the invisible soul o the Church, and to it alone. But I assert that this Church, like the human soul, is made for a body and cannot exist without it; and that Jesus Christ founded in fact an external society, a visible Church within which the invisible Church is hidden and operates. In the plans of God all is harmony. His wisdom bestows upon each of His creatures that which the nature of the creature calls for. In virtue of this principle Jesus establish a visible Church. This Church is the natural contin

nation of the sublime act by which the Word of God was made Man and eared unto us. The Second Person appeared unto us. The Second out of the Blessed Trinity assumed the Blessed Tri sture and was made flesh. In His flesh we saw Him, through His flesh we heard Him. By His flesh He sac-rificed Himself in the presence of the hole world for the salvation of mankind. Is it reasonable to suppose that this sublime manifestation should be suddenly interrupted, and that the work of the Incarnation, so visible up to Calvary and the Ascension, should be continued in the darkness of the invisible? Shall we have the deceptive shadow after the fulness of light? To put forth such a supposition would destroy the harmony of the divine plan. do more. It would destroy the justice of God. In the Incarnation the God emptied Himself to the attermost depths. But the justice of His beavenly Father could not permit Him to remain in that state of humiliation. There was due to Him a glory proportionate to His might sanctify it; that He might The humiliation was visible, so like-present it to Himself & glorious wise must be the glory. But you wise must be the glory. But you will perhaps say This glory is found in the Resurrection. Let the Resur rection then be visible to all, let the Risen Christ remain here below and show Himself wisibly and constantly to those whom He has redeemed. If however He go away, justice pro-claims that there must remain behind Him a glorious manifestation worthy of His divine person and of His aqually divine work. It is by the visible prolongation of their influence that the great benefactors of human ity triamph over death and the grave. Shall Christ the Redeemer be de-prived of this honor? It cannot be. Since He judged it fit to disappear from the eyes of mankind after His resurrection, He must find His just mead of triumph and of glory in an external society, so strongly lished, so profoundly penetrated with His spirit and His life, so beautiful, so grand, so noble, so indestructible. that the world, in looking at it, may and must say "It is Christ Who founded that marvellous work; it is Christ Who is the life and inspiration of that wonderful organism; fore, Christ is God." In this manner the plan of God unfolds itself harmoniously. Christ having once manifested Himself to mankind, renains visible forever, and the world.

> numbled Himself, repays in glory the debt of humiliation.
> It is evident, therefore, that Christ owed it to Himself that His Church should be visible. It is quite as evident, also, that the exigencies of our nature call for a visible church. Our bodies, not less than our souls, must not be strangers to the effects of the Redemption. Sin enters by our senses; our senses must likewise be the gates of grace. It is through our senses that we acquire all natural knowledge; our senses likewise must serve us for the acquisition of those divine truths by which all natural knowledge is made

perfect. Hence it is by sensible signs that we are delivered and preserved from in the country's history. She was an eye-witness of the burning of the native weakness should be furnished we are instructed in all supernatural prayer and work, the power of Truth

ruths. Sensible signs and external teachings necessarily suppose the existence of an external and visible

It is equally evident that this visible society is called for by our ordinary habits and our natural inwherever we meet him it is in the company of his fellows; solitude weighs upon him and he seeks the association of his equals. In this his weakness, a rivalry which produces the development and fection of his faculties fection of his faculties his work, and objects his work, and objects upon which he may bestow the good that is in him and which he naturally de-sires to share with others. In the natural order it is society which stimulates and develops all effort society is the mother of progress Is it credible that in the super natural order there is no need of stimulation or development, no pro gress to be realized, no weakness be aided, no Christian virtue to be perfected, no wealth of divine grace to be communicated? It is not credible. Man is a social being in the natural order; he is a social being likewise in the order of grace. In determining the effects of the Redemption Christ did not desire to run counter to the designs and tendencies of human nature : rather was it His plan to crown the splendid edifice of human society by a Divine Society, an external and visible Church

It was no mere fancy that filled the mind of Christ when He said "I will build My church." It was His plain intention to found a visible organization and all the preparations He made only tend to render this intention manifest. He grouped around Him His Apostles; He instructed them; He made them sharers of His authority and His power; He sent them first into the cities of Judea He asked them to give an account of their mission; He chose and named their Chief : He gave them helpers He formed with touching solicitude the first and typical group which He tenderly called Everything points to the formation of a social, external and visible body The names He gives it, the power He confers upon it, the mission He confides to it, all indicate its character. He calls His Church a sheep where all the sheep are gathered together under the one Shepherd, a field where good and bad grain grow side by side : a banquet to which are invited all classes of people; a net that gathers in all kinds of fishes; the Kingdom of God open to all the people of the world. He gives to His Church the power of judgment from which there is no appeal: "If thy brother offend thee, tell it to the Church. If he will not hear the Church let him be to thee as heathen and a publican," and He immediately adds "Whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven." Christ changed the Church of the Old Law into that which it prefigured, prophesied and awaited, namely, the church of the New Law. He gave substance where there had anly shadow, reality took the place of promise, hope became fulfillment the imperfect was made perfect. is well for you that I go, for if I go not the Holy Ghost, the Spirit of Truth, will not come; but when I go I will send Him, and He will teach

you all truth and remain with you plains the lovalty, the love and the obedience of Catholics towards their holy mother. This view of Christ's mystical Body is the life of the apostolic spirit; it prompts every effort either by the individual Catholic or by organizations within the Church or by the whole corporate unit towards the including of all mankind within its sacred fold. In the eyes of the Catholic, the Church belongs to God : were it man's then might he traffic with it; at will make large its functions or contract; serve it or sell worship or crucify; but because the Church is God's and because the Catholic is but one individual cell in the living divine body, he must think of it, look upon it, speak of it, ac towards it as he would with regard to the very Person of Jesus Christ Himself. Quite naturally and with out exaggeration he declares in the words of St. Paul, "I live, yet it is no longer I that live; it is Christ that liveth in me." The same divine Person that healed the sick, as a distinguished convert author puts it " and raised the dead, is still active on this earth and is far more real and far more accessible than if he were thought merely to reign in a far distant heaven and not to be act ually present on this earth." Since then the Catholic claims to possess Christ in what may be called his Church body, the same authority is attributed by him, and the same obedience rendered, to the voice of the Church as to the voice of Christ Himself. And he says without the slightest intellectual trouble that heareth you heareth Me. As My Father sent Me even so sent I

simple, natural consequence of Cath olic principles, and from these prin ciples there follows the answer to the question "What does this move ment mean?" It means that we propose to make this North American continent Catholic; to bring America to Jesus Christ through the divine doctrines of the Catholic Church, and under the supreme spiritual shepherdship of the Pope of Rome. We rely on nothing but

and the grace of God. There is no secret about our purpose; we have no hidden methods. Let those stop us who can. Opposition we shall certainly have; persecution, perhaps. No blood has yet bedewed the fair fields of the Catholic Church in America; but it nevertheless still renains true that the blood of martyrs is the seed of Christians. We have changed, or we think we have changed, a great many things in this new world. But fundamental principles are immutable. The soil of the native land of the forefathers of American Catholics was fertilized by blood shed in defence of the truths of Christianity. Let Ireland and England, Germany and Poland bear witness to the truth of this assertion. And if dark days should come and persecution rage, it is quite within reason to assume that the children of martyrs will not be unworthy of their accestors in the faith. It would, however, be a strange perversion of our most cherished political dogma if, in this year of grace 1912, sixteen centuries after the granting of civil and religious liberty to the Church by the Emperor Constantine, we were to be hindered in our rights s free men or menaced with perse cution because of our efforts to real ize the wish of the Saviour that there should be One fold and One Shepherd. We commend, to those who think of hindering us, the

instance described in the Acts of the Apostles. "Then an officer vent and brought the apostles with out violence, for they feared the people lest they should be And when they had brought them they set them before the council and the high priest asked them saying. We commanded you that you should not teach in the name of Jesus, and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this Man upon us.' But Peter and the Apostles answering said : 'We ought to obey God rather han men. The God of our fathers has raised up Jesus whom you put to death, When they had Him upon a tree.' heard these things they were cut to the heart, and they thought to put them to death. But one of the council rising up, named Gamaliel the people, commanded the Apostles said 'Ye men of Isreal, take heed to yourselves what you intend to do as touching these men. I say to you Refrain from these men and let them alone; for if this work be of man it will come to naught, but if it be of God, you cannot overthrow it, lest

The practical obligation of co oper ating in the work of making this country Catholic rests with solemn force on every member of the visible body of the Church. It binds the eminent Cardinals who stand at the head of the American Hierarchy; it is an obligation upon every right reverend bishop who directs the destin ies of a diocese, and who is the bishop, not of the Catholics alone, but of non Catholics as well; it will form a solemn part of the judgment before the tribunal of God of every pastor in charge of souls; it is the business of the nun in her cloister, of the sister in her class room, of the hermit in his solitude, of the Apostolic Missioner in his search for the sheep that have gone astray. It is the duty of the highest as well as of obligation from which there is no escape with safety, neither for the and his palace, nor for the peasant of the church in the humility of his cottage. "For we were all baptized in the one body, and the body is one though it hath many members, and all the members, though many, are one body in Christ.

perhaps you be found to fight even

"If the foot should say, because I am not the hand I am not of the body, is it therefore not of the body? And if the ear should say, because I am not the eye I am not of the body is it therefore not of the body? the whole body were the eye, where would be the hearing? There are many members, indeed, yet one body and the eye cannot say to the hand, I need not thy help, nor again the head to the feet. I have no need of you. Now, indeed, you are the body of Christ."

This Missionary Congress invites the whole American continent to listen to its message. "A certain man made a great supper and invited many. And he sent his servants to say to them that were invited that they should come, and they began all at once to make excuse. The first said to him; I have bought a farm and I must needs go out and see it: I pray thee hold me excused. And another said I have bought five voke of oxen and I go to try them, I pray thee hold me excused. And another therefore I cannot come. Then the to His servants: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the lame and the blind. And the servants said, Lord it is done as thou hast commanded and yet there is room. And the Lord said to the servants, Go out into the highways and hedges, and compel them to come in, that My house may

be filled." The application of this parable is perfectly evident in the present circumstances. It has a two-fold mean-In the first place it teaches that there are no outcasts from Catholicity save those who deliberately exclude themselves. The maimed, the blind, the vagrant, the destitute, the criminal, all are invited; bold sinners in the streets, secret and

shamefaced sinners in the lanes. woebegone sinners by the hedges, all are to be compelled to enter. It follows then that we have need of every apostolic influence to accom-plish this misson of divine mercy. who shall forget themselves comoletely in the service of God. There s as much appropriateness in cover ing our railroad tracks with chapel cars as with freight cars; Catholic Salvation Armies are as much required as other armies that make preachers of the word of God should corners and in the public squares as blasphemers of the name of

The second lesson to be drawn than the first. The day of excuse is not more acceptable now when men said "I have bought a farm or a yoke of oxen or have mar ried a wife, and offered these paltry reasons as a flimsy excuse for toriness or refusal. The rich may offer these excuses, material inter ests financial concerns social ambi tions may engross them, but they stand self-condemned. They, more than any others in the times in which we live, owe the duty of sym pathetic support to this great Catholic missionary movement, that has the Church of Christ the accepted gospel of the people of this continent. It has been my lot to work as a priest during the past eighteen years more than half the states of the American Union, and in almost every province of the Dominican of Cana da. In this matter I have had per sonal experience, and I know where of I speak. There is not one spot in these two great countries where the harvest is not enormous, where the fields are not white, where the means are not inadequate, and where the aborers are not too few. In some places it is the scattered settlers; in others the numerous immigrants; in others still the congested districts of the great city. But wherever it be, and whatever the conditions, the duty and the obligation rest upon you. Catholicity you say is your joy and pride; let it not be an empty pride nor a hollow joy. You open your lips daily to say Thy Kingdom Come. Let not these words be with out a practical meaning in your hearts and in your lives. before you the pathetic agure of the Saviour. He says "Go, teach all nations, preach the gospel to every creature." If you stand idly and unhelping by, you are making a mockery of His command. You hear Hi roice saying "Other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd." If the cry of Christ does not inspire you to help in one way or another the apostolic missionary spirit; if you do not feel an uncontrollable desire to lend your practical aid in the solution of the great spiritual questions that confront us, then is your faith vain and your profession vain, and you are no better than sounding brass and tinkling cymbals.

DEATH OF FATHER FENNESSY

Berlin, Ont. News Record, Oct. 23

Rev. Father David Fennessy, C. R. who will be remembered by many of the older inhabitants died to day at St. Mary's College, St. Mary's Ky. Editor CATHOLIC RECORD : in Guelph. His father was a school teacher of note. The son obtained a Toronto in 1857. He continued his theological studies at Montreal in 1864. In 1865 he entered the congregation of the Resurrection at St. Agatha and became professor of St.
Jerome's College, then recently
founded by the Rev. Dr. Louis
Funcken. There he was ordained priest April 25, 1866, and he continued his teaching at the college; then removed to Berlin, till 1869, when he was sent to Rome on account of poor health. In 1872 he was sent to St. Mary's College, St. Mary's Ky., of tinction for over twenty years. Then he was transferred to Chicago, Ill., Vicar to the Superior General C. R. for America, and later for several years he filled the same office at Berlin while teaching at the college and assisting in the ministry. 1910 he was again called to Rome to fill various higher offices in his com munity until 1911, when he was allowed to return to his beloved St Mary s, Ky., in order to spend his remaining years.

Father Fennessy was a man of unusual parts. He was a distinguished linguist, an excellent mathematician and a forceful and convincing preacher in half a dozen different languages. As an educator he had few equals.

MORE CONVERSIONS FROM ANGLICANISM

The English Catholic League is in trouble again. Rev. A. Pinchard, a clergyman of the Birmingham dio cese, has just declined the superior generalship offered him, alleging as his excuse that it would bring him into disgrace with his bishop, who has been primed by Kensit for action in the matter. So the head-ship of the league is going begging. Meanwhile another Birm ingham clergyman, the Rev. S. F. Gateley, has solved his difficulties by



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bidding farewell to his congregation after informing them of his reasons for joining the Catholic Church. A the Church by the Birmingham Oratorian Fathers and he will study for the priesthood. At Dulwich a splendid new Catholic church is about to be begun at a cost of \$50,000 and the Benedictine monk who has been placed in charge of this new parish was once an Anglican clergyman.

A NOBLE CATHOLIC

Toronto, Oct. 20, 1913

was born in Ireland, Nov. 1, 1841. | Sir.—An incident that was related He came to Canada the following to me recently by a proud mother is worthy of being recorded. This woman's son who was born on the old homestead up in Simcoe County good elementary education in Guelph went to Northwestern Canada and and went to St. Michael's College in took up a free grant of land a long was also ten miles from the nearest he had to walk this ten miles. He would start out on Sunday morning wearing his working clothes and carrying his good suit in a bundle on his back and walk for eight miles through the deep prairie grass which was wet with dew and breast high the result being that he would be soaking wet when he reached the railroad track and then would have two miles to walk on the track. He which he soon became president, would change his working clothes This office he filled with great dis for his Sunday suit on the track and for his Sunday suit on the track and hide the old ones and then go to Mass. The good German would usually invite him to break fast after Mass and he would go back the ten miles to his homestead. This happens to-day in Canada

It is of faith that God always answers right prayers, and in a way and in a degree beyond our most enthusiastic expectations; but He does not yet let us see how. must take it on faith. We are quite sure that in the long run we shall not be disappointed.-Father Faber

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FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. TWENTY-FIFTH SUNDAY AFTER PENTECOST

ALL SAINTS, THEY HAVE SOLVED THE

GREAT PROBLEM "Eye hath not seen nor ear heard, neither hath is entered the heat of man, what things God hath pre pared for them that love Him" (1 c or. II. 9)

The world, as we know from history, has her galaxy of heroes whom she honors as warriors, statesmen philosophers and poets. Scarcely are they placed in the tomb when the admiring public begin their de-monstrations in their honor. Monuments are erected to their memory their statues are placed in conspic uous places, while the press is lavish praise of their deeds.

As the world, then, has her heroes who have won renown in literature, on the battlefield, or in the forum, so, too, has the Catholic Church her heroes whom she calls us daily to honor. But the heroes of the Catholic Church are far greater than those of the world. Yes. As far superior as the supernatural is to the natural, as grace is to nature, as heaven is to earth, so far are the heroes of the Catholic Church above those of the

Although the Church celebrates Although the Church celebrates almost every day a festival in honor of some special hero, some special saint, still, as all the saints could not be specially honored every year, she has set apart this day as a general feast day of all saints. What we admire in the saints especially, is their fidelity to the will of God They loved poverty, humility, obedience and mortification in order to more and more resemble their Di-vine Model. "Excelsior" is the motto of the world. Get riches and honors and be great in the eyes of men. "Blessed are the poor in spirit" is the motto of Jesus Christ and of His saints.

Pride and vanity are the teachings of the world. Humble yourself and you will be exalted, the saints teach us. I will not serve, I'll obey no one, is the silly maxim of the world.
"An obedient man shall speak of victories" is the maxim of the

"Eat drink and be merry, for to-morrow you die" is the advice of the worldling. "If by the spirit you mortify the deeds of the flesh, you shall live "is the lesson incul-cated by the lives of the saints.

up? the life of any of the saints and you will learn most salutary lessons for your admiration and imitation. You will see they have the same corrupt nature to restrain, the same passions to overcome, as you have. But in the long and bitter conflict they conquered and now enjoy the victor's crown.

If we wish to obtain a similar crown, we must imitate them in the conflict. The great virtue which characterized all of them was mortification. This is the foundation of all sanctity. Since our first parents' sin, human nature has had a strong inclination to vice and repugnance to virtue. Mortification checks this inclination to vice and inclines us to virtue. The mortification practised by the saints is almost incredible. Many of them left great possessions and comforts and retired from the world to deserts or convents where they spent the remainder of their lives in fasting and prayer. Others ate nothing but herbs and drank nothing but water, and slept on no bed but the cold earth. Witness, as an instance, the wonderful morthe Apostles. He had the gift of tongues and of miracles. While talking in one language he was talking in one language he was understood by those who spoke other languages. He raised many persons from the dead. He traveled more and converted more than some o the Apostles. His travels would amount to over seventy-five thousank miles, while it is said that he baptized over one million two hun dred thousand with his own hand We cannot do such great works as St. Francis Xavier, but we can all be pleasing to God by doing our little works well. "No one can excel in great things if he does not first excel in small things."

Is it not, my dear friends, a consoling thought, that, no matter what our vocation in life may be, whether we are farmers, or cooks, or laborers priests or students, if we perform all our duties well, if we do everything because it is pleasing to God and He wills it, we are meriting for ourselves eternal life and are sure to become saints in heaven? Yes; heaven is full of saints from the humbler walks of life. The farmer from his plow, his wife from the kitchen, the laborer from his spade, the widow from her washtub, as well as the student from his desk the priest from his office and the religious from her cell—all join in singing hymns of praise to the Most High in the kingdom of the blest What a glorious thought it is that each of us has it in his power to gain heaven, the joys and beauty of which are beyond all the powers of the imagination to conceive. We can have but faint idea of heavenly beauty by a consideration of earthly beauty. Tourists are enraptured when describing the beauties of lofty mountains raising their snowcapped peaks far above the clouds. A running stream is a beautiful sight. Beautiful, too, is a rolling prairie, a forest's soltitude, the rising or setting sun, a calm, clear sky a vast body of water suggesting the immensity of God, or a wave rising mountain high. All these are beau-

PLEASE PUBLISH MY TESTIMONIAL

So Other Sufferers Will Take "Fruit-a-tives" And Be Cured

Gratitude — heartfelt gratitude — prompted this letter. Madame Lanlois was so thankful to "Fruit-a-tives" or restoring her to health and strength, that she gladly allowed her letter to be



ST. ROMUALD, OUE., SEPT. 23rd, 1912 "I have pleasure in stating that I have been cured of severe Dyspepsia and Chronic Constipation by using "Fruit-a-tives." I was a terrible sufferer from severe Constipation for many years, and I tried every remedy
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tiful; but this earth is only God's footstool. How beautiful then must be His abiding-place.

If a traveller who has been around the world should tell you of a certain island visited by him where there was neither unhealthiness of climate nor change of season—no summer too hot, no winter too severe -where there was no unsightliness but perfect beauty; where flowers always bloomed and sweet songsters continually warbled: where there was no poverty and no exhaustion where disease never entered, old ag never came and death was unknown where there was neither mourning nor weeping, but perfect joy; would you not sell all you have immediately and make preparation to depart for this new Elysium, this island of

Let us, then, sell all and prepare to depart to this island, to heaven, We sell all when we give up our attachment to things of earth and begin to do all for eternity. Do you think more of your money, of your land, of your stock, of your wife, of your children, of worldly pleasures, of things you will quickly lose than you do of religion, of God? If so change before it is too late and begin to work for that which you will never lose. Consider the value of the change. The united tortures of all the martyrs were nothing in exchange for eternal happiness. Immediately begin to work for God, tth. Witness, as to offer up all your little actions to wonderful mordity, patience and reward will soon follow—which will perseverance of St. Francis Xavier.
In him were renewed all the gifts of them that love Him."

TEMPERANCE

EXPLAINING THE REVENUE FIGURES

The W. C. T. U. Bureau of Public ty warns people against the Internal Revenue Report of 1913 as proof of an increase in drinking. The Bureau does not challenge the accuracy of its figures, but it does maintain that the press of the country has given them too hasty consideration and that the public has readily accepted the conclusions of the news papers. The Bureau explains the situation thus:

"First, it is not so generally known as it should be that the figures of the Government report are based on the number of gallons withdrawn wholesalers from the bonded ware houses, and that the amount for any one year may or may not represent the actual consumption for that year. It happens that for the year just closed the amount withdrawn does not repesent actual consumption.

"To the average reader the situa tion is somewhat confusing, but it is easily explained. Under the law; liquor may remain in bond not long-

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155 King St. E., Toronto, Canada

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er than eight years. At the expiration of that time it must be removed spoke of the splendid saloons and from the Government warehouses. whether there is a demand for it or not. During the year covered by the 1913 report a large amount was, it is stated, thrown upon the market be cause the bonding period had expired. The fact that such a large quantity remained in bond until forced out by the time limit is sufficient proof that the sale of spirituous liquors has been decreasing.

When the liquor is taken from the oonded warehouses the Government tax is paid, and it is then officially recorded as 'consumed.' The truth of the matter is that much liquor reported as 'consumed' from June 30, 1912, to June 30, 1913, is now stored in private warehouses waiting a de mand. Those who understand the state of affairs, both liquor men and prohibitionists, have expected just such a showing as that now put out by the Internal Revenue Department. have expected, too, that it would be generally interpreted as meaning a marked increase in drink-They know that while an unusual amount of liquor was with-drawn³ last year from the bonded warehouses it by no means follows that all of it went down the throats of American citizens.

A point to be remembered, also, when we talk about increase of drink ing ('notable,' alarming,' shame-less,' according to the point of view of the talker,) is that the so-called consumption includes spirits used for scientific, mechanical, and all other purposes-and 'consumption n these directions is increasing with

great rapidity.
"Second, in their effort to discredit the 'reform wave' and to make the per capita increase appear large, liquorites have a way of bunching together the figures referring to all kinds of liquors, distilled and malt. And newspapers have a way of re-peating without investigation this manifestly unjust estimate. For example, some 'wet' authority states that per-capita liquor consumption has risen in twenty years from fifteen gallons to twenty one gallons (this of course, including all liquor on which tax has been paid), and the misleading statement goes the rounds.

"DOWN IN OLE KENTUCKY"

A correspondent of the Louisville Catholic Record tells how for thirty-five years, on the feast of the Assumption, the renewal of the total abstinence pledge, attended with solemn ceremonies, has taken place at St. Catherine's parish, New Haven, Ky.

For several weeks before the zealous pastor, the Rev. William P. Hogarty, had been laboring strenuously to stir up in the hearts of his devoted congregation enthusiasm for the cause of temperance. The very large number who received Holy Communion in reparation for sins of intemperance gave evidence that his labors had been blessed with untold success. The sermons were most earnest appeals for the practice of temperance.

The afternoon services commenced with vespers. After this temperance truths and principles were presented by Dean Hogarty to an immense throng of interested listeners. The taking of the pledge followed. Men, women and children to the number of three hundred and seventy-two marched up the main aisle two by two, and on bended knee placed their right hand on the Mass book and pledged themselves to the practice of a virtue which would lead them to higher aims in life and safeguard against the many pitfalls spread

broadcast by the demon of drink. Ere the tones of the voices died away the sweet sound of the grand church bell took up the strain, and all wended their way through the principal streets of the town reciting the rosary. On returning to the church, benediction of the Most Blessed Sacrament followed, and the services were brought to a close with the Te Deum.

The congregation owes a debt of deep gratitude to Rev. Joseph Hogarty for his presence on this occasion. He assisted in hearing confessions all day and until after 9 at night, when he returned to his home at Lebanon. After fulfilling his arduous duties in his own church on the morning of the feast, he drove twenty two miles in the heat and dust of the afternoon and assisted in the demonstration.

A ladies' total abstinence society was organized about a year ago and is in a flourishing condition. cent ruling in both societies admits non-Catholics who wish to take the pledge as honorary members. It is gratifying to note that a number have already availed themselves of this privilege.—Catholic Abstainer.

SALOONS NOT OBJECTS OF PRIDE

A correspondent of the Springfield Republican writes as follows: "In a recent trip to the western coast, when in Los Angeles I was

taken on a bus tour of inspecting the finest business and public buildings of the city, and out into fine residential sections, at the expense of the board of trade; San Francisco, Portland and Seattle I was shown the same class of buildings and attraction, by a licensed lecturer, whose business is to direct the tourist's attention to objects that may win him to settle among the people of the city and invest his money, but in no instance was my attention directed to a saloon or liquor dealers essential.

Talking with an intelligent policeliquor dealer's establishment. man on Market street in San Francisco, he took special pains to point out the magnificent business houses and public buildings erected

spoke of the splendid saloons and their contribution to the city, though there were many in sight. Will you be kind enough to give your explan-ation of all this? Why are the sightseeing 'bus lecturers silent in the presence of million dollar saloons? Why do they not stop and take the travelers through them, that they may see their furnishings, wares and products? They were well patronized in all the cities and abundant in their fruits. their fruits. Though I visited twenty five cities, no one pointed to the saloon as an institution that made them more desirable.'

NEW LIGHT ON JOAN OF ARC

By far the most important of very recent additions to human knowledge is that concerning Joan of Arc. A troublesome querry for her most thorough devotees has always been.
Did she herself formally acknowledge that her visions proceeded from
the powers of evil? I can do no better than summarize the position, as it has hitherto presented itself, in the masterly sentences of Mr. Thos. Davidson. "The judges did not disallow the possibility of heavenly vis ons, but they declared those of Joan to be illusions of the devil. They were now ready to send her to her doom, but they wished first to force her to an abjuration in order to de grade her in public opinion, and they tortured her by alternate threats and promises until the be-wildered girl at length declared that she submitted, and blindly sub-scribed eventthing the scribed everything they asked of her. They then condemned her to perpetual imprisonment. But it was far from meant that she should escape the fire. As she lay in her cell overwhelmed with self reproach and despair, she was subjected to new in-dignities. She was stripped of her woman's clothes, so that to protect her womanhood she was compelled again to put on the forbidden warrior costume she had laid aside This was at once made the ground for a charge that she had relapsed, and she was without delay brought to the stake. The woman's tears dried upon her cheeks and she faced her doom with the triumphant courage of the martyr, announcing that she knew her revelations were from God, and that she had only sub-mitted through fear of the fire. Her confessor to the last held up the cross before her eyes. And in the midst of the flames that wrapped her round, she ceased not to repeat the

The able writer, you will notice, accepts the common statement that blindly subscribed everything they asked of her." It has fallen to a descendant of her brother to remove, within the past few weeks, this last cloud that hung upon her fame. He has brought to light a number of her authentic letters. One can trace there the rapid selfeducation of the one-time illiterate girl. The signature, at first shaky

heard to exclaim it. Then her head sank down; she had finished her prayer in heaven. So perished the

great uncanonized saint of France,

leaving an ineffaceable stain upon

sacred name. At last time

English honor."

This Washer Must Pay for Itself.



And I said to my-self, lots of people may think about my Washing Machine as I thought about the horse and about the

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

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever in vented can do that, without wearing out the clothes. Tour "1900 Gravity" Washer does the work so exy Our "1900 Gravity" Washer does the work so exy Our "1900 Gravity" Washer delothes, fray the edges nor break buttons the wear the clothes, fray the edges nor break buttons the wear the clothes, fray the edges nor break buttons the wear lot through the force of the clothes like a force pumper that the clothes like a force pumper of the clothes and the clothes and the clothes and pay the freight too. Surely that is fair enough, isn't it?

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

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save so cents to 75 cents a week over that m washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week very that need to what it saves you. If it saves you for it out of what it saves you. If it saves you for money until the machine itself earn the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in minuses.

inutes. Irese me personally—A. I. Morris, Manager, Washer Co., 857 Yonge St., Toronto.

and difficult, grows gradually clear, firm, decisive. It is beyond dispute that Joan had learned to write, and more than a year before she was tied to the stake she was handling the pen with some freedom. While the sticks were crackling round her she was confronted with the famous retraction. It is still in existence written in the first person. But—it is unsigned. We know that it was thrust before her in her final hour, and that she was called on to approve it. We know also that she could write. The absence of her signature at the foot of the retraction points, therefore, to one only conclusion—that she did not retract at all. That parchment, too long regarded as hers, is now definitely exposed as the parchment of her cusers. She was true to herself in that supreme instant. And Truth, the daughter of Time, has emerged to vindicate the noble martyr.—The Irish Rosary, Dublin.

FEAST OF ALL SAINTS

SATURDAY, NOVEMBER 1ST All Saints' Day, as the name indicates, is a day set apart by the Church for the purpose of honoring all the saints, known and unknown, whether their memory is commemorated on any other feast of the year or not. This custom of honoring all the saints in heaven can be traced back to the early centuries of Christianity. In the beginning it was customary to set apart special days in honor of the martyrs only, but gradually other saints were added to the list, and when it became impossible to give each one a special feast, one day was set apart in memory of all. At first the date varied from year to year; but in the eighth century, Pope Gregory III, fixed the anniversary for November 1st. For some time it was observed only in Rome; but in the following century Gregory IV. extended the festival to the en tire Church.

On Alı Saints' Day we are afforded an opportunity of showing our ven-eration for the saints whose names are unknown to us, and who, no less than those whose names are familiar have fought the good fight and are now in the enjoyment of the beatific vision of God. We fondly hope that the majority, if not all, of our rela tives and friends are now numbered among the saints in glory. This day, therefore, is for all Christians a family festival on which, in spirit they may visit the mansions of bliss and commune with relatives who are now enjoying the reward of the just.

This feast suggests the thought that those whom the Church honors on this day were men and women like ourselves, subject to the same frailties and placed in similar cond tions of life upon earth. They encountered temptations such as buffet us, and in the struggle for the preservation of holiness and virtue they were victorious. The same faith which is our portion sustained them in the midst of the difficulties of life and the same God who re-warded their fidelity watches over us. Their example, therefore, should stimulate us to greater exertion in the spiritual life and enable us to emulate their deeds of saintly heroism, knowing that a like reward is laid up for us in heaven.

MULTUM IN PARVO

In 1835 Belgium had a population of 4,000,000 and a general commerce of \$34,500,000 imports, \$27,600,000 exports, and \$4,500,000 transit trade In 1906 its population had doubled and its general commerce had run up to \$593,584,045 imports, \$471,148,-126 exports, with its transit trade above \$331,500,000. Among commercial nations Belgium holds the fifth place, but in proportion to its population it ranks first.

Is it because of its rich soil? It is

true that it has coal mines which employ 150,000 workmen, but it is not fertile; every inch of it, however, is made to yield something. It has no diamonds: the diamonds of South Africa go to Antwerp, where there are 75 laboratories, with 4,000 work men. Naturally, one asks: Why should they be sent to Antwerp and not elsewhere? Is it all due to Belgian enterprise, and diamond cutting is only one of its many enterprises. In brief, it is not necessary for a a nation to have vast territory and an immense population to be great. Belgium proves it, and it would be still greater if its Liberal and Socialist politicians had not striven for the past thirty years to ruin its industries. The recent strike is a specimen of their methods. At any cost they are determined to rule. Fortunately the rule or ruin policy of their enemies has brought out the best fighting qualities of the Belgian Catholics. They have made their little country great in spite of their treacherou fellow countrymen and are determined to increase its greatness. used to be the fashion to point to Catholic nations as examples of failure in commerce and industry. Belgium gives the lie to the charge. America.

The most profitable patients a doctor has are usually those who com-plain that life is not worth living.

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North American Life Assurance Company HEAD OFFICE. -TORONTO, CANADA

Life is not all night and conflict morning breaks at last.

Why Do Women Suffer

When They Could Be Well?

It is so easy to be well and strong and ble to enjoy life, that it is surprising women drag themselves how many women drag themselves through the day suffering tortures from lame back due to kidney trouble. Mrs. Wilcox found the way to cure hereal and about the suffering to the barrel for a ball with the suffering the suffering



BIG LORRAINE. "During the last winter, I was both very much with a Weak Back. I was advised by a friend to try GIN PILLS and I did. The first box I found helped me very much and I found when I had taken the second, I was completely cured." MRS. F. WILCOX.

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MAPLE BUDS





CHATS WITH YOUNG MEN

CARDINAL GIBBONS TO STUDENTS

Some time ago the correspondent of an enterprising Western paper called on Cardinal Gibbons and asked him to say a few words to prospective pupils. His Eminence inswered promptly and to the point,

You ask me," he said, " to say something to the young people of America who are about to take up America who are about to take of their studies again. I would say to them: Do what you are doing. Concentrate your mind and heart on what is before you. The secret of study is concentration. When Sir Isaac Newton was asked how he had made his wonderful discoveries, he

And Newton at school stood next to the bottom of his class in the early part of his course, but by study and perseverance he rose to the front

rank among his companions.

"Persevering labor is the key to knowledge. The great men of literature, philosophy and art have been indefatigable workers. "Fenelon wrote his 'Telemachus'

eighteen times before he gave it to the press. Virgil worked for ten years on his Eneid, and even then it fell so far short of his ideal that when he felt his death approaching he ordered two of hfs friends to burn the manuscript. But, happily, the Emperor Augustus intervened and classic was saved.

It is said that seven years elapsed from the day that Gray began his 'Elegy' until he had finished it.

Dante began the 'Divina Com media' nearly thirty years before

he completed it.
"A friend, after reading a short stanza of Tennyson's, said to him: Surely this verse did not cost you much study. The words flow so smoothly that they must have come

spontaneously to your mind.'
"'No,' answered Tennyson quietly. 'I have smoked a box of cigars over

those four lines.' In 1865 I heard Mr. Dickens give a public reading in Baltimore, and I imagined he read extracts from his own writings without previous preparation. But it is said that when asked once to read a new selection he excused himself on the ground that he had not time to prepare himself, as he was in the habit of read-ing a piece once a day for six months

before reading it in public.

"Constant application, that is the secret of success in studies. And let our young people remember that no man can contend by proxy in the area of intellectual strife. He must there fight his own battles.

And while we are on this subject may I say that I hope the teachers of our youth-those who are the constituted guardians of their pupils, in loco parentis-will gain the heart of every member of his class, for he who gains the heart easily commands the attention of the mind.

"Let our young people now at school also remember that they can not in any pecuniary way compen-sate their devoted teachers for the pleasures of the intellect, imagination and memory which will be theirs in after years. The intellectual banquet is a perennial joy to the soul.

Let them realize. too, that learning must not be only passively received; it must be actually and actively entered into, embraced and mastered. 'The mind.' as Cardinal Newman says, 'must go half way to meet what comes into it from without.'

"And let our young people be obedient to their teachers. ence is among the most heroic of the virtues, for by it man conquers his 'An obedient man shall speak of victory.' So much for the minds of our

young Americans. In regard to the of their bodies, I can suggest nothing better than to have them take a lesson from our clean-living young athletes who recently in the Olympic games, in track and field events nailed the American flag high above the standard of every other nation. They won because they voluntarily subjected themselves to a life of self-denial. Otherwise the respective champions could not have been champions." — Catholic Tele-

THE UPWARD CLIMB - EVERY MAN MUST MAKE IT ALONE

Every man must climb his hills. Strength springs from effort; character takes root in disappointment and delay. Peace and contentment can only be established by contrast ing experiences. Those who have lost best know the meaning of win ning. Yearning fixes the value of possession. In one way or another, every human being must pay his price. The poor may suffer through deprivation, but the rich are bored with satiety. To always have everything discounts the full worth of anything. The fruit within easiest reach possesses the least flavor; its zest increases with its height from the ground. Scarcity and inaccessibility are determining factors in every

Men and ideas as well as gems and metals are valuable in proportion to their rarity and individuality. Commonplace individuals and articles alike command the minimum. If you think along trite lines-if you elect an overcrowded career-if you set your brain to conventional pur suits, you'll be lucky if you manage to eke out a bare living.

There is no failure so absolute as that of a man who has never made a whole hearted attempt to realize to

the full extent upon his capabilities. The world is filled with discontented people who have no cause for complaint except against themselves. Without ambition or resolution they adopt the first profession, enter the first trade or accept the first position they encounter, estimating neither their inherent fitness for the occupation nor possible aptitude for broader affairs. Cowardice, in some form, is invariably at the root of inefficiency.

Unwillingness to undergo ar occasional bitter moment, or fear of fall-down, or dread of temporary are the contributing factors in the colorless careers of millions. The few who rise to power and domination made his wonderful discoveries, he replied: 'By always thinking unto them. If I have done the public any service,' he said, 'it is due to nothing but industry and patient nothing but industry and patient harder. The number of hours through which you toil play but little part in the result. The secret of progress lies in the number of faculties which you bring to bear in

your endeavors.

When heart and soul and mind as well as fingers and eyes are concen-trated upon an undertaking—when scars and bruises and penalties are accepted as an expected part of the daily grind-when you can hear the promise of to-morrow calling louder than the hurts of the past-when you can look yourself over each morning and in the assurance that you are still sound and sane-find inspiration to attempt anew—no goal is fixed too far—noreward set too high.—Herbert Kaufman in Catholic Columbian.

HOME

"Who ever heard of a man shouldering his gun to go out in defence of his boarding house?" Someone has propounded that question to ac-centuate the great fact that "there is no place like home." The late Henry W. Grady once said:

"The man who kindles the fire on the hearthstone of an honest and righteous home burns the best incense to liberty. He does not love mankind less who loves his neighbor

"The germ of the best patriotism is the love that a man has for the home he inhabits, for the soil he tills, for the trees that give him shade, and the hills that stands in his pathway. I teach my son to love Georgia, to love the soil he stand on—the body of my mother, the mountains that are her springing breasts, the broad acres that hold her substance, the dimpling valleys in which her beauty rests, the forest that sings her songs of lullaby and of praise, and the brooks that

run with the rippling laughter.
"The love of home—deep rooted and abiding-that blurs the eye of the dying soldier with the vision of the old homestead amid green fields and man, through the clamoring world, persistent though put aside, and at last draws his tired feet from the highway and leads him through the shady lanes and well-remembered paths until, amid the scenes of his boyhood, he gathers up the broken threads of his life and owns the soil of his conqueror—this lodged in the heart of the citizen is the saving principle of our government.

We note the barracks of our standing army with its rolling drum and its fluttering flags as mints of strength and protection. But the citizen standing in the doorway of his home-contented on the threshhold-his family gathered about his hearth-stone—while the evening of a well spent day closes in the scenes and sounds that are dearest-he shall save the Republic when the drum tap is futile and the barracks are ex-hausted. '-True Voice.

OUR BOYS AND GIRLS

DECAY OF GOOD MANNERS

In distributing the prizes at the Royal Grammar school Guildford, England, recently, Lord Rosebery gave a characteristic speech on good manners to the boys.

After alluding to the studies pursued at the scho l, and expressing regret that it had been found necessary to drop German and shorthandthe most valuable commercial commodity that the boy could possess he wanted, he said, to refer to a point in the statutes which were framed two hundred years ago. It was a point which was rather left out of sight on these occas ons, but which, he believed, required much more attention than was usually naid to it. The statutes and absence from church or like assemblies without just cause must be punished, Honesty and cleanliness of life, genuinely decent speech, humility courtesy and good manners, were to be established by all good means. "Now the point I wish to labor for the moment," proceeded Lord Rose-berry, "is that of courtesy and good manners." The necessity of that has been seen by one of the great saints of the educational calendar, William of Wykeham, the founder ef Winchester and of New College, Oxford. But, at any rate, it is well for us in this twentieth century to know the emphasis laid by your founders on courtesy and good manners.

Why did these men of the early seventeenth century emphasize courtesy and good manners? I take it lish Church had made many sacrifor two reasons—first, that they were models of courtesy and good manners little had been done to encourage themselves. The men of the seven- them, with the result that they had teenth century were, I suspect, the greatest breed of Englishmen that Schools were wanted for the chil-England has ever produced, partly dren, but the supply was inadequate, because they possessed good man-ners themselves, and partly because what the English Church had failed

ance of courtesy and good manners in the common transactions of life Now, we English people, and, I am afraid, still more we Scotch people, ad never been famous for good man ners. I think at one time there was a sort of John Bull feeling in Eng land that good manners were a de vice for dancing, frog eating French man, whom it was our duty to de-spise and defeat. But that was a false view. Good manners are the spirit of charity towards your fellowmen, a part of your duty to your neighbors, but also a sign of self-respect. A man who respects himself is always well-mannered to others.

"Now, I wish to say something to you. If I knew this school familiarly, I should not say it, because I might be thought to be speaking at you insteal of speaking to you, but I think that we distributors, when we visit schools, are very apt to judge the character of a school by the respect the boys pay to their masters. If you go to a school where the boys do not touch their hats to their master when they meet him, we form, perhaps erroneously, a poor opinion of that school. Well, what is it we mean when we touch our hat to our master? Don't we mean that he is the head of the community, and that therefore, as the head of our community, we are paying ourselves a tribute by exalting him? Take the case of the king. When the king goes through the streets, if we are fortunate enough to see him, we take off our hats to him. It is a mark of respect to him in the first place, but, in the second place, it is a mark of respect to ourselves. By that we show our veneration for the head of the community to which we belong, and in that way to the community itself of which we are a part.

"I think there has been a decay of manners in England and Scotland and all over the world. It is not limited to our own people by any means. You see it on the continent just as much. But depend upon it, it is a bad sign. If people have not the spirit of reverence themselves, even if it be only an outward reverence, they are not going the right way, but pos sibly going the wrong.
"Now, I would like to appeal to

the elders for a moment apart from the boys, and ask them if they will not corroborate what I am going to say. Manners have an enormous commercial value in life. I sometimes wonder why it is not harped on more on these occasions. No one can have lived as long as I have without noticing the weight and value of nanners in the ordinary transactions of life in public life. men by appearance and manners get such a start of very much abler fellows that they have by appearance and manners to keep their place much higher in public life than their own abilities or service would en title them to. Of course, we can't all go into public life, but we all go into some business. At least we boys, with whom I identify myself for a very pleasant moment, we boys have to go into some calling and business of life. I am sure there is not a man or lady in this hall over thirty years of age who has some practical knowledge of the affairs of life who won't tell the boys of the enormous advantage given them by good appearance and good manners. Good appear ance, you may say, is not at our com Good appear There I do not agree. Good looks are not at our command. They are the gift of the gods, and are the the most disagreeable feature per away. haps of all appearance, is within

ners, which, I think, are of even more monster of learning; the other may of either, but if he has good manners, instead of grunting an answer like second, only an inarticulate sound, but gives a clear, respectful, not cringing, but respectful answer to the question asked him, it is ten to one on him against the other two. I won't put my appeal for manners on the higher consideration, such as sure signs of a noble nature expressed in outward form, though that is true enough. I will only put it to day on the question of the commercial value of manners, and I ask every boy who hears me to bear away with him in mind the enormous value of manners from this day onward through his life, and they will give him a value which he will never possess without them, and give him a start over other boys who neither strive to nor attain good manners. I come here to give the best advice I can as the proof of long experience of life. and I venture to think that if you put every adult in this room on the rack, which I should be the last to wish, they could not give any utterance which would not square with what I have been saying." - Intermountain

But let us take man-

THE "OTHER SHEEP" COMING

Recently the Protestant Bishop of Rangoon (India) preaching in Man-chester (England) said: "The Engand foreign Catholics had filled in they realized the enormous import- to give. The people of India and



Burmah, therefore, are becoming

Catholic. and the words of the Shepherd shall be one fold and one Shepherd .-Freeman's Journal.

THE HOLY SOULS

FEAST, SUNDAY, NOVEMBER 2ND

The souls of the faithful departed who are expiating in Purgatory the temporal punishment due to their sins have always been an object of special solicitude on the part of the Church. She appeals to her children to be ever mindful of the needs of those suffering souls whose period of purgation they can shorten by the offering of prayers and good works in their behalf.

To emphasize her unwearying solicitude for the holy souls the Church designates the month of November as a time of special devotion towards them. After paying tribute to the unnumbered saints in glory, she turns immediately to their exiled brethren and on the Feast of All Souls, especially, invokes heaven's aid and bids us transport ourselves in spirit to their place of purgation and pour forth our prayers that they upon whom "the night has come in which no man can work" may be granted a speedy release from their

The souls in Purgatory, having passed away from earth, are no longer in a state of probation. Hence, they can do nothing to help themselves. They must be resigne possession only of a small percentage to their fate and in patience and of mankind. But good appearance, suffering await the day of liberation manly appearance, an appearance which will dawn only when the dross without self consciousness, which is of life's journey has been burned of life's journey has been burned

Upon us, their brethren of the command of everybody in this room and everybody outside. So much for fidence for the speedy close of their the pious souls who went in thou help fall upon the ears of the true portance. Curistian in pleading tones that will say three boys are applying for not be silenced. "Have pity on me, the same situation. One may be a have pity on me, at least you, my friends, because the hand of the at Lourdes than He was in Judea be not half so good a boy: but still Lord hath touched me." Affection and Galilee? Has the length of the the third may not have the abilities and piety urge us to harken to their Mediterranean or the lapse of time piteous appeal for Masses, prayers and good works that they may obtain an early release from their suffering. They have the holiest claims upon our Christian charity. bound to us by the ties of a common faith and the tenderest bonds of for remembrance; brothers and sisters, relatives and friends, beg for help. If we dare refuse them, then assurance that they, on reaching the haven of eternal happiness, will not their aid in time of direst need. For our own sakes, therefore, if for

no loftier motive, let us not forget those who have gone before us with the sign of faith, and buoyed up with



the hope of a glorious resurrection As they plead now, so also we shall one day plead, and the response then given to our cry of distress will be proportioned to what we are now willing to do to mitigate the pains of our departed brethren and advance the hour of their final Ilberation. Catholic Bulletin.

WIT AND HUMOR

"When I was shipwrecked in South America," said Captain Bowspirit, "I came across a tribe of wild women who had no tongues."
"Mercy!" cried one of the listeners
of the fair sex. "How could they

talk? They couldn't," snapped the old 'That's what made 'em wild.'

A Professor from Iowa went to England last summer, and was introduced to a professor from one of the English universities. He welcomed the American and said: "I met one of your colleagues last

summer. We had another professor from Ohio to visit us." But I am from Iowa." "Iowa, indeed! I am sure the other gentleman called it Ohio."

President Woodrow Wilson has a ery quick wit. A man in the course an animated conversation, noticing that Mr. Wilson's eyeglasses were perched perilously near the tip of his nose, remarked: "Your glasses, Governor, are almost

in your mouth.' That's all right," was the quick response. "I want to see what I'm talking about."

The two legislators were talking about schools, and found they could not agree on certain matters pertain ing to education. The argument

waxed warmer and warmer.
"Why, my dear fellow," one finally exclaimed, starting to drive home a point. "I have a school in my mind's

"Yes, yes," interrupted the other; but, remember, that has but one pupil.

At a draper's shop they employed a mall boy to run errands. The other day, while he was waiting in the shop, a lady came in and asked the assistnt for a yard of silk.

When it was placed before her she "Oh, really, I must be mad; I want

On hearing this, the boy rushed out of the shop and, seeing a policeman across the way, ran up to him,

"Come over here. There's woman in our shop gone mad. wants muzzling."

"THE VAST SEA OF SUPERSTITION

We regret that our friend the New York Evening Sun though fit to associate itself a short time ago with the chloroforming Dr. Osler in saying that "the afflicted persons who go in thousands to pray at the shrine of Lourdes have at least the consolation afforded the pious souls of all ages and of all climes who have let silence upon the congregation and down anchors of faith into the vast instill sentiments of piety into the

sea of superstition."
Omitting all comment on the offensive of this remark to many of the dences, and, of course, such coudi-sun's readers, and the ridiculousness tions cannot be expected to be found of the metaphor which "lets down there." anchors into a vast sea," one is prompted to ask why the doctor and time in Texas. The Baptists are those who endorse his nonsense do doing more than their share in supworld for the cure of their bodily ailments, as "letting down the anchor of faith into the vast sea of superstition?" Is God less powerful and Galilee? Has the length of the availed to curb His omnipotence and put a check on His love for suffering humanity? If appealing to God in suffering "is superstition" then suffering "is superstition" then the Scribes and Pharisees were right nature. Fathers and mothers plead superstition. Does the Sun stand with the Scribes and Pharisees? are all miracles impossible, and is the cure of sickness the monoply of religion has lost its meaning for us. Dr. Osler and his tribe, though they Faith teaches us that our prayers often and so lamentably fail? Did can help them, and it gives us the assurance that they, on reaching the simples, and must He be denied the power of doing what they sometimes be unmindful of those who came to by His permission and with His help But what we chiefly deplore in the

article is the intellectual obscurant-ism, due no doubt to inherited prejudice, that fails to perceive the real spirit that prevails at Lourdes and prompts the ungracious, and for the Sun the most inelegant, expression of "wonder whether it is worth while to keep the shrine going, for the sake of the few who profit by it."
All do "profit by it," for Lourdes is
not a dispensary of free medicine for
the sick. Its main object is of a spiritual character, and far greater miracles are wrought there than the cure of maladies which have baffled or defied the skill of eminent physicians; namely the peace of soul and the submission and resignation to God's will of those who had prayed to be cured but were not. No one hears at Lourdes of rebellion and repining and reviling when hopes are shattered and the long and pain ful journey of perhaps thousands of miles has ended in disappointment. The very reverse is the case; and the recognition that it was God's love that decreed greater suffering

so that the greater merit might be won and a more perfect purification of the soul be achieved is a greater miracle than the opening of blind eyes or the strengthening of shriv-elled limbs. Such are the real wonders of Lourdes, but being super-natural the world will fail to recognize or understand them. As for the bodily cures that are effected the rigid board of physicians at the shrine do not permit the word "miracle" to be suggested until a considerable time has elapsed after the event, so that its permanency may be established and its reality proved

There is, besides, another miracle at Lourdes that is worth while adverting to, especially at the present time. It is a national miracle. For years the infidel Government France has been endeavoring to root out all knowledge of God from the hearts of the people. Churches have been confiscated, schools closed, and the very name of the Almighty expunged from the school books. In-deed, one of its prominent "states-men" boasted that he and his political friends "had extinguished the lights of heaven," while another claimed to be "the son of the devil. But just when the triumph of evil seems most complete it comes to pass that in the humble village by the never before in France. The nation

God manifests Himself as from which He was thought to have been expelled is now the centre of the most splendid manifestations of love and loyalty and on it the eyes of the world are fixed. The Government would willinglystop "theshrine from going" if it dared, but it does not dare. The manifestations of God's presence at Lourdes have given new hopes to the Catholics of France, and perhaps may open the eyes of unbelievers there and else-

A "TENT CHURCH"

where.—America.

THE OBLATES OF TEXAS RECEIVED INSPIRATION FROM MOTOR CHAPEL ADJUNCT

It was to be expected that the motor chapel, St. Peter, would be the inspiration of many churches along Rio Grande. The chapel cars, St. Anthony and St. Peter, have left many chapels in their western trail, and the motor chapel, St. Peter, was bound to be the silent force that would work for the building of churches in the district wherein it is used. But the motor chapel has done a unique thing. It has spired the Oblates of Texas with the idea of erecting a "tent church. Attached to the motor chapel, St. Peter, is a large tent, and chapel and congregation are inclosed at times during the services. The tent made those priests think of the adaptabil-

ity of the same thing for their mis-

"I am contemplating the purchase of such a tent," said Father Jalbert, O. M. I., to the vice president of the Catholic Church Extension Society Such an idea has taken possession of many an apostolic mind since beholding your tent on the auto-chapel In fact, it was first put to experience by the missionary priests in charge of the Mexicans in San Antonio. I can think of no better way in the absence of a chapel; that is, to impres minds of the people. We have until now gathered them in private resitions cannot be expected to be found

The Oblates are having their own porting their missionaries in their endeavor to "evangelize" the "Rom-

Do you think it wasted time to submit yourself to any influence which may bring upon you any noble feeling?-Ruskin.

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tism, where it is conveniently to hand when needed.

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which will be found a great convenience by the busy priest.

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certain of the prayers in the Vernacual, an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc."

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mitted. It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles' Seminary, Philadelphia, Commentary and Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English. A list of Baptismal Names, for boys and girls as well as a list of corruptions and form of the same of the of Baptismal Names, compiled

various approved sources, will be found very handy.

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THE ANSWER OF THE IRISH

By Der is A. McCarthy

The meck-military demonstration against Home Rule by a small frac-tion of the population of Ulster will not change the programme of the Nationalist representatives of Ireland. They will make no compromises cting the integrity of Home Rule.—News Item.

Shall we quail before the bluster of their wooden-weaponed

Shall we halt our people's progress now so near the shining goal? Shall we vail in base submission all our country's high ambition? we barter Ireland's birth-

Shall we sell the nation's soul? By all our bygone sorrows, by our dreams of bright to mor-

By the wars we've waged despairing, by the deeds our sires have

We will never low'r our standard, never halt our marching van-

Till the flag of Irish freedom once again salutes the sun!

Shall we parley with the treason of their preachers of unreason? After all our years of yearning must With their noisy drills and drumming

can they hope to stop the con Of the day that takes the thorny

wreath from Erin's bleeding No, the sainted dead would haunt us

and the living scorn and taunt Should we bend before the bombast of our mock-heroic foes,

But we'll match their shrill defiance with a steadfast self-reliance That will falter not nor fail us, whatsoever comes or goes.

Let them rage. Their knell is ringing. Onward still the world is swinging Out from serfdom into freedom, out

from darkness into day. And despite their rash reproving still the hands of Time are moving their paltry "playing soldier' turn them back if so it may.

the planets in their courses fight against the futile forces would bind the bigots fetter on the struggling souls of men, And unmoved their wrath will find us with all mankind massed

behind us, Never halting, never changing, till we have our own again !

THE SOLE LIVING AND ENDURING AUTHORITY

Professor Mallock, an agnostic tells us that every non-Catholic body is, as a religious system, in process of dissolution; it is fast ceasing to carry any weight as a doctrinal or moral power. The Catholic Church, he says, is the sole living and enduring Christian authority. She alone has or even claims to have the power to speak or teach infallibly in faith or morality. She alone has an organization by which her laws can enforced. Above all, she alone is able to give unity to a people composed of so many and so varied clements as ours, and form them into by express. a great nation. In a word, to her alone the people of Australia must look to maintain for them in the consciences of citizens those fixed principles of religion and morality without which a self governing people must ultimately fall into chaotic anarchy and ambitious despotism. ons depend for their worth, stability, and permanence on the virtue and intelligence of the people; but nature, unaided, is not sufficient, even under the best Gov ernment and laws, to maintain the virtue and integrity of a people. Unless by grace from above him he can erect himself, how mean a thing is man. To nations as to individ-uals it has been said: "Without Me, you can do nothing." Unless God builds the house he labors in vain who builds it. Materialism and the

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denial of a personal God-moral Governor of the universe—annihilate conscience, break down the barriers of sensuality, sow broadcast the seeds of moral death, and are fatal to true liberty and social order. A corrupt man is a selfish man. An appeal to duty or to the Higher Law finds no response in his conscience. A people without belief in God or in a future state will not long remain enlightened or noble or free. For its own protection, therefore, an age of lemocracy should be an age of religion. There is no progress worthy of the name where provision is not made for the growth of man's moral and spiritual religious nature, for the soul of man is naturally Christian .-

PROTESTANT WRITER ON FUTURE OF THE CHURCH

H. G. Wells, who in his own field excels Jules Verne in his romances forecasting the wonders of science, has a new book, "Anticipations," with this forecast for religion:

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