## The Catholic Record

LONDON, SATURDAY, APRIL 26, 1913

GOOD WORK

Once upon a time a man eager for high imprise set out to sow and with hope to garner in the after years the fruits of generous suffering and devotion to high ideals. At the outset he was regarded as eccentric. The self-complacent damned him with faint praise and the indifferent dismissed him as fatuous. But as his energies reached out to ever widening circles and the conservatism, whose only merit was antiquity, was pushed further back and the waters of stagnation were infused with a new vitality, the opposition to him and his theories took on a more determined and ruthless aspect. He was now no longer eccentric but a menace to all the tin gods they revered. For why should a man talk to them of ambition when they were well content to see their talents unproductive? Why should he seek to lure them from the path, easy and pleasant, to which they had grown accustomed? Why should he talk in sistently about the necessity of selfimprovement, of furnishing the mind with noble thoughts, of high ideals that would be as barriers to the ever-encroaching tide of vulgarity and flippancy? But little by little the voice of the eccentric was listened to by a few who, stepping out of the rut, realized that their sole mission on earth was not to pay pew-rent. They cast off their indolence and apathy and became energizing factors. They punctured shams, not in language used by reformers whose vocabulary is unexpurgated, but reasonably and above all by their deeds. Convinced of the necessity of organization, they banded together and brought to bear on any point their united strength. They too were ridiculed and scorned, for he who can amuse us or who prefers to be dead in a living world went their way causing people to think and to act, with the result that in their community to-day is a body of intelligent Catholics who neither resolute nor whine about their grievances, who are respected by all and are no inconsequential factors in civic life. They are not in the country on sufferance, with cap in hand, but citizens proud of the flag and proud of the Church whose cause they help by the integrity of

## THE "KNOCKER"

well-spring of fruitful deeds.

One type of animal that roams the Sometimes it emits loud cries, at others it murmurs in a minor key but it is always making some kind of noise. One distinctive mark of the animal is that it is blind to the beauty and responsibility of living. When men smile it looks disconsolate and untenable. when they cheer in a good cause it waxesdoleful. One favourite pastime of the animal is to skulk along ever on the watch for defects and shortcomings. It likes the darkness, and wherever men assemble for work, to begin an undertaking, one can hear it in the shadows snarling and spitting. Its mission is to show to what depths of baseness a human being-for the "Knocker" has a semblance of humanity-can descend when enslaved to a venomous tongue. Talk to it of joy, of plans and schemes for betterment, and it will denounce them with practised scurrility; talk to it of gossip, of scandal; drag a brother's name in the mire of falsehood: criticize and lampoon authority and it will look as if tasting a heavenly elixir. It lives in the gloom of suspicion and feeds on the dank herbage that grows in the region of uncharitableness. Disconsolate always, never at peace, talking endlessly to the sowing of dissensions and the blackening of good names, it wanders up and down in its work of defilement. It might be caged and exhibited as an object lesson of what an overworked vocabulary and a diseased mind can accomplish, but it is allowed at large as a horrible ex-

## CONTROVERSY

An exchange cites the fact that controversy is on the wane as a proof that the world is growing more tolerant and less susceptible to prejudices. It also says that controversy is a prolific source of discord. Controversy which is conducted with extreme pugnacity and potent misrepesentation must be viewed with ab horrence; but controversy that is characterized by scrupulous adherence to truth can do much good. We cannot see that the waning of controversy means the growth of good will. It may be that the world is weary of divines who offer stones for bread and seek to fill the pews by preaching on topics that are as destitute of spiritual nourishment as is a desert. That controversy breeds discord we doubt. The presentiment of our position may arouse the hostility of the ignorant or the biassed, but the open-minded man knows that the Church is entitled to a fair hearing. And he is also aware that the bogies and stage properties of a certain type of Protestant champion has been relegated to the museum of controversial curiosities. Our apologists bear in mind the maxim laid down by St. Augustine: "Love the men, destroy the errors: be bold without pride in the maintenance of truth: strive for the truth without harshness: pray for those whom you rebuked and confounded."

## ONE PUBLICATION

We find it hard to preserve our equanimity when we see a publication, printed across the border, in the shelves of our book shops. It prides itself on being up to date, and, to catch the unwary and gullible, does not hesitate at any trick however base and blasphemous. The editor exudes a wishy-washy kind of stuff that masquerades under the name of wise counsel. He preaches shadowy altruisms, makes it pay, and believes that there is one born every minute. But his chief business is to is praised by the many. But they persuade his readers that religion is but an invention of clergymen and is hopelessly out of place in a generation which he can feed with succulent food at moderate cost. We are astonished, however, when we see this publication in the hands of Catholics. Not that they will be influenced by one who sneers at them and mocks their beliefs, but that they should deign to touch it. For a man who loves his faith and recog nises the Church as his mother should abhor anything that attempts their lives and the energy which is a to defile it. Her honor is his and he should resent any attempt to belittle it as he would resent any charge against his own mother.

The humour of this publication is alleged as an excuse for its reading. A vain pretext, for how can a Catho lic echo the merriment of an editor to whom the Church is a worn-out organization without either vitality or message or influence, and whose doctrines are as absurd as they are

## OUR PROGRESS

One of our friends has a partiality for convivial gatherings. Not that he is an epicure, for he is clear eyed and sturdy limbed despite his years, but he likes to hear the speeches, thoughtful, eloquent, wise and otherwise. He delights in the sparkle of rhetoric, the cadenced periods, the ornate phrases about our progress. The orators are keyed up to concert pitch and the auditors are in impressionable and responsive mood, But in the dull grey of the morning after the speeches have not the light that irradiated them the yester eve. They are wilted and frayed, quite unlike the joyous and ringing words that caught the imagination and roused the enthusiasm of the banquet hall. We presume that the cold air of facts was too strong for these exotic blooms. We are progressing, but not so swiftly as our friends would have us. The way is clear but the walking is not easy owing to the heavy burdens we have to carry There are obstacles to hamper us now and for years to come if some Catholics persist in remaining blind One of these obstacles, we have called attention to it before, is the parent who is the worst enemy of his children. We refer to the parents who allow their children, just as their minds are opening, to be flung head- it very hard for the second-rate critics

long into the crush to scramble as best they can for a living. At the time when they would profit by their books their education is finished. They are allowed to leave school and to go forth undisciplined, with the feeble, defenceless habits of children. Despite their capacity for learning, which would put them on equal footing with those around them, they are, through no fault of their own doomed to the lowest places. These parents look upon their children as so much merchandise. They sell their children's future for a mere pittance They who should protect and give them a chance to rise, smile as their own flesh and blood is manacled to the wheel of labour to be broken physically and spiritually. And they never think that the money earned by the boy-laborer is wet with blood. This child labor now enforced by parents who have no conception of their responsibility, may have one day to be stamped out as slavery has been put down. On the other hand. the parents who do not sacrifice their children to a short-sighted present and give them the advantages of a English style, to the poetic beauty of Catholic education, continued until they are fit to face the world, have the consolation of knowing that in the years to come loving, obedient and prosperous sons will add to their comfort and happiness. Again let us repeat that the fathers who sell their own flesh and blood into economic slavery, to toil before their time to learn the jargon of the street, its sin and its unbelief, to be lost in a great many instances to society and to the Church, are obstacles which are across the way of our progress.

## THE GENIUS OF CARDINAL NEWMAN

WILFRID WARD SAYS AN IMAG-INARY NEWMAN EXISTED IN

THE MINDS OF SOME CRITICS Before the Catholic Missionary So ciety in London, Wilfrid Ward deliv-ered a lecture on "The Genius of Cardinal Newman."

Mr. Ward said the genius of John Henry Newman has been unchal lenged, but when his life was published the bulk of English critics took a very limited view of its range They treated Newman's literary gifts as something separate from his deeper work. They celebrated him his as a poet, the author of "Lead Kindly Light," and "The Dream of Geron tius." a fascinating preacher and above all, a great master of English style. They disparaged his more serious work as mere "controversy."

In point of fact this separation i quite unreal. Newman's great liter ary gifts were brought out by that very mental history the expression of which the critics label His early works have no versy." style. His highest literary gifts only become apparent in the "Essay on Development" and his Catholic works. We are driven then, to measure his genius largely by his powers of imagination and thought. and here we encounter curiously op posite verdicts.

Dean Church regards him as one o the greatest thinkers of the age. Cardeclared that he had not the intellect "of a moderate sized rab-Lord Morley, in his essay on Mill, takes a similarly disparaging view of his intellectual gifts, and the reviewers of his life in the Quarterly and the Times likewise disparage his gifts as a thinker while enlarging on his genius as a man of letters.

The fact is that genius is apt to outstrip the recognized categories, though the mass of people feel the presence of something which they cannot explain. At Oxford his followers were conscious of his great but it was never analyzed by them adequately. Indeed, it is very hard to analyze it. Its aspects are s various. He is at once a religious leader, a preacher, a father confessor, a religious philosopher, a historian. theologian and a poet. This multi plicity of gifts suggests the superfic of a dilettante, but closer in spection shows this view to be false. The unity of aim which distinguishes Newman from the dilettante is to be found in the overmastering purposes of his life, namely, to preserve the Christian faith against the inroads of modern doubt. It was in pursuing this single object that he came to touch on such various fields. A dilettante, on the contrary, has no such unity of aim. Moreover, Newman's touch in each department is that of the specialist and not of a dilettante. His knowledge is first-hand knowledge, though its extent is limited. This has been recognized by the really greatest critics in each department Such men, for example, as Dollinger, Lord Acton and Abbe Loisy. I quote these men, not as for a moment agreeing with their theology, but as acknowledged critics in their several departments of the very first rank. Certain qualities in Newman made

who form the bulk of reviewers to measure his genius adequately. He was before all things a living person-ality, and that which lives cannot be scientifically tested like a dead body which is submitted to the dissecting So subtle?and many - sided a knife. living mind can only be understood by a many - sided critic, and of such there are few. Moreover, the liter. form of his expression did not lend itself to being readily understood by the scientific critics.

Again, his Catholic conclusions are so constantly urged that those who regard Catholicism as obviously unenable, suspect the scientific value of his method beforehand, and do not carefully weigh his words. Men like Carlyle and Morley thus dismiss the deeper side of Newman's work as mere controversy on out-worn subjects and do not take enough trouble to see that he is just as con-scious as they are of the deeper issues before the thought of the nine teenth century. They imagine the Grammar of Assent" to be an ingenious method of justifying a belief in impossible miracles, the University Sermons to be an obscurantist disparagement of reason in favor

of an irrational faith. Thus Newman's best thought is set aside without being understood and compliments are paid to the regal Dream of Gerontius," to engaging frankness of the "Apol-An imaginary Newman is formed but of his more superficial It may be a graceful figure, but it is not the Newman whom Dean Church compared to Pascal or the Newman whose realization of modern infallibility was so keen that Huxley offered to compile a primer from his unfaith; nor is it the Newman whose insight and spiritual genius led Young Oxford to subscribe to the formula "Credo in Newmanum.

## TRIBUTE TO NUNS

THEY ARE THE STRONG AND IN-DEPENDENT WOMEN WHO DO NOT FOLLOW THE BEATEN PATH

The other day we sat in a street car opposite two quiet, calm-faced Sisters of Mercy and smiled and wondered if any among our fellowpassengers recognized them as representing perhaps the earliest type of strong-minded women the Christian world has known, says a writer in the Baltimore Sun.

We are well aware that as a class of nuns, Sisters of Mercy, Sisters of Charity and other religious are among the gentlest of women, and we often confuse their gentleness with timidity and shrinking from the world

Rather the daughters of the Church who withdraw within the confines of convent life are among the strong and independent few who have possessed sufficient force of character to choose a path for them selves rather than follow the beaten oad, who have chosen to guide their own little ship of life rather than drift with the tide of human affairs. Renunciation generally demands greater courage than action.

It should be remembered that durng the Middle Ages absolutely the only freedom for a woman was that of the convent. Popular opinion upheld a father's complete right to dis pose of his daughters as he willed in marriage. It was only when she chose to assert her determination to follow a religious vocation that her individual right dared not be infringed upon. High-spirited girls of the twelfth century escaped from parental authority to the freedom of the convent with all the secrecy and eagerness of a modern maid eloping with her lover. St. Clara. founded in Italy the Order of Poor Ladies, secretly left her father's princely house by a sealed doorway, usually only opened for the passage of the dead, and significant of the rrevocable nature of her departure

As a scholarly author of the present ay has said: "No great movement lay has said: of the world has succeeded without the help of great women."

Many of the greatest works of the past centuries have been materially aided by the spiritual, yet low-voiced quiet women, whose lives are clois tered, set apart from the world, yet whose influence has been so power fully and benevolently felt of all

### CLIENTS OF THE VIRGIN MOTHER

As every Catholic is aware, many of the world's greatest men in the fields of science, literature, art, statesmanship, etc., have been devoted clients of the Virgin Mother of Christ. An unfamiliar instance is this story of Ireland's immortal liberator. He was walking one night on the terrace of the parliament buildings. An important debate was on in the House of Commons, and an eager friend of Ireland went to speak to O'Connell. He found him walking up and down saying the rosary, and intimated pretty strongly that he ought to be in the house doing something for Ireland. "Perhaps I am doing more for Ireland just now than you think," was O'Connell's reply.

FATHER FRASER'S MISSION On March 1st the editor of Notes and Comments gave a summary of an inseresting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields

are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow - Canadian, Father Fraser, whose missionary work has been signally blessed by

The CATHOLIC RECORD gladly accedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

## REMITTANCES Previously acknowledged..... \$702 00 H. Hanlon, Ingersoll..... F. J. Dunnigan, Toronto...... Subscriber, Irena..... Mary..... Terra Nova..... John O'Connor, Wakefield... Oliver Salois, Nairn Centre. Subscriber, Kentville ...... Friend, Cornwall..... Subscriber, Chapeau..... Subscriber, Hinton.. Subscriber, Marysville ...... 1 00 A Friend, Prescott...... Chas. A. Reid, Heffley Creek

## A "MISSIONER" IN MEXICO

Who will explain for us that psychological riddle—the Protestant missioner in Catholic lands? Professedly disinterested sowers of the gospel seed whose one aim is the spread of Christian truth as they understand it—is it merely petty prejudice that ensuares them, is it crass ignorance that blinds them, or that inspires them in the wretchedly with which they sometimes feed the fancy of their supporters at home? Only the other day a Presbyterian missioner just home from Mexico on a visit was interviewed at the headquarters of the missionary enterprises of his denom ination here in New York, and among other surprising bits of information which he furnished a Sun

reporter were these : For three centuries they, (the Mexicans) have been without education, and 9,000,000 of them cannot read or write. To me the wonder is that they are as good as they are You ask what is likely to

happen next. I cannot predict.
The most hopeful sign I see is the sincere desire of the masses, even the commonest people, for educa tion. With that will come en lightenment and peace, but it will take a long time. per in great part because of this fostering of education by descendant of Juarez, the lawgiver. told me that upon the principles taught by the Protestant depends the progress of the country and I really think that half of the people agree with him.

What is one to say concerning such a tissue of absurd mis-statements The splendid record of educational progress in Mexico which began as early as thirty-three years after the Conquest has already been rehearsed in the pages of "America" (Vol. v., pp. 486 sq., 559'sq. and vol. vi. p. 33 sq. The January 1913 Bulletin of the Pan-American Union, published in Washington and edited by John Barrett, Director of the Union, an American held in high esteem by the diplomatic body in the Capital city. tells us that the University of Mexico, founded in 1553, and therefore one of the oldest institutions of learning on the western continent. had a continuous and honorable history during the entire colonial The eulogistic story of its influence in every department of literary, professional and scientific training is sketched in the America articles just referred to. During the life-time of the first generation succeeding the Conquest in the six teenth century Mexico, largely through the persevering efforts of Franciscan missionary friars, had well-disciplined colleges, asylums where both the children of the mestizos and the Indians were cared for, and a number of Spanish gentlemen who attended to the education of the criallos. Some of these schools were so large that they accommodated 800 to 1,000 pupils, and in them the older and more advanced pupils taught the laborers, who came in large numbers in their free hours to be instructed. Contemporary writers bear witness to the rapid progress of the Indians in writing, music, and even in Latin.

Towards the end of the sixteenth century the Jesuits had established colleges in the principal cities of New Spain. And the tale of the excellent work wrought by them and by those who succeeded them runs on through all the years of Mexico's history until the Constitution of 1857 and the socalled reform laws which followed brought about the abolition of religious orders and the confiscation of their property and of the extensive educational establishments they had guided with admirable efficiency. The new Republic, how-ever, took up in its fashion the work of education, and since that date education has been compulsory under

the direction of the State. What, then, does our Presbyterian missioner mean by his outrageous statement—" for three centuries the Mexicans have been without education?" Is he minded to sweep out of history the record of a national culture and of an efficient education. al system that fairly surpasses our own in the early colonial days and n the days of later progress as well, simply because it is not the education he would wish to have flourish in that unhappy land?

That there are illiterates in Mexico we will not deny. But is it well to ast stones living as we do in glass houses, and recalling, as we may, the startling story of the illiteracy prev alent in the mountains of Tennesse and Virginia, as well as in other sec tions of the land we call blessed That there are in Mexico "9,000,000 who cannot read or write" is of course an exaggeration begotten of misguided Presbyterian enthusiasm The entire population of Mexico is estimated to be about 15,000,000 and of these 7,000,000 are Indians, ordinarily, a simple, pious folk, not yet, however, inducted into the full light of twentieth century civilization. Should we of the United States bear with equanimity an imputation of national illiteracy largely based on the unfortunate condition of the House of Lords can do. nomad semi-savages of our Western reservations and of the millions of untaught negroes and rude mountaineers within our boundaries not yet affected by the saving grace of Presbyterian "uplift"?

"Protestants." we are assured. this fostering of education by them.' Alack and alas! why is not our missionary honest? Protestantism has few adherents in Mexico and these are largely among the foreign colony. Catholic faith become indifferent or infidel; very few turn Protestants. The proportion of non-Catholics in the country is not more than 5 or 6 per cent. of the whole estimated population. The lack of progress so glibly spoken of by our missionary is not due to neglect of education in this Catholic land, but it is due to the fact that in Mexico we have the sad spectacle of a profoundly Catho lic people made the slaves of tyrannical laws dictated by an audacious horde of Freethinkers.-America.

## CATHOLIC SCHOOLS

PROTESTANT TRIBUTE TO THEIR INFLUENCE FOR MOR-ALITY

There is religion an essential in education, birthplace, and maintains that the and that is the Catholic Church in saint was born at Boulongne-surwhich the mothers teach their faith Mer. He says that to the infants at the breast in their were made to day of the Catholics songs and whose hoods and priests, sisterhoods and world, it would be found that more nuns imprint their religion on souls as indelibly as the diamond marks prove to be either the spiritual chilthe hardened glass. They ingrain their faith in human hearts when most plastic to the touch.

"Are they wrong, are they stupid are they ignorant, that they found gift of divine faith." parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog or the human soul, with eternity duration, is of more value than the Hor which is reputed to be the tomb span of animal existence for a day. of Aaron and to have photographed If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish.

'Looking upon it as a mere specu question, with their policy they will increase; with ours we will decrease. Macauley predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into barns.

"Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the. Bible, and they will plant corn and train grapevines on the unknown graves Plymouth pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap. New England Journal.

Many a man creates his own lack of opportunities.

## CATHOLIC NOTES

The tower and spire of the Cathedral of Queenstown, Ireland, will be completed, thus finishing a great edi fice which has been fifty years in

Grenoble, France, whose population is about 67,000; has petitioned the Government to recall the Sisters recently banished from its hospitals. The petition is signed by 27,000 adult

The new treasurer of the United States, Hon. John Burke was born in Keokuk Co., Iowa, February 25, 1859, and is the son of John and Mary (Ryan) Burke. As is well known, Mr. Burke is a Catholic and a Knight of Columbus.

The Catholic Magazine for South Africa pertinently remarks that the Catholic Bishops banished from Por-tugal "have been punished without trial for saying much less than some Anglican Bishops have said in op-position to the project for disestab-lishing the Anglican church in

Holy Week was observed by the President and his family as far as avoiding public amusements and private entertainments are concerned. Mr. Wilson declined an invitation to the theatre, saying that he would be glad to go some other time, but was unwilling to go during a week. which is, by so many people, devoted in a special manner to the most

solemnly observances of religion. The trustees of the Home Rule Fund, the Right Rev. Dr. O'Donnell, Bishop of Raphoe, Mr. John E. Redmond, M. P., and Mr. John Fitzgib-bon, M. P., in their annual appeal to the Irish people in aid of the fund, state that under the operation of the Parliament Act the Home Rule Bill -the best ever offered to Irelandwill in May, 1914, at the latest, become law, in spite of anything the

Father Joseph Bernard, S. J., is the parish priest of the North Pole, and unique as the distinction is, few are striving to rob him of it. His parish is a little affair of eleven thousand square miles, and he is rector and curate, sacristan, teacher and houseprosper in great part because of keeper. There is no church in the world that is farther north than his little chapel of Our Lady of Lourdes in Alaska. There is no Catholic priest nearer the North Pole that this heroic missionary, whose Mexicans who give up their life is filled with the greatest hardships and privations.

An immediate start will be made with the extensive scheme of restoration which has been arranged for Paisley Abbey. This venerable pile, a portion at least of which dates back to the twelfth century, is one of the most striking memorials of the Catholic past of Scotland, and Catholics cannot but mark with satisfaction the interest which is being taken in its preservation by its present Protestant possessors. Abbey stands on the spot where St. Mirin is supposed to have laid his monastic foundation, and it was held n high veneration by the ancient kings and nobles as well as the laity of Scotland.

Canon Fleming examines in the Westminster Cathedral Chronicle the vexed question of St. Patrick's inhabiting than half the grand total would dren of St. Patrick or of Catholics with Irish blood in their veins, all or whom are indebted to the great Apostle of Ireland for the priceless

Julian Grande, a traveller who has just returned from Egypt, Arabia and Palestine, asserted he has entered a shrine on the top of Mount the interior, although he was covered by a rifle in the hands of an Arab fanatic. The shrine is jealously guarded by Mohammedans and has never been examined by a competent archaelogist. Grande says he saw Hebrew inscriptions on the shrine If this is, so it is presumed that they are ancient and very important. as no Jew has been allowed to approach the shrine for ages.

On March 22, Governor William T. Haines signed the "corporation sole" Act whereby the Cathocorporation lic Bishop of Portland, Me., remains a "corporation sole" and is given the additional power to establish parish corporations whenever such nay be desirable and approved by Church authorities. These corpora tions are to be formed on the plan now existing in New York, Connecti cut and Rhode Island, the trustees to consist of the Bishop, Vicar general and pastor and two laymen selected by the first three. The bill origin ally introduced by the French-American committee proposing the repeal of the "corporation sole" law of 1887, and the incorporation of separ ate parishes, was rejected by the judiciary committee, as were some of their amendments to the bill in croduced by Bishop Walsh was given final passage and Governor Haine's approval.

## TALES OF THE JURY ROOM

By Gerald Griffin THE TWELFTH JURYMAN'S TALE

SIR DOWLING O'HARTIGAN

As your patience does not appear to be exhausted by the few specimens of ancient Irish romance which you have heard, gentlemen," said the twelfth Juror, "I will venture to re-late another to you, not less interesting for the high chivalry of its hero

than for its fairy wonders."

Among the bravest of the followers of the celebrated Prince Murrough O'Brien, whose valour and devotion are not yet forgotten on his native soil, was a knight named Sir Dowling O'Hartigan, whose character, like that of all the brighter ornaments of Irish chivalry, was a mixture of northern honor, of oriental fervor and devotion, and of the deepest and sincerest religious feeling. In reading the accounts of other days, the pride of modern times takes umbrage at the profound humility which is traced out amid the glorious work ings of old heroic zeal, and the sordid levity of our commercial tempera ment is ready to scoff at the deeply seated and unselfish devotion which gave to the chivalry of the middle ages more than half its grandeur. In those days the heart of mankind was still profoundly impressed with those great truths which, by keeping continually before the mind the transitory nature of all earthly things, are best calculated to detach it from the baser interests, to elevate its desires and enlarge its views. But what, gentlemen, has the character of the middle ages to do with my story? and I feel conscious indeed of a some what ponderous commencement for a mere fairy tale, for such, after all, is of Sir Dowling O'Hartigan.

Everybody who knows anything of Irish history must have heard of Brian Boru. This we assume as postulate, without which we can proceed no further. It is equally notor ious that in the course of his reign he met with no little annoyance from those unruly neighbors called the Danes, who had now for more than three centuries exercised a barbarous tyranny over the original inhabitants of the isle, sometimes carrying it with a high hand, and sometimes suffering severely in the efforts made by the latter to rid themselves of their unfeeling assailants. Amongst the most distinguished of those native warriors who endeav ored to aid the Ard-Righ, or Arch-King, Brian, in his battles against lawless Scandinavin. was the knight whose name I have adopted as the title of my legend. None wielded the lann or the battle axe with a more fatal skill; none stood more firm in the fight, and none appeared so indifferent to the reputation which his deeds had won him, as Sir Dowling O'Hartigan. He fought not for fame, nor power, nor wealth, nor for any selfish end, but purely for his duty; duty to his prince, to his country, and to heaven. Thus despising death, not from animal temperament alone; or the greediness of ambition, but on the principles of right reason, his valour was as constant and steadfast as it was heroic.

It was a few days before the famous battle of Clontarf, in which the venerable monarch gave his enemies a land place, where it was very hard final overthrow, and lost his own to get fish and she knew that I life, that Prince Murrough received couldn't miss it much, as Connaught the orders of the Ard Righ to be present, with all the force he could and that she'd return it faithfully on muster, at the royal camp within a the first Monday of the month. Well, stated time. At the moment when I didn't like to refuse her for she has the royal order arrived, Sir Dowling greater power than I have, and might O'Hartigan was seated at the table do me some mischief—so I took of the prince. He immediately rose and requested permission to return apron, and sent it off to her, with my "WI to his own home, in order to muster all the force he could command, and to bid adieu to his wife and family, for it was forseen that many a warrior would leave home for the approaching contest who might never return. The prince gave him permission to depart after requesting him to be punctual as to the day of joining them with his force.

Night had fallen before Sir Dowling reached the dreary wilds of Burrin, in which his house was situate The sky was dark and stormy, and the knight commanded his footboy or daltin (whose duty it ordinary was to run by his master's side hold ing the stirrup, ) to mount on his crupper and to keep his seat as well as he might behind him. Thus, doubly freighted, it was matter of wonder to master and squire with | Ennel to this day in the middle of the ow much life and vigour the little hobbie continued its journey. It was tants continue to enjoy the fruits, or interrupted, however, in rather a singular manner. At a gloomy turn in the road, the hobbie stopped short with so much suddenness, that the two riders, were it not for Sir Dowling's superior horsemanship. would, by the impetus of their own motion, have continued their journey homeward in the air, for at least a yard or two beyond the hobbie's head. Still as a stone statue stood the animal, seeming neither to hear the voice of the knight, nor to feel the still more cogent remonstrances which were applied with profusion both to rib and flank.

'You might as well let him alone Sir Dowling," said the daltin.

Why do you think so, Duach ?" "Because Ireland wouldn't make her stir now. There's something near us, masther, that's not good."

'Foolish being!" said the knight "descend, and see what is the mat-

"Me! me get down!" exclaimed Duach; "I had rather face a whole cath of the Loch Lannoch. Masther, asthore, get down yourself, since you arn't in dread of them.

Sir Dowling complied, compassion-ating the weakness of his attendant, and giving the reins to the awestruck daltin. Advancing a few paces, he beheld, by the faint light which the stormy sky afforded, the figure of a woman in a sitting pos-ture, on the right hand side of the road, with the hood of her cloak turned over her head, and her arms clasped in an attitude of profound affliction.

"Who's there?" exclaimed Sir Dowling in a peremptory tone.

There was no reply.
"Speak!" said the knight: "if you be in sorrow, tell your sorrow: if not, retire and let my hobbie pass the road.'

Still neither sound nor motion on the part of the hooded figure gave sign of attention or of compliance and it was not until the knight added menace to his words, that he was

able to procure an answer. You're like the rest of the world said the woman, slowly revealing in the faint light her worn and wrinkled features, that never knows its

Is that Nora?" asked Sir Dowling in astonishment.

"It is. Ah, Sir Dowling, a'ra gal 'm in trouble." Upon what account, Nora?" asked the knight.

"I'll tell you then. Do you know that lake you used to be so fond of fishing in when you used to go to visit your relations in the county

"Do yo mean Lough Ennel?"

"The very same."
"I do, indeed." replied the knight.
'Many a pleasant day and moonlight night I spent upon the banks, or on ts waters. It was a fine lake for fish.

'Well, a'ra gal, you'll never spend another there except you go to the county Westmeath for it."

the county Westmeath!" exclaimed Sir Dowling in astonishment. "To the county Westmeath, achree. Tis there Lough Ennel is now, and there it will remain, I'm very much

in dread." 'Nonsense," said the knight, "did I not see it with my own eyes the last time I was in Galway, and didn't I send the prince a basket of the finest trout he ever tasted, that I took in the very middle of it, with my own hands? What nonsense," said the knight, "how could it be in the county Westmeath?

"Oh, then, through nothing in the world, only my folly," said the old woman, "that couldn't but go lend it to an old neighbour of mine, a decent woman, as I thought her, that lives in those parts, and now she won't re-

turn it."
"Well, Nora," said Sir Dowling, 'I'm surprised at you. Is it possible? A woman of your sense to go lend such a lake as that? And sure you ought to know them Leinster people before now, how hard it is to get any. thing from them. There's hardly an Ard-righ we had this length of time but was heart-broken with them, trying to get their tribute. I thought you'd have had more sense, Nora."

"Oh, then," says the old woman who'd ever think that she'd serve such a trick? Last summer twelvemonth she sent over to me her compliments, and she'd be obliged to me for the loan of a lake for a little while, Westmeath being an in was bordering upon the sea coast, compliments, and that I was happy to have it in my power to accommod her. She kept the lake; and the first Monday of the month came and the first Monday after, and she never sent it home, and little thanks gave me when I sent for it neither. I waited as long as I had patience to wait, but not a sight of Lough Ennel

did I see from that day to this "And you are going to look after it

now ?" said Sir Dowling. "I'm going now to look after it, replied the witch; "but indeed I'm afraid it is little good for me. This

is my thanks for being obliging. I may remark that old Nora was right in her apprehensions, as may be ascertained by a reference to Shaw Mason's Topography, or the Collectanea, for there lies Lough county Westmeath, whose inhabirather the fishes of the old woman's dishonesty, while the poor Galway mountaineer stands often supperless upon the heights of Farmoyle, and overlooks the wide and barren flat where once Lough Ennel basked and tumbled in the sun. It is true that the time of possession specified in the Statute of Limitations has long since expired; but there are points in this case which render it a peculiar one, and I have no doubt that a Chancery injunction might readily be obtained prevent any intermeddling with the fish until the case should have been fairly argued in equity, and

finally adjudged. "But this," continued old Nora, "is not the only nor the principle cause of my trouble. I had rather all the lakes in Galway were in Westmeath, the field."
than to hear what I heard to night, "I kno

and to know what I know.' "What did you hear?" inquired

Sir Dowling. 'I heard thousands of Irish wives and mothers lamenting over the slain and wounded in the battle of Cloncarf.'

"You heard them lamenting," said the Knight, "for a calamity which did

not yet take place.' "But it is certain," said the woman When the oak shall be levelled by the storm, what will become of the underwood! You know not this means now, but you will if you should live another week.

"Explain yourself plainly," said Sir Dowling. "Whatever be the issue, it is better I should be prepared for it. I am to join the stand rd of Prince Murrough at the battle and I am now returning to take leave of my family and friends."

The woman remained silent for ome moments, and then suddenly said

"Return and collect your force, and meet me here to-morrow evening an hour before midnight-alone, and be sure you do not fail."

With these words she disappeared, and Sir Dowling O'Hartigan, in much perplexity, continued his journey He arrived at his castle, arranged his temporal affairs, and made the necessary preparation becoming one who was about to encounter immi-nent danger. On the following day having bid adieu to those amongst his friends who were to remain be hind, he set forward at the head of a strong party of horse and foot, with whom he encamped after night-fall within a short distance of the place of meeting.
About an hour before midnight,

Sir Dowling, throwing his war cloak around him, advanced to the rendez vous, where they found old Nora already expecting him with an air of deeper anxiety and apprehension than she had shown the night be-

fore. "Are you resolved, Sir Dowling," she said, "to join the standard of O'Brien at Clontarf?"

Is my Prince to be there," said Sir Dowling; "and shall I not be there ? Beware."

Of what ?"

I passed the field last evening, and the color of death was upon the sod. The men of the Cold Hills, mother

shall make that vision good."
"Beware!" said the old woman again, elevating her finger with a warning look—"Death reaps his harvest without regard to the quality of the grain-the weed and the wheat ear together fall beneath his sickle. He is a blast that blows its poison indiscriminately upon all that is fair and all that is hideous on the earththe tender floweret of the spring that faints and shrinks, and fades beneath a wind too chill-and the marble rock that accumulates in bulk for ages, and when its date is reached rots, atom after atom, into the embrace of the grim destroyer, are both alike his victims. The ape that gibbers on the bough, and the sage that meditates beneath the shade—the coward that skulks behind the fence and the warrior that braves him in the daylight—the eagle in the plains

of air and the wren upon the summer spray-the lion in the bosom of the woods and the hare that glides in the moonlight-the leviathan within the caves of the ocean, and the star-fish. spangling the wave upon its surface, nay, even the very elements that feed those million shades and rich varieties of life, are all subjected to, and must at some time feel, his power. In the deepest shades, in the heart of the densest substances, there is no escaping that pervading principle of ruin. His wings overshadow the universe, and his breath penetrates to the centre. The tears of the forlorn and the bereaved-the sigh of the widow and orphan move him

"Whatever be my fate," said Sir Dowling, "I will never leave a tarnished reputation after me. The war-cry of the Strong Hand shall never find Sir Dowling's slow to second it. But tell me if those fatal indications which look on you from the future point direction at my life or at that of my prince."

not-he has no capability of relent-

the children of the Dal Gais are

I can only answer for your own, said the hag, "and I cannot even guess at your fate without your own assistance. Go to the top of yonder hill, and tell me what you see

Sir Dowling O'Hartigan obeyed, and in a short time returned to the place where he had left the old "I have seen," said he, " a woman

clothed in saffron, and with golden ornaments upon her neck and shoulders." "The sign is fatal," said the old

woman, shaking hear head—"go again, and go to the other side of the

Again he went - and again he 'I have seen," said he, " a woman

clothed in white, and wearing silver ornaments. More fatal yet," exclaimed the hag, with a still more ominous shake

of the head—" go yet once more, and take the western side of the ascent." A third time Sir Dowling went, and a third time did Sir Dowling O'Harti gan return.

I have seen," said he, " a woman clothed in black, and wearing no ornament whatever.' 'It is completed then," said the

woman: "and your fate, if you should join the fight at Clontarf, is fixed beyond all doubt. You die upon "I know not how that may be,"

answered the knight, "but I am sure I shall be with my prince wherever

" Abstain from the field, Sir Dowling," said the woman, looking on him with much earnestness; "I was tails of their own persona present when you received in your in the changes of their lot.

boyhood the order of knighthood The wicker shield was hung up in the centre of the field, and you were provided with your lance. I saw you shiver shaft after shaft, from blade to hilt, while the plains rung with acclamations, and the ancient warriors tossed their beards in wonder, at the vigor of so young an arm From that day to this I ever loved your welfare, and I pray you now consult it, by remaining from the

field of Clontarf. Sir Dowling, however, would by no means listen to her dishonorable, though friendly solicitations. He became so impatient of those unworthy suggestions, that he turned his back, at length, and was about to depart in considerable wrath.

'Stay, Sir Dowling!" exclaimed the witch; "although I cannot change the nature of the prophecy, I will do my utmost to prolong your life. Take this cloak—it has the power of rendering those who wear it invisible to the eyes of others. If it cannot avert the fate that threatens you, it may at least retard the term of its approach. But above all things. warn you, let nothing ever induce you to resign the cloak until the fight is at an end; if you do, you are lost."

So saying, and flinging the filead upon him, she hobbled off, without waiting for thanks, and took the way towards Westmeath to recover her lost lake, and to harangue the bor rower about her want of punctual-

ty.
"It might be pardoned," she mut-tered to herself as she moved along, county Westmeath but one, although even then the best that could be said of them, is that they came by it shabbily enough - but when they have Lough Iron, and Lough Owhel and Lough Devereragh, and Lough Lane, and a good piece of Lough Ree!—It is scandalous and un-neighbourly, and I will not submit to it. I'm sure it is we that ought to be borrowing lakes out of Westmeath, and not they out of Galway."

Sir Dowling, in the meantime, re turned. Desirous to ascertain whether old Nora's cloak did it reality possess the wonderful virtue which she scribed to it, he paused at a little distance from the first sentinels, and fastened it about his neck. To his astonishment he passed all the guards successively, without receiving a single challenge, and reached his own quarters unobserved. Here he found Duach lying half asleep by the watchfire, which had been lighted for Sir Dowling's use. Knowing his daltin to be one of those persons who are sensible of scarcely any fear, except that which is referred to a supe natural object, he determined to put the power of the cloak to a still surer

Duach !" exclaimed Sir Dowling, Duach, awake !' The daltin started up, and gazed

around. "Duach!" continued the knight, here, take my cloak and lann, and vatch while I lie down and take a few

hour's sleep.' Mercy on me!" exclaimed the daltin, trembling. Do you hear me, sirrah? Have

you lost yor wits?" 'Tis the master's voice!" said Duach, rubbing his eyes, and looking around on all sides; "but where in the earthly universe is he?"

Where am I, rogue? Do you not ee me standing close to you? Well," cried Duach, "I never was in trouble till now!

At these words, Sir Dowling struck him pretty smartly over the shoulders with his sheathed sword. 'If you do not see me

Loch Lannoch and feel me, sirrah," said the knight. At this unexpected assault, Duach, with a yell that might have been heard across the Shannon, turned short, and would have fled the camp, had not Sir Dowling seized him by the skirt of his saffron coat, and held him firm. At the same time he undid the tie which made the mantle fast about his own neck, and stood

visibly before the astonished daltin. Well!" exclaimed the latter, often heard of wonders, but if this doesn't flog all Munster—it's no mat-Where in Europe were you, master? or where do you come from? or is it to drop out of the sky you did, or to rise out of the ground, or

Nothing could exceed the amazenent with which Dauach heard his master relate the interview which he had with the old woman, and the extraordinary virtue of the cloak which she had lent him.

"I'll tell you what it is, Sir Dowling," said the daltin, "I don't count it sufficient trial that the guards and myself couldn't see you, for people have often thick sight, and especially at night, that way; but wait till morning, and the first shieling we pass, where we'll see any pigs, you can put it on. They say pigs can see the very wind itself, so if they don't see you, you may depend your life upon the cloak."

TO BE CONTINUED

Every human being is intended to have a character of his own-to be what no other is, to do what no other can.

Oh, what a well-spent day is the day that has been given wholly to God! What a glory for this Divine Master is a servant who does all He wills, as He wills, and who lovingly offers Him all that he does!

They who recognize by the light of faith the sovereignty of God in all things will recognize the sovereignty of God in the daily and hourly de-

## CATHOLIC TRUTH SOCIETY

MOST INTERESTING MEETING OF THE TORONTO BRANCH.-INSTRUCTIVE ADDRESSES BY

EMINENT DIVINES AND LAITY The Annual Meeting of the Catholic Truth Society was held in the Knights of Columbus Council hamber on the 3rd inst., presided over by Rev. Hugh J. Canning.

reports of the President Freasurer, and the Chairmen, W. E. Blake for publications and re-mailing, H. P. Sharpe for library, D. P. Sheerin for membership, and J. P. Murray for convert committees, all showed substantial progress during the year. Over seventy thousand publications, prayer books, rosaries etc., have been distributed over the whole country. Receipts were \$720 and expenditures \$683 and the mempership increased about 25 per cent. Mr. Justice Beck, of Edmonton,

gave an interesting address on the work in Western Canada of the Catholic Association of Alberta. His Grace, the Archbishop, spoke

briefly and encouragingly on work of the Society. The Society was also addressed by Rev. Father Minehan, Mr. Justice Latchford, Mr. Justice Kelly, Mr.

Hugh F. McIntosh and others. Among the many present were no-ticed Rev. Fathers Wedlock and Maloney, Commander Law, Mr. J. J. Seitz and Mr. J. J. Murphy. Mr. Warde was re-elected President,

Mr. J. P. Hynes, Vice-President, Mr Frank Foy, Recording-Secretary, Mr. F. MacDonald, Corresponding-Secretary, and Mr. B. J. Doyle, Treasurer.

ARCHBISHOP MCNEIL'S ADDRESS There is one matter in which never pretend to take a leading part and that is in making a speech. This is the third meeting I have attended to-day and you will forgive me if I make my remarks somewhat brief because really I am only saying what comes to me at the spur of the moment. All the same I wish to

manifest quite clearly that I am truly in sympathy with the objects of this Society and wish to co-operate with the good men who are bearing the sided over by a Board of Managers. barden of the day and the heat. I suppose the original Truth Society is really the Catholic Church and we need subsidiary societies necessarily there because so much of subordinate to the Church, incorporated into the Church, because so isters. many of our people have not the desire and the intelligence necessary to Truth mpart the truth when they are called upon to do so. A man meets poverty-stricken fellow-man the street and will relieve the poverty of that man by a donation and feel that he has done a work of charity, and it is a work of charity. man at his work is asked by a cellow-workman what this means in the Catholic Church, or why do Catholics believe in this, that, or other, and the man may be able to answer it, and let us hope that he and answers intelligently. Does he feel in this latter case that he has performed a real act charity, as in the other ? I think not. I do not think that we, generally speaking for Catholics as a body in anada, such as we are, do we really feel that we are performing a great act of charity when we enable others to learn the truth; when we help them to get rid of some of their prejudices or enlighten their minds by what we know is the truth? Conse quently if the Catholic Truth Society can at the same time help our own people by instructive pamphlets and a considerable number of Gerbe able to impart some of the truths of the Catholic Church in an intelligent way, then I say they will be doing a work of double merit a great thing indeed to be able to meet and refute calumnies, misunderstandings, prejudices, but it is a still greater work to enlighten the minds of the Catholics themselves and enable them to become propagators of the truth. On both sides of the question I should be peak the activity of the Catholic Truth Society, that i to say, literature that may indeed do a world of good in enlightening those outside the Church, but at the same time literature that will enable our people to understand their faith, to have an intelligent appreciation of

way that is required to be able to explain it to others, and yet parents are teachers, they should know it but as a matter of fact we find that they halt and turn the question away or try to get rid of any effort to ex plain it to others. Consequently there are two deficiencies to be met I don't know whether you could reach the lumber camps of the West or not. Do you know that all the questions on earth and beyond the earth are threshed out behind the fires of the lumber camps They have Socialism discussed until it is threadbare and they have all the systems of Government that ever were known compared, and they read a great deal. The lumber man of to day is different from the lumber jack of even ten years ago. To day he can read, and he does not get very much to read to tell the

ted they get some newspapers, but it is difficult to reach the The Catholic Truth Society of Toronto very kindly sent me a large quantity of Catholic papers to Vancouver and I found it exceedingly difficult to distribute. It is not so difficult to distribute small pamphtails of their own personal life and lets, and they are more readily taken up and read. They are useful.

what they believe and practice. Do

Yes; but they do not know it in the

our Catholics know their religion

camp

Newspapers, and even magazines, are not so easily handled and when the date goes beyond a month or two they lose interest because it is old, whereas a pamphlet is always -a tract is never out of date I don't know whether you could possibly reach those people out there but anyhow there is no lack of opportunity all over Canada, right here in Toronto, all around the Catholic places of Ontario and the Prairies there is need of enlighten-Prairies there is need of enlighten-ment, and we should try to co-operate with those good active men of the Catholic Truth Society and put our hands in our pockets and help them.

MR. JUSTICE BECK'S ADDRESS Your President did me the honor to send word to me that he would be glad if I would say a few words to you in the course of ten minutes this evening, and I appreciate very much the honor, and I am very glad to have an opportunity of learning something your Society-something more than I already know. I surmise that your Society is probably the first Catholic Truth Society in the Province of Ontario. If it is not it should have been. Now we in the West are quite young and as yet we, up to quite lately, had no Catholic Truth Society. As a matter of fact we have at the present time not a Catholic Truth Society on the same lines as this. We have, however, organized a large society, and one of the ideas at the foundation of that Society was to minimize the number of Catholic societies, and by that means to maxi mize the result of the zeal and energy and concerted discussion and action of the Catholic laymen particularly of the Province. That is a Society which, as I have intimated, covers a good deal more than the work of the Catholic Truth Society, but it does cover the work of the Catholic Truth Society in this way.

We have an organization very much on the same lines, so far as the mere question of organization goes, of the C. M. B. A., that is, we establish branches wherever we can, in towns, cities and country parishes, and there may be more than one branch in a single city or town. These branches elect delegates to a Central Council, and the whole organization is pre-The Board holds its meetings at Edmonton, and there we have an office and paid secretary. The office is our work involves the work of minhave connected ourselves with the English Catholic Society; the International Catholic Truth Society also, that is, the Central office has done that, and we expect that every branch throughout the Province will do the same, and in that way be a Catholic Truth Society doing all the work that falls directly under such a Society as carried on by you, but also we that they will find a great many other things to do, that is we hope they will look after the discharged Catholic prisoners. We expect them to look after Christian and Socialistic books getting into the libraries, so that the Catholic population will see and liar, and it was just the statethat funds going to these Institutions will be spent in the right way. There are many other works of the Society that I may speak of. It is barely a it a country) there are Catholics of many languages. We have a great number of French-speaking Catholanguage, and before long it will be

We have a good supply of literature, such as you get from England and New York, and we hope to get some of the very valuable literature that has been published by your own On a recent holiday I have been investigating similar publications in France, and find there is a large

assortment to be had from France and Belgium. Then our Society has got into communication with a pubishing house, (I understand from letter I received a day or two ago) in Austria, and will be able to get similar literature in the Ruthenian lan-guage. Undoubtedly there is the same class of literature published in the German language. All that class of literature comes under the Catho lic Truth Society, and that gives you some idea of the work of our Society on the single line of the Catholic Truth Society. The Ruthenians, as you all prob-

ably know, are not of any Latin rite, but are of the Greek rite. The language of their liturgy is quite different to ours and there is a little want of sympathy between the Ruthenian Catholics and the Latins. We hope to destroy that want of sympathy and to show them we can do a great deal for them and they can do a great deal for us. In that way we hope to strengthen the Catholic forces of our Province. Of course all such work as that tends to unite the Catholic body as a whole, and we hope to have He gets magazines occasiona great big Catholic organization ally, there are mission books distributhere that will get from the Govern ments, Municipal, Provincial and Dominion, the rights that, like every other citizen, we are entitled to.

I have already exceeded my ten minutes, but that gives you a very good idea of the work of our Society.

address meetings as large and some in the City of Toronto.

times larger than this, but of late my addresses have been chiefly restricted to one or two gentlemen of the bar, or a dozen members of the commun-ity sitting in a jury box, so that I am at present quite unaccustomed to public speaking. I may say, however, that the Catholic Truth Society is one in which many years ago, when it was first organized at Ottawa, I took a great deal of interest. Society there was mainly the result of the energetic action of a few men, most of whom were but recent additions to the Faith. They came to ditions to the rath. They came to us bringing new light upon condi-tions, which perhaps we knew to exist, from reading Newman's and works of that kind, but which we did not fully realize until we were put in possession of them by those who had recently known what it was to have the Church, as we know it, represented to them as the embodiment of everything that was evil and vicious. Now they wished to spread the light that had come to them among those who were in the position of the people from whom they had come. They realized how much Catholic truth was needed by those who knew nothing of Catholic truth, but who were anxious to know the truth if it could be revealed to them. There were then, and there are still, a great many who would gladly embrace the Church if they knew it as it is, as we knew it, but from their earliest in fancy their minds have been diverted from the truth in matters of religion as we know it, and the Catholic Truth Society supplies a want which they realize perhaps more than those who were born into the Faith.

The Catholic Truth Society has done, in the old country especially, and to some extent in this, a wonder ful work in making known to inquiring minds what is the truth in regard to our Faith; in removing prejudice from minds well disposed to truth but not knowing it. It is inconceivable the ignorance that exists among intelligent men, among men of the highest standing, in regard to the elementary principles of the Catholic Faith. If one does not come into contact with the intelligent men and learn from them what they regard the Church of God to be, that is our Church, it would be impossible to believe that such ignorance and pre judice could possibly exist and that exists to day in the most enlightened communities. I am not sure that I should place Toronto in that position or not, but, assuming this is an enlightened community, it would be hard to find anywhere such ignorance and prejudice as exists in this very city. It crops up everywhere, in our legal publications—there are two here. A couple of years ago one of these published editorially a state ment that the Pope had given a certain gentleman, who wrote account of his life, permission to commit any sin he wished. Now, that was published in absolute good faith by a leading lawyer and King's Counsel of this city who claimed to have taken it from the life of person, who, though a consummate artist, was a notorious blackguard

ment that such a man would make. Again, in another publication, with in a few months, a gentleman, another King's Counsel, occupying a year old yet. In our country we (call very important position in Toronto, published an article regarding divorce commenting upon an address delivered by another eminent King's Counlics the larger part from the Province sel upon the same subject, and in of Quebec, many from the States, that he stated that while the Catholic many from Old France and Belgium. Church ( he did not call it the Catho-Then we have a very large body of lic Church—referred to us as Roman-Ruthenians, a great number of Poles ists and to our Church as the Romish mans, so that the Constitution of our used by those who do not wish to be Church both Society has already been printed in offensive, ) in theory was opposed to English, French and Ruthenian, and is divorce, in practice it favored it prepared to be printed in the German greatly. I was one of two at least who called the attention of the editor necessary for us to print in the Polish. to this false statement and asked for an apology. No apology has since been made, but private been written, one by the editor to my knowledge, and the other by the publisher of that journal, to say that they regret extremely what has been published. I do not think Catholic members of the bar or bench should be satisfied with such a statement. I am not and I am going to tell the editor so. I may say also that when I protested he stated that had he seen the article before it appeared he would have put it in the waste paper basket.

Now, a great work is here before us and it can be done in such a way as not to cause any antagonism towards us. The truth may be a little unpleasant at times but it should never be put in such a way as to be offen sive. In doing that, as some people who are over-zealous frequently they simply turn, to my mind (I am speaking of my own impression, ) inquiring minds away from the Church. and there are many inquiring minds to-day, so many who do not know which way to turn. The old foundations, as they regard them, are giving way and they want to have some-thing firm under their feet. They ought to be told where they can get that firm foundation on which they can safely stand. The Catholic Truth Society does this in a great many ways—in distributing good books and pamphlets. Books like The Faith of our Fathers" and Plain Facts for Fair Minds " cannot be too wildly distributed. Thousands of these books are being distributed by the Catholic Truth Society, and are turning minds to the true Church.

For some years, for some reason, the work of the Catholic Truth Society fell into abeyance. As great a need existed for it then as exists now MR. JUSTICE LATCHFORD'S ADDRESS but I think there was never greater Some years ago I did not object need than now, and never a place very much to being called upon to where the need was so manifest as MR. JUSTICE KELLEY'S ADDRESS

I fear that my association with the Catholic Truth Society has not been of that close kind that I can speak with any degree of authority, but, while I say that, it is quite true that no person, no Catholic, can live to the age that I have come to in this city without realizing the necessity for such a Society and realizing the amount of good it can do if properly organized. I am not a believer in methods which might be called aggressive in the sense that we should attack the views of any others, but I think that the great that the Catholic Truth Society has, and the great work the Catholic individual has in this or any other place, is to be in a position to state our case fairly before the people who may disagree with us, not in any harping manner, but stating fairly and properly to them A greater work can be done by the Catholic Truth Society because that is organized effort, the effort of a great number of in-dividuals. There is abundance of work, of course, to be done by the individuals as well, and it has always struck me that many of the people with whom we have occasion about us are in good faith in this up in an atmosphere that has never given them an opportunity of know ing our side of the question—they have inherited from their parents misbelief about us. There are in-stances of it regularly and, just as Mr. Justice Latchford illustrated, an incident occurred not many years ago in this city. A question was sent to one of the leading daily papers asking what it cost to get a divorce in Canada. The reply was given that the actual expense of getting the divorce act passed through the Dominion Parliament was somewhat high, but the cost was very much increased by reason of the necessity of paying the Catholic Senators to secure their votes. That answer was not allowed to rest, some Catholics whom I know took action and they elicited the information that he had been gullible enough to take the statement of some very bigoted person. The man who gave the article was in absolute good faith-the man who gave him the information perhaps was not. So that we cannot always blame them, but we can be in a position to cor

In the reports to-night mention was made of two organizations in city of rather different kinds with which I have somewhat close connection, and I am glad that reference was made to them because I think these organizations can in some way be made to work, one at least, with this Society,—the St. Vincent de Paul Society. We are, in the St. Vincent de Paul Society dispensing a large amount of money every year in material help to large number of people, and in addition to that, circulate a large amount of literature. Now co-opera-tion is very desirable. I think we should contribute to the Catholic Truth Society for the aid they give in distributing, either through us or directly, Catholic literature to non-

Catholics as well as Catholics.

rect their wrong views.

other organization is the Public Library. Reference was made to the work done amongst public libraries. Now I think I can say with all truth that, as far as the Public Library in Toronto is coneerned there is no intention on the part of any one connected with it to put us in a wrong position or to put on the shelves of the library books to which we could take exception, but it is a large organization and literature being purchased from day to day and it is possible from time to time that books or literature may creep in which are not intended to have any offensive character, and which would not be brought in at all if those in charge knew anything of it. I am quite confident that the disposition of those connected with the library is not to interfere in any way with Catholic belief and to ex-•lude anything of the nature that might hurt us. Now the reason I mention it is this : with all the vigil ance that those who are connected with the library can exercise these things will happen, but the work of the Catholic Truth Society may sucseed in running down the existence of some publication which should not be there and which is not intended to be there. If such is the case members of the Catholic Truth Society can very easily communieate with those who are interested and I am quite sure that relief will be given. Now, that is an important matter because it is one that might hannen accidentally.

I do not know that there is anything further to say beyond to ex-press my pleasure at the magnifience of the reports that have been read to night and the further satisfaction one feels in knowing the work this year exceeded that of last year, and the activity which was apparent last year is growing and will continue to grow further.

REV. FATHER MINEHAN'S ADDRESS I stole in at the back because I wanted to get out. I have another place to call to-night and I wanted to tay for a few minutes and then get away, but I would not like to let a general meeting of the Catholic Truth Society pass without looking

in even for five minutes. Now His Grace, as he always does open, a new field for activity and I hope we will be able to reach that, but there is another: I think we might find the time ripe to try and intro-

organization as the Germans have the Vox Veri. I remember I discussed that with Father Spaight a few times and he thinks it would be splendid. If we could only get some of our pioneers to start a great Cath-olic Society. I think if the Truth Society would open something of that kind it would be doing a wonderful work, doing pioneer work. Of course it is doing good work, but I think we have enough men in the Society to form a nucleus of that kind. The Society in Germany the greatest Catholic Society in the world to day, the most splendidly organized Society of Catholic laynen, and we must remember after all our problem is to get the laymen to work, and it is a big problem here in Toronto. Unfortunately for us the men do not show the same interest, as a rule, in the work as the adies do. I think perhaps they are shy; perhaps we have not encouraged them in the past, but at any rate we want to get our laymen to come out, and I do not know anything that would do that better that something on the lines of the great German Vox Veri. Now I throw out this suggestion for what it is worth I do not know whether it is worth anything or not. However, I might say that it is not my own precisely I have heard it from others. I have heard others express a wish to bind

our Catholic people in one compact, progressive organization.

Now I hope you will kindly excuse me, and if I happen to be in arrears, that you will get after me.

PRESIDENT'S ADDRESS Your Grace, Reverend Fathers, Members of the Catholic Truth Soci ety, Ladies and Gentlemen:

I wish to express on behalf of the Catholic Truth Society our appreciation of the honor conferred upon us by Your Grace's presence in the chair this evening and the distinction your dignity and personality lends to our meeting. Your presence is, of course, evidence of your desire to aid the work of your Society. Nor is Your Grace's interest in our work now made manifest to us for the first time, for from far Vancouver you encouraged us in our labors when neither you nor our selves thought of a nearer acquaint

ance. Naturally, therefore, we were delighted when we heard that you were to be our chief pastor and your presence to night is, as I have said, further evidence of your desire to foster the work of the Truth Society. Before presenting a review of the work of the Society during the past year it may interest our members to learn that on the foundation of the

Catholic Truth Society of Canada in

his city, in 1889, His Grace Archbishop Walsh, in a letter commend-ing the Society, said: "One of the chief obstacles to the mission of the Catholic Church in Ontario is the fact that she is refused a hearing and is simply ruled out of court. Her doctrines are systematically and persistently misrepresented and travestied, teachings are attributed to her which she loathes and abhors. and in a word, she is so spit

disfigured and defiled with all manner of calumny, hatred and vituperation, that even honest, well-mean ing people turn away from her in lisgust, convinced, that, instead of being what she claims, the Bride of Christ and Mother of His children she is fallen, corrupt and apostate. His Grace went on to say: "it is our duty to remove such obstacles

from the pathway of the Church in this country: it is our duty to strive to enlighten ignorance, to correct misrepresentations, to expose calum nies and to bring the doctrines o' the Church in all their native truth and beauty before the minds of honest there is a tremendous amount of enquirers. All this the publications of the Catholic Truth Society mirably calculated to effect."

on having achieved a measure of success in removing prejudices and correcting misrepresentations, as to the knowledge of the Society's work. our Holy Faith. No longer may the grossest charges be levelled against us without eliciting a vigorous pro-test and it is no longer thought the proper thing to ridicule Catholic doctrines and belief.

Catholic laymen are taking their part in all public movements for the petterment of the condition under which the people live and our Priests and Bishops are invited and sought for, and their advice and counsel asked in the discussion of public questions dealing with the physical and mental uplift of our fast increas ing population.

DISTRIBUTION OF LEAFLETS, ETC. Low priced and well written pamphlets on doctrinal and devotional subjects are of great service to the Catholic cause. Quantities of them can be bought by the zealous for a moderate sum and scattered gratis where they are most needed or one or two may be taken at the church door, read carefully, and passed on to do further good to others.

The Society continued the distribu-tion of leaflets in the city churches by means of boxes placed at the entrance, as far as its limited income

We published 5,000 copies of leaflet on Christmas, by Father O'Donnell, and 5,000 copies of another on Penance by the Rev. Father Cline, of Oshawa. We also published 15,000 copies of an eight page pamphlet by His Grace Archbishop McNeil, on the Family Rosary. It is a matter for congratulation that these pamphlets were all written by our members.

The mailing of copies of individual pamphlets to enquirers in reply to offers to send them, published in the Society's announcement in the daily press, was faithfully carried out. This cannot have failed to do a great

deal of good as some of the enquiries were most touching, for instance; application for the Church's teachings the future state and purgatory from those who had been recently be

TRANCES

The use of boxes or racks for dis tribution of our leaflets at the church doors of the city is growing and al though all the city pastors have not yet authorized their use, we hope they will become general before long.

OFFENSIVE ALLUSIONS AND ATTACKS ON THE CHURCH

Offensive allusions have been deal with during the year. For example your committee, through one of its members, pointed out to the editor of one of our prominent weekly papers that the use of the terms Romish, Romanist, etc., etc., were distasteful to the Catholic people Also our secretary wrote the editor of one of our leading daily news papers with the result that he re plied that while he could not preven correspondents and others using such terms, his news editor had in structed all his subordinates not to use, in future, the words objected to, in headlines, to matter appearing

in the paper.
Your committee were enabled to supply enquirers with the facts con-cerning one H. P. Morgan, posing as an ex-priest, and attacking the Church in his lectures in halls and churches in Toronto and in the east ern part of the Province, which re in his true history being made known. Sundry inquiries dealing with other impostors were also replied to.

PUBLIC LIBRARIES

Your committee prepared a circu lar addressed to parish priests in Ontario respecting Catholic books, papers, etc., in the public libraries in their parishes with a view of supplying as far as possible some Catholic reading matter. While in his church at least once a year. many replied and wrote encouraging DONATIONS, REQUESTS, ETC. letters the result on the whole was disappointing. However, we sub-scribed for and sent 15 copies of a Canadian Catholic Weekly to the like number of libraries which were without Catholic papers.

There is great room here for ex pansion, as a Catholic paper on file constantly in a public library must be a silent power for good in any

REFERENCE LIBRARY

The need of a library of books of reference has been felt many times during the past year and, with a view of meeting it to some extent, the committee ordered 300 pamphlets dealing with the leading subjects of Catholic Truth to form a nucleus of such a library for use of our mem bers. University students, and others, may have occasion to seek

information on such topics. The usefulness of this library was shown during the past year, as for were able to supply authoritative information respecting the alleged sale of indulgence in Spain to some of our pas tors for convenient use in answering one Rev. Griffith Thomas.

CONVERTS

Assistance has, whenever possible. been rendered converts as far as lay in the power of your committee. A position was secured for a lady convert during the last week.

The question of the formation of a Convert's League is now actively before the committee and a definite plan is under consideration looking to a closer union of these usually zealous Catholics with the work of our Society.

PUBLIC ADDRESSES

The practice adopted last year of After a quarter of a century of addressing other societies, clubs, effort we may congratulate ourselves etc., in the work of our Society has continued with the result of increas-

SERMONS ON CATHOLIC TRUTH We are able to report an increas in the number of sermons preached under the auspices of our Society in the parish churches of the city dur-

ing the past year. The churches whose pastors opened their doors to this great work are as follows: St. Anthony's, Rev. H. J. Canning. St. Ann's, Very Rev. Dean Harris

St. Basil's, Rev. M. Cline. St. Cecilia's, Rev. T. O'Donnell. St. Francis', Rev. M. Roche.

Holy Family, Rev. H. J. Canning. St. Helen's, Rev. Dr. Treacy. St. Joseph's, Rev. H. J. Canning. Our Lady of Lourdes, Rev. M. Cline.

St. Mary's, Rev. A. O'Malley. St. Peter's, Rev. Father Hurley. These sermons brought the work of the Society before our people and our separated brethren with the re-

members and a considerable addition to our funds. INFORMATION FOR VISITORS ANI

sult that we received many new

STRANGERS The leading city hotels were visited, and where our cards, giving the hours of Mass and Vespers in the various city churches. were not displayed, the proprietor, in view of his permission to place them there, was asked why they were not in view. In some cases they had been damaged and in others temporarily removed. In every case your com-

mittee saw that they were replaced.

The publishing of the hours of Vespers and Mass in the Saturday edition of a city paper for the benefit of strangers and non-Catholics was continued during the year, with, we are informed by some pastors, satisfactory results. We were also able to aid the missions given by the

Paulist Fathers in St. Basil's and St. Peter's churches by publishing announcements thereof in the daily

AIDING THE SICK AND UNFORTUNATE At the suggestion of an anonymous

Rev. Father, who made us a donation for the purpose, we commenced the supplying of leaflets, magazines, and papers to the Catholic patients in the Cousumptive Sanitarium at Gravenhurst and the good work is still going on with gratifying result.

A donation of prayer books, rosaries, and medals for the use of the inmates of the City Industrial Farm was made at the request of the Father in charge and a supply of prayer books for the use of the Catholics at the Central Prison was also sent there.

The Annual Mass for the repose of the souls of our deceased members and benefactors was offered up by our spiritual director as in forme vears

MEMORIAL MASS

INCOME AND EXPENDITURE OF THE SOCIETY

While the sum of the Society's expenditures as shown in the Treasurer's Report may not seem a large one, it must be borne in mind that it only represents a portion of the expenditure incurred in carrying on the Society's work, as the postage on every newspaper, leaflet and magazine, re-mailed by the members and others, is paid by them, and while a large item itself, finds no in itself, finds no place in the Treasurer's Report of disbursements. Our income, as before stated, is made up of membership fees, donations and collections in city churches at the time of delivering the sermons kindly allowed by the pastors. We can only hope that the usefulness of our work will continue to be apparent until every pasprivilege of having a sermon, under the auspices of the Society, preached

The funds of the Society have been helped by donations from the St. Vincent de Paul Society and other well-wishers whose names appear in the list of members and we have been notified of a bequest of \$200 by one of our most active members.

In cases of bequests our legal adviser reports that the bequest hould be incorporated in the donor's will or added thereto as a codicil and we would suggest that where it is the intention to so remember the Catholic Truth Society these precautions should be observed.

ANNUAL REPORT

Five thousand copies of the Society's annual report for 1911 vere printed and given a wide distribution with the result that our work was brought prominently before the Catholic clergy and laity of the Dominion. Evidence of this has been shown by many requests for the report and other information from all quarters of Canada.

MEMBERSHIP

Your committee are able to report gratifying increase in the list of members which now consists of 285 as against 221 at the date of the last annual report.

It is felt that the Catholic Truth Society is not as widely known as it should be, that it is not as generoussupported as its claims demand. Inostentatiously it has forged along antil now it bids fair to become eading and permanent institution in From its inception it has received the cordial approbation on the clergy and the fostering care of the several Arch-Church in this city. Yet it does not receive the support to which it is entitled, when we consider the importance of its work. There is need for greater enterprise and activity neither of which can be exerted under present financial conditions.

Let each member of the Society then secure a new member and thus help on the great and noble work in which the Catholic Truth Society of Canada is engaged.

APPRECIATION

Again we must thank the pastors who generously allowed us to have special sermons preached in their churches in aid of our funds and particularly do we thank the Reverend Fathers, who delivered these sermons for us, in some instances at personal inconvenience and expense which they generously refused to allow the Society to bear. My thanks as presiding officer are

cheerfully given to our Spiritual Adviser Rev. Father Canning for his ourteous and fatherly advice and counsel on the many important questions arising during the year; and to the members of the Executive Committee for their zeal in carrying on the work. No less than 36 committee meetings have been held dur ing the year with an average attendance of 5, which, when you remem-ber the committee numbers only 10 is very gratifying. To the indefatigable secretaries for their constant and unwavering devotion to duty during the past year, my thanks are

His Grace the Archbishop has been good enough to provide the com mittee with a room in St. Michael's Palace wherein to hold its meetings and our sincere thanks are due Mr. J. P. Hynes who generously gave us the use of his office as a meeting place during the past two years.

The great rule of moral conduct. says a wise man, next to God, to respect Time.



NAPOLEON'S RELIGIOUS BELIEF

To a recently published work, Napoleonic Studies," J. Holland Rose, the consummate student of the great Emperor, contributes a chapter dealing with the religious sentiment and tendencies of "our last great man," as the Corsican has been termed. "The religious belief of a great man," says Rose, "is always of the highest interest. \* \* It is often a matter of great difficulty to ascribe any definite religious beliefs to many of the world's greatest men of action," though this English historian of the Empire admits—with a shade of reluctance, perhaps — that there was never any doubt in Napoleon's mind as to which was not only best, but the only religion, worth following. And like most men, Napoleon derived his religious impulses and principles from his mother Letitia, Charles Bonaparte, the father, having been professedly of the free-thinking schools of the Encyclopedists. Even as a young man, Napoleon was hostile to Protestantism, since (he said) it encour aged individual liberty of thought and thus precluded harmony in the social body; to it more than to aught else were due the civil wars and schisms of the sixteenth, seven teenth, and eighteenth centuries, he

His invasion of Italy in 1796-97 says Rose brought him into close contact with the Papacy, and his observation of the real power which religion exerted in those regions seems to have re-awakened his respect for the creed of his childhood, for he, too had shown during his "unemployed" days of poverty in Paris, a tendency towards theistic materialism, though at no time of his life had he ever been an atheist, and indeed often ex-pressed a doubt that any man could be. While in Italy, he had been instructed by the Directory in Paris to aproot the Pope's authority, a policy to which he lent a deaf ear, "I covet he wrote on October 28, 1796, far more than you are aware, the title of saviour rather than destroyer of the Holy See." Despite his harsh and military dealing with Pius VII. and

the Curia, he showed (says this non-Catholic historian) on many occa sions his real respect for the Church as a ruling power, and sought to curb the anti-clerical excesses of which the Jacobins had been guilty. Here is part of a letter he wrote to the Bishop of Como, on May 6, 1797 judices and firmly strive against

"Never throw oil, but throw water on the passions of men; destroy prefalse priests, who have degraded religion by making it the tool of the ambition of the powerful and of kings. The morality of the Gospel s that of equality, and henceforth it is most favorable to the Republican government." Again to the Archbishop of Genoa: "You even convert the unbeliever. How true religion inspires when she has minis ters like vourself."

When Bonaparte, the Consul, began to dream of a personal Empire, he made no secret as to what religion should be the national one in France. The experience of "Reason' religions had undeceived the French and convinced them (said Bonaparte) that the Catholic religion was better adapted than any other to diverse forms of government, especially to the Republican variety. "Without religion," Napoleon wrote, a man walks continually in darkness, and the Catholic religion alone gives to man certain and infallible information concerning his origin and his latter end." (Words used in

an allocution to the clergy nine days before the battle of Marengo, When, says Rose, as virtual ruler of France, he had to choose between Catholicism, Protestantism, Theophilanthropy, and Atheism, was no hesitation. "Do not," said he to a Theophilanthropist, "talk to me of a religion which only takes me for this life without telling me when I come or whither I go "; and ne refused these "reason" pers the use of churches. As for Protestantism, it never (says the his torian) had any charms for him

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since he held that the right of private judgment ran counter to th solidarity of the State. "Never in any quarrel I have had with the Pope," said Bonaparte, "have I touched a dogma. I was essentially have I a Catholic, and Protestantism meant less than nothing to me." ("Souvenirs" of Mme. Montholon.

After the battle of Essling, the Papal nuncio (says Rose) had to read to Napoleon the bull of excommunication. The Emperor listened, and finally said courteously: "You are a very brave man, and I esteem you for having done your duty. But what can the Pope do? I have 300,000 men under my orders. Can he make the arms fall from my soldiers' hands?" Here Napoleo eemed to have forgotten for once that there was a spiritual besides temporal strength in the Headship of the Church. The arms certainly fell from his soldiers' hands in 1812. It is noteworthy that he would not allow avowed infidels to serve

the French public as journalists, or even work in his administrations. He sharply reproved M. Lalande of the Institute for heterodox opinions, saying: "Atheism is a principle destructive of all social organization in that it takes from man all his consola-tions and hopes." And again to Roederer: "How can morality There is only one means—that of establishing religion. . . Society cannot exist without inequality of fortunes cannot exist without religion" - a somewhat specious religi osity, though fundamentally the principle favors morality.

Of Christ he spoke as follows "Everything in Him astonishes me. His spirit soars above mine and His will confounds me. Between Him and every other person in the world, no comparison is possible. He is truly a Being apart from all. His ideas and His sentiments, the truth that He announces, His manner of convincing one are not to be ex plained either by human organization or by the nature of things. know men, and I tell you, Jesus Christ was not a man." And again to Gen. Bertrand, one of his fellow captives at St. Helena: "If you do not understand that

Jesus Christ is God, well, I was wrong in making you a general"which, says Rose, carries the true Napoleonic ring with it. Finally "We believe in God because every thing around us proclaims Him, and the greatest minds have believed in Him-not only Bossuet, but Newton and Leibritz. I felt the need of be-lief and I believed. . . I have never doubted about God." (Montholou, Souvenirs.)—N. Y. Freeman's

ANGLICANS AND CHURCH GOING

The Rev. James Hughes, say the Catholic Times, has done well to point out in the columns of the Liverpool Daily Post and Mercury that the Church of England imposes spiritual penalties for non-attendance at church. Not a few Anglicans and others read the words of the Angli can Bishop of Liverpool, Dr. Cha

vasse. These were to the effect that his church is a church which does not feel justified in excommunicating its members for non-attendance or in terrifying them into attendance the threats of physical and spiritua penalties as an affirmation that such penalties were inflicted by the Catholic Church, but not by the Church of England.

Father Hughes has made it plain to the public that that impression is quite erroneous—that though Catholics who wilfully neglect to hear Mass on Sundays and holydays of obligation are guilty of grievous sir they are not held excommunicated subjected to physical penalties whereas, according to the Anglican Homily "On the Right Use of the Church" and No. 65 of the Constitu tions and Canons Ecclesiastical of the Church of England, physical pen alties are threatened and excommun ication is prescribed for Anglicans who obstinately refuse to attend public worship. Indeed there was a time, as Catholics well know, when not only Anglicans but others were imprisoned for not attending the services of the Church of England. To say that there is no obligation on Protestants to attend public worship at all, is surely to contend that there is no need for a Protestant ministry.

A HINT TO US ALL

"The names of those who have died during the week are not read \$75,000,000 a year. It contains most out in Church on Sundays simply as complete facts and figures relating to a matter of news," says the Catholic this particular business and the as-Herald. "Do we think of that when tonishing dividends paid stockholders. we listen to the priest as he reads It shows how Catholics may, for the them? The object of the Church is first time, now become stockholders to let us know that we should pray for the departed, that they are asking our suffrages. The Church is appealing to us to pray for our line is worth ten to twenty times par brethren. It is to be feared that we value, and original investors are reforget that fact very often and that ceiving 100 per cent. dividends. we never give the matter enough consideration to offer an 'Our Father, 'Hail Mary' or 'De Profundis' for those whom we hear menioned as having departed this life Some day our names will be read out. Some day we shall need the prayers that we are now too lazy or thoughtless to say for others. Some day we shall cry out through the voice of the priest at Mass, when he makes the announcements, to our friends and brethren to have pity on us. Will they remember us better than we remembered others?"

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Ar. Harding requests that no one write simply through idle curiosity and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

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LETTERS OF RECOMMENDATION LETTERS OF RECOMMENDATION

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

My Dear Sir—Since coming to Canada 1 have been a reader of your paper. I havenoted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, each of the commend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegat University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your estimable paper the CATHOLIC RECORD, and congratulate you upon the manner in which it is published Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success believe me to remain.

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

LONDON, SATURDAY, APRIL 26, 1913

THE STRIKE IN BELGIUM

"Brussels, April 15 .- Over a third of the total number of workmen in Belgium have struck work and in the Socialist protest against the system of plural voting, which effectually prevents them from obtaining a majority at the polls, and which has permitted the clerical party to remain in power for the past twenty years."

It is safe to say that not one in a hundred who read the foregoing and similar despatches relative to the Belgian strike knows anything at all of the real situation. Despite the space given daily in the press for weeks past, the reader, who considers himself well posted in current events, has simply formed a vague notion that Catholics in Belgium enjoy some unfair advantage in the matter of plural voting. Ask him why he thinks so, and he will probably answer that the "clerical party is in power and has been in power in Belgium for the past twenty years.

Aye, there's the rub.

The insinuation or bald assertion chimes in with his prejudices, so the intelligent and well-informed reader is satisfied that he knows all about it that is worth knowing. Catholics will be interested in knowing the facts.

Practically there is manhood suffrage in Belgium; at any rate there secure. is a nearer approach to it than in

England, also, there is plural voting, England, favors the wealthy and altogether different, something en tirely in accordance with an enlightened conception of true democracy.

Practically every Belgian has one vote. He may qualify for an additional vote in any one of the following ways.

1. The head of a family, thirty-five years old, married or widower, having legitimate children and paying a tax of five francs is entitled to one additional vote.

2. Another supplementary vote is given to the owner of real estate to the value of \$400; or to the citizen tional representation is not clearly who has an investment in public securities, or a savings bank account, vielding \$20 a year revenue.

3. Certain degrees in higher and even secondary education may entitle the holder to two additional

But no elector may have more than

three votes. We have, then, in Belgium the civic recognition of the dignity and responsibility of heads of families the encouragement of thrift; and reliance not on wealth, not on class nor privilege, and not on ignorance, but on enlightenment and education. It is not necessary to get into a class with an English Duke to be a plural voter in Belgium. Those de prived of the advantages of higher education may still have the maxi mum number of votes provided they are married men, and, in a very modest way, thrifty heads of families. Even the unmarried workman may easily have a second vote.

We are told, however, that it is by virtue of this system of plural voting that the clerical party has retained power se long. Well, if the respon-

sible heads of families, the educated classes, and the prudently frugal and thrifty of all classes, prefer the present government, taen so much the worse for the Socialists; or rather so much the worse for socialist ambitions, for the Socialists are better off than they would be if they held in their hands the reins of government.

But Belgium gives us another striking exemplification of enlightened democracy in the even-handed justice secured to Socialists and others by proportional representation. Contrast in this matter Belgium with Germany. Not the clericals but Protestant Prussia deliberately refuses to re-adjust the boundaries of constituencies fixed forty years ago. The great growth of cities where Socialists congregate has brought about the glaring injustice of 5,000 electors in one place having the same representation as 100,000 in another. Protestant Germany is afraid to treat the Socialists on terms of justice and equality as clerical Belgium does.

The Belgian strike is not for higher wages or shorter hours or better conditions of labor. It is purely a political strike, "to vindicate their rights as citizens," as we are gravely informed by the press despatches in our daily papers.

The facts show that no right of citizenship is denied them, and that all that is best in Belgium supports the government in its refusal to revolu tionize the franchise system at the behest of irresponsible malcontents backed by international Socialism.

PROPORTIONAL REPRESENTA TION

One of the most desirable forms in the interests of jus tice and true democracy in so far as these are secured by representative government, is proportional representation.

Twenty-five or thirty years ago every great magazine in England contained discussions of the subject from the pens of England's most thoughtful public men.

About the same time our own Ed ward Blake advocated the measure for Canada.

Towards the close of a long life Cartwright placed himself on record as an advocate of proportional representation.

Proportional representation, ac cording to the terms of the Home Rule Bill, applies to certain parts of Ireland for the election of the first popular assembly. The avowed object is to give the Unionists where they are in the minority representation which they could not otherwise

Proportional representation wa carried in the Chamber of Deputies But there is plural voting. In in France under Poincare, now which, like so many other things in the most public - spirited and most widely trusted premier of privileged classes. In Belgium the France for a generation. Through system of plural voting is something the influence of Clemenceau, the radi- mend leads you into the Catholic cal anticlerical reactionary, it was rejected by the Senate.

It is in actual operation in Belgium and New Zealand.

People are becoming familiarized with the term; it is highly desirable that they should understand the nature of this truly reasonable reform in the matter of popular representation. Some queries for information on the subject not only show that there is a growing interest in the matter; but also indicate that the fundamental principle of proporgrasped. Without going into debatable details we shall endeavor to give an idea of the principle in its broad outlines.

The present representation of Ontario in the Federal Parliament, is, we believe, 13 Liberals and 76 Conservatives. The popular vote was about 53 per cent. Conservative and 47 per cent. Liberal. (The exact figures we shall give later; for purposes of illustration the approximate will serve.)

Thus 53 per cent. of the people of Ontario are represented by 76 members, while 47 per cent. have but 13 votes in the House of Commons. In other terms 53 per cent. of the people have 85 per cent. of the representation.

Some years ago in Quebec the Liberals had 54 members, the Conservatives 11, when the popular vote stood 56 per cent. Liberal and 44 per cent. Conservative. Thus 56 per cent. of the people of Quebec had 83 per cent. of the representation in Parliament.

Proportional representation proposes to remedy such injustice by enemies here and now.

grouping 5, 6, 7, or 10 constituencies together and apportioning the representation according to the vote. In France this grouping would range all the way from 3 in the department of the Pyrenees to 59 in the Seine which includes Paris.

By way of illustration let us take Toronto city which has 6 members in the Legislative assembly. Suppose there are 90,000 votes in Toronto. This number divided by 6, gives 15,000 votes, the quota necessary for the election of one member. The Conservatives nominate 6 or more : the Liberals likewise 6 or less, possibly more; labor, desiring to be directly represented, independently of either party, put one, two or more in nomin ation. The result is that the Conservatives receive say 47,000 votes, the Liberals 31,000 and Labor 16,000. Forty-seven thousand contains the quota 15,000 three times. The Conservatives, therefore, receive 3 mem bers-the three highest on their list are elected. The Liberals are entitled to 2, and Labor to 1 member.

Thus the views of all people of Toronto would be represented in the Assembly in proportion to the number of people holding these views. We shall later discuss more fully how such representation is secured at present we wish simply to indicate in broad outline the object of the truly democratic and eminently fair proposition of electoral reform known as proportional representation.

THE END OF THE WORLD

"The Jews will return to Jerusalem in 1915; in this year also will occur the decline of the Papacy; the Battle of Armageddon will be fought in 1933; and the end of the world will soon follow." Thus the Philadelphia Record reports an important message to the world from the Rev. S. Samuel Clements, Superintendent of the Wesleyan Methodist Society who is delivering a course of lectures in that city on."The Second coming of Christ.

Mr. Clements' declares that the New Testament has foretold these events, and that by a careful study of the Scriptures a specific time can be set for their fulfilment.

It cannot be denied that the Rev Mr. Clements takes up his position on "the impregnable rock of Holy levoted to public affairs Sir Richard Scripture," and on the sound Protestant principle of private judgment. Pastor Russell, exercising his undoubted right as a good Protes tant to interpret the Scriptures in the way that seems right to himself. had already informed us that the Dawn of the Millennium was at hand; it is still better to have the exact dates fixed. It must be illuminating to all who can believe that the Holy Spirit infallibly guides each private interpreter of God's Word. Some may find a difficulty in reconciling the contradictory results of this infalpresident, the most enlightened, lible guidance, but they are behind the age. You don't reconcile them you choose between them, its a matter of taste. But if private judg-Church, where you give up private judgment and all its will-o-the-wisp lights for the effulgent light of God's infallible Church, the same yesterday, to-day and to the consummation of the world, why you are a reactionary, a traitor to that glorious principle of freedom-private judgmentand, according to some infallible in terpreters of Holy Writ, you are se-

> duced by the Scarlet Woman Well such is the perverse blindnes of Catholics that they prefer one in fallibility consistent with itself throughout the ages, to a choice of conflicting infallibilities, or even to the privilege of adding one more absolutely final and satisfactory interpretation based on one's very own infallible private judgment.

> It is, therefore, to be feared that Catholics will not heed the latest light vouchsafed to the Methodist superintendent

> But the Jews, who believe neither in the New Testament nor private judgment, will be in a still worse state. Heedless of the results of careful Clementine study of the Scriptures, they will probably put off all preparation for the great moving year, and 1915 will find them involved in great confusion.

> The world in general will conclude that as the dates fixed upon are so far off, their exact determination by careful study of the Scrip tures will not materially affect the high cost of living in our day.

> To know definitely that the Papacy will begin to decline only a hundred years hence must have a depressing effect on the zeal of those who consider themselves its formidable

One of the signs that the "fulfilment of all prophecy" is at hand is thus stated by the Rev. Mr. Clements: "People nowadays are not going to Church."

Oh, but they are. If the Rev. Superintendent will get up early while in Philadelphia and station himself outside, (before the decline of the Papacy it would be useless to ask him inside) outside, then, of any Catholic church in that city on Sunday, he will see many, many thou sands of people thronging that church from very early morning till high noon. Even on week days if he gets up still earlier he will find more people going to any Catholic church in the city than he will find in many of the Protestant churches on Sun

We are afraid that Mr. Clements though a careful student of Scripture is not a good observer of the signs of the times. Or, it may be, he has some antiquated misconception as to who are "the people."

Again the Rev. Wesleyan Methodist Superintendent says: "The extreme disobedience of children to their parents is another sign that the world is getting worse instead of better."

This is the fulfilment of another prophecy altogether, dear Mr. Clements. The Catholic Church foretold the consequences of Protestant Divorce, that is, not only the divorce of husband from wife, but the divorce of education from religion and the divorce of religion from authority.

However, Mr. Clements' position is a sound Protestant position, and in one respect at least a reasonably safe one-we shall all be dead before the event can disprove his private interpretation of Scripture prophecy.

ANTI - CLERICAL LIBERTY IN PORTUGAL

The fiendish intolerance and barbarous cruelty of the faction which calls itself the Republic of Portugal cannot be much longer tolerated by the civilized world. Indeed the Daily News, a radical paper, and principal organ of the more advanced members of the English Government has already stated that, but for the Balkan troubles, Europe would have already intervened to put an end to the Portuguese chaos. On another page we reproduce a despatch to the Toronto Globe: it is evident that the facts cannot longer be concealed or misrepresented. However, we fear that it is due rather to the fears of great financiers that the predatory Republicans will bankrupt Portugal, rather than to outraged civilization, that intervention is imminent.

The Paris correspondent of L'Italia thus describes the conditions to which the press of the world pays so little attention :

" The reign of the Carbonarios (he writes,) that is to say of all that is most disorderly most criminal and most abject in the Portuguese population, is no longer in dispute. central Government, after having flattered and encouraged them, as the only resource to defend and sustain the Republic against the Conservative current is now nowerless to restrain their excesses. sult, arrest, strike and slav with impunity. Cases of the invasion and plundering of both private houses and churches are no longer to counted. They provoke riots in order to impede the regular, functions of the law courts, the municipal councils and public meetings; threaten and ill-treat juries and judges, dictating to them their verdict, and force the Government to dismiss functionaries of every class and choose them from among their own adherents. They insolently exercise a surveillance over military officers whom they suspect, and cause them to be punished or cashiered at their will. In a word, they are the masters of Portugal. not even the President of the Republic, escapes their tyranny. One fact explains the omnipotence of the Carbonarios. It is that the Portuguese army no longer exists but in name. The army has become a sectarian instrument.

The Carbonarios are officially recognized and may arrest and imprison without any form of trial all whom they suspect of conspiracy

against the Republic. Not long ago a daughter of Count de Cascaes, a descendant of the great explorer Vasco de Gama, was seized and imprisoned among the worst class of female prisoners. Search was made of her residence which revealed nothing. Her offence was that she visited the prisons and distributed food and money to the unfortunates therein

Her arrest was the occasion of Senhor Ribadeneyra thus describing the condition in Portugal:

"The unfortunate beings, their heads entirely shaved, generally condemned for a term of twenty years, have to toil under an iron discipline

terranean dungeons in which they are shut up are little better than sewers. The water runs through them, rats swarm. . . . The cells have neither beds nor mattrass. If death spares them, if disease not kill them they see before them the most awful prospect-madness The cases are innumerable of prisoners who have gone mad, being to resist the tortures of the rats, of the darkness, of the fetid water, of the blows received, of repugnant labors, of hunger and

While this treatment is meted out to political prisoners, Portugal's noblest and best, the lawless and criminal elements enjoy shameless impunity. The parish priest of Juncal is assassinated—no arrests. A Royalist deputy Pequito Robello is murdered by a Carbonario, the latter is acquitted by order of the Government. At Lisbon an Anarchist, who has become a member of the Government, publicly boasts of having murdered one of the officers of Dom Carlos.

This is the age which boasts of the widest diffusion of information through the press. It is a singular commentary on our self complacent ignorance that, owing to the dishonesty of those in control of the press agencies, our sympathies go out to the Socialists of Belgium and to the anticlericals of Portugal.

Public opinion, better informed, would be on the side of right and ceived the idea that a very considerjustice and Christian civilization. Indications are that correct information as to Portugal cannot be much longer withheld.

OUR HOLY FATHER PIUS X We read in the twelfth chapter of the Acts of the Apostles:

" Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him.

"And when Herod would have

brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

"And behold an angel of the Lord stood by him: and a light shined in the room: and He striking Peter on the side, raised him up, saving: Arise quickly. And the chains fell off from his hands. " And the angel said: Gird thyself

and put on thy sandals. And he did so. And he said to him : Cast thy garment about thee, and follow Me. Peter's successor our Holy Father Pius X. is seriously ill. The interested world anxiously waits for each succeeding bulletin which tells the course of his malady. But we Catholics should do more. When the first Pope was in the power of his enemies, chained and in prison, prayer was made without ceasing by the Church unto God for him. Prayer by the Church and by every individual Catholic should now be made without ceasing unto God that He may vouchsafe to prolong the life of that gentlest, holiest and withal firmest of men, Pius X., our that our sacramental Lord may send an angel if needs be to deliver from the chains of sickness the Pope of the Blessed Sacrament, the guiding principle of whose pontificate has been "to restore all things in

Christ." If in the economy of Divine Providence the work allotted to Pius X. is completed, then our prayers will be accepted for his spiritual strength and consolation in his passage from the shadows of this world to the realities of the world beyond the grave.

A BIGOTED FAMILY PAPER A gentleman in Irma, Alta., has sent us a clipping from the Family Herald and Weekly Star. It is a poem, and the object of the writer is to bring into disrepute the celebration of the holy Sacrifice of the Mass. Here is the first verse: "I was present one day where both laymen and priest worshipped God in a way that was startling at least. Over thirty in place on a stage in a row as is often the case in a minstrelsy show." There are fourteen verses, all of which are somewhat of a similar character. More than once our attention has been called to matter of this kind published in the Family Herald and Weekly Star. Our subscriber asks advice as to whether he should or should not cease to remain a subscriber of that paper. We will answer him by asking another question. Suppose the publisher of the CATHOLIC RECORD were to forget the proprieties and indulge in some funny literary escapades in regard to

at the hardest of labors. The sub- fellow-citizens, is there one of that denomination in the Dominion who would permit his name to remain on our subscription list? The person who is responsible for the publication of the verses referred to must have very low ideals-a bigot of that unlovely type which takes pleasure in defaming the Church of God. Our friend in Irma is under no legal or moral obligation to remain a subscriber to the Family Herald and Weekly Star. Surely Sir Hugh Graham does not know that there is at least one coarse-minded bigot on his staff.

> "PASTOR" RUSSELL A subscriber has sent us a copy of

'Peoples' Pulpit," published by Pastor Russell of Brooklyn, N. Y. In pas sing we may say that there is no clergyman in the world better advertised than Pastor Russell. He rejoices in the fact that his name is well known in the English-speaking world—thanks to printers' ink. By his brother clericals of the sects he is not held in esteem. On the contrary - quite the contrary. Pastor Russell has had some experience in courts as plaintiff. For writing many things about him which he took exception to a newspaper editor in Brooklyn and a Presbyterian clergyman in Hamilton were made defendants. Pastor Russell conable amount of money should be paid him by these parties for defamation of character. The courts have decided that Pastor Russell did not possess a character which needed rehabilitation through the payment of sums of money. His court experience should have given him an intimate acquaintance with the word "slander," and this being the case he should be careful about his own utterances. In a recent issue of his Peoples' Pulpit, volume 4, No. 5, he states that priests in Mexico charge \$500 for the solemnization of marriage, or rather he claims that when ex-President Diaz came into power that was the fee. He does not enlighten us as to what it is now. Pastor Russell and many more like him have a habit of giving us fiction about the practices of the Catholic Church in far-off countries, and we doubt not that some of the missionaries of the sects in Mexico advance some very preposterous statements in regard to conditions in Catholic life in the United States and Canada With Pastor Russell and some other 'missionaries" distance lends enchantment to the view. Pastor Russell feels perfectly satisfied that the clergy in Mexico will not enter a libel suit against him in Brooklyn, New York, and therefore feels free to indulge in a little bit of slander once in a while in their regard. But we have given enough space to Pastor Russell. He is one of the 'institutions" of our time. He has a following, and a large one; so had Mrs. Eddy, Dowie, Prince Michael,

The Catholic young men of Fort

William, with the co-operation of their devoted priests, two years ago organized what is termed a Catholic Young Men's Association, the object of which is to promote the moral, This party is constantly maksocial, intellectual and physical development of its members. For that purpose they rented and remodelled a large building in a central position and their success has been such that they are now about to make purchase of the premises, upon which will be erected the coming summer a large modern building with all the conveniences found in the institutions carried on by the Y. M. C. A. We are pleased to note this splendid spirit existing amongst the Catholic young men of Fort William. The rising generation of our faith in the Dominion will have to be up and doing if they desire to stand shoulder to shoulder with their fellow-citizens. They should not only be in line with those outside the fold but should be their exemplars. They have what others have not-a faith solid as the eternal hills and the practice and spread of this divine faith is the greatest asset any country can have, because it makes for daily papers he says: all that is good and noble and holyeverything that is Christ-like. What are the Catholic young men of the larger centres of population doing? passing a frog pond in the twilight. Something in some places, to be And how they like fog! Among the Something in some places, to be sure, but not anything like what they should be doing. There are many of our young people growing to manhood altogether too prone to shoulder every responsibility upon the overworked priest. The pastor is ever the form of worship of our Methodist ready to give his encouragement and

practical assistance to every good work of this kind, but the lassitude and coldness of some of his flock in regard to the promotion of higher ideals is at times heart-sickening, particularly when he finds some of them placing such small value upon the priceless gift of faith which they possess. Another trait which often brings grief to him is the disposition on the part of some to live the listless life, and who have little taste?for anything save amusements that while away the evening and kill time. All amusements have their proper time and place, but the young man who has no taste for Catholic literature-no desire to become the possessor of the golden thoughts of the greatest minds in Church and State in times past and in our own day, will in the long run become but a clod in the life of the community Catholic young men of Fort William, we congratulate you! The blessing of God will be with you in your work, and to your whole-souled, selfsacrificing pastors you will be a joy and a consolation.

DESPERATE CONDITIONS IN

PORTUGAL The truth is at last leaking out in regard to this unfortunate country. A few years ago many people on this continent were led to suppose that the Church and the then government were but tyrants, and the revolution brought about by the machinations of the Freemasons and the Carbonarios, which are practically the same thing, was applauded as the dawn of liberty. We append a few extracts from a letter published in the Toronto Globe on April 5th from its Lisbon correspondent:

" Not since the declaration of the Republic have affairs here been in such a desperate condition as they are at present-politically, financially and socially. There is practically no political leader in power who has the future good country at heart. All seem bent on advancing their positions or filling their pockets in the shortest possible time, believing that the state of affairs cannot continue, and that they must make hay while the sun shines for them. These are the general principles on which those in power are united. They differ as to the quickest and most effective way

of carrying these principles out. The Carbonarios Society, which since the revolution has become menacing political party, but with out any political propaganda whatever, as the instigator and creator of the revolution has had no excuse for existence since the declaration of the Republic, but the offices it na took under the provisional turally Government its members have been loath to surrender. It has, therefore, felt the necessity to justify its position by organizing throughout the country a system of spying and disquiet. Where there were no condisquiet. spiracies conspiracies were invented, the possession of a title or wealthespecially the latter-or the fact of having rendered service to the State or Church under the monarchy being sufficient to cause arrest, followed by atrocities only equalled by the Reign of Terror during its most terrible

Only less dangerous to the Republic than the Carbonarios-less dangerous because they are at the moment powerless-are the Socialists, at whose head is Senhor Costa. and who would solve the great problem by robbing the rich and giving to the poor, and thus close up ing concessions to the Carbon arios, particularly in the agita tion against wealthy Royalists, and as its chief is now Minister of Finance there is no reason for the Carbonarios to complain. The maladministration of the Treasury continues, only it is not so obvious as it was under his predecessor. January 9,000 contos, or \$9,000,000 has been added to the public debt.'

DR. CHISHOLM AGAIN

Dr. Murdock Chisholm of Halifax returns to his attack on the New Theology, which is preached in Protestant pulpits and on public platforms. He quotes the words of Roderick Dhu:

Come one, come all, this rock shall From its firm base as soon as I."

His exposure of the hollowness of the new teaching is merciless, and he is giving his opponents no quarter. In his second letter to the Halifax

"I admit that it is hard to place these new theologians. They as many sounds as you hear when many higher notes you hear an occasional raucous boom, and if you watch you will see that this sound comes from a frog very much more swollen than his fellows. So with the new theologians. The more swollen of them, having eliminated the supernatural from the Old Testament, very logically deny it in the new, and they

emit an awful blood-curdling sound Others less logical deny the supernatural in the old, but give a quasi ahherence to it in the new. They emit a muffled, silly sound. Others, still less logical, deny the super natural in the old, but admit it in the new. They emit a discordant note, which pains the ear and drives the listener out of hearing."

That the defence of the Bible which this stalwart Protestant thinker and writer makes is having its effect on earnest souls, who value the fundamental beliefs of Christianity, is apparent from the closing paragraph of the letter when he says

"In closing allow me to express my gratitude to many of your readers, both Catholic and Protestant. throughout the province, who have extended to me their heartiest thanks and congratulations. Only last week a broken-hearted mother in the western part of the province thanked me. She is broken-hearted over her son who, listening to such stuff in college. lost his faith in the divinity of Christ, and was frank enough to tell his mother. Against the tears of that mother, who can place the whines of those who are disturbed in sowing our fields with such tares. Are we to let them alone till the wheat is altogether choked? If the Lord of the Scriptures were here, I imagine He would deal with them as He did with the money changers in His temple. The provocation is as much reater as His word is greater than His house."

## IN CHINA

When Father Fraser returned to China last year he was accompanied by an Irish priest, Father Galvin. who, in a recent letter, writes thus from Hangchow:

" I little thought when I made my retreat in Brooklyn, last year, that my next would be made in China. and that Latin would be the language of the religious exercises Bishop Faveau gave the conferences to the assembled priests, who numbered six Chinese and one American. In the city of Hangchow, the Protestants are represented by forty-five female and forty male missionaries, while, unfortunately, there are but two of us seeking converts to the Catholic Church. You will be pleased to hear that the present premier of China, Lee Tseng Tsang, plicable to the Irish people to the is a practical Catholic. He is married to a Belgian lady to whom he owes his conversion. It great measure, due to his influence. that in many of the provinces there is felt a wonderful movement towards the Catholic religion."

The Rev. Father Werner, a missioner in Swatow, China, referring to the founding of a missionary seminary in America, says:

"The foundation is necessary in the Church. In China Catholicism is said to be the religion of Frenchmen. sioners are French, while Protestant ministers, travelling over China dur ing the cool season, speak more about America and its power than about religion.

The statistics of Catholicism in China stand at present as follows:

Bishops..... Priests.....
Native Chinese priests...... 722Students in seminaries... Chinese students in colleges Number of Catholics......1,434,910 Churches and Chapels...... 7,232

The number of Protestant converts in China is a little under two hundred thousand.

## A REMARKABLE TRIBUTE

We were so accustomed to hear the adjective "ignorant" applied to the Irish people by the superior Tory press of Great Britain, that we rubbed our eyes when we came across the following testimony to their zeal in the cause of education in the special Irish number of the London Times issued recently:

"At the beginning of the last century the Protestants of Ireland were well provided for educationally. They had Trinity College, or Dublin University; they had the Royal Schools, the Erasmus Smith in effect discounts that claim. Schools, diocesan schools, charter schools,' the schools under the Kildare Place Society, all well endowed, and all conducted on strictly Protestant principles. The Catholics, on the other hand, had no endowments and were receiving no financial aid. The first grant of public money for primary education, in a form at all acceptable to Catholics, did not come until 1831. before any public funds were forthcoming the Catholic teaching orders. been at work building and equipping schools and providing education, both primary and intermediate, not only in the large centres of population, but also in many country districts. It can safely be said that the educational work of these orders would compare not unfavorably with similar work done at that time in England or in Protestant schools in Ireland. When tested later on by the inspectors of the (Government the schools of the teaching orders more than held their own as compared with the other schools throughout the country."

So here we have it on the testinony of the anti-Irish and anti-Catholic London "Times" that when enlightened England penalised education in Ireland, the Catholic Church. the supposed enemy of education, stepped into the breach, and as soon as the law relaxed its veto on education of any kind for the Irish no fewer than six new teaching orders of men and women came into exist ence to meet the educational wants of the times. These six orders, the Christian Brothers, Presentation Brothers, Presentation Nuns, Irish Sisters of Charity, the Loretto Nuns, and the Sisters of Mercy, were Irish in their founders, in their training and in their spirit. They were all instituted between 1790 and 1827, and, continues the "Times," there is something very striking in this springing up of these six teaching orders within so short a period in a country so small as Ireland. The simple facts were that the time had come when Irish Catholics were at liberty to open schools, and these six orders, simultaneously as it were, came into Catholic Church that, where she can, being to help in doing so. To an Irish Catholic it might seem as if lar arm, whereas Protestantism, so it

suddenly sprouted up and bore fruit. This is surely a remarkable tribute from such a source, but this is not the slogan of the "reformed" all. Dealing with present-day edu- churches, but in practice, as we see cational conditions it has this to say every day in Canada, it is to the of the religious schools: "Man for civil power they look for sustenance, man, the clerical are superior to the and for protection even against their lay teachers, who are mainly birds of own. Where this is lacking we have passage or the failures of other pro- the ever present complaint of nonfessions. The clerics are giving a attendance upon their services, and sound education, in fine buildings, of the falling-away of the toiler. for a figure which would make an Witness the empty non-Catholic Englishman of the middle classes churches of a city like New York, gasp." Slanderers of things Irish and the practical relapse into paganand Catholic please note. When state ism of the masses whose allegiance aid was denied for Irish education they were wont to claim. Witness the Church gave teachers and schools also the fashionable churches of the to the people, and to day when state | Eastern cities which during the sumaid is forthcoming, the only real education is that imparted in the schools and bolted doors to the wayfaring that the Church built and endowed. stranger. If the epithet "ignorant" is not ap-Catholic Church belongs the credit. COLUMBA.

## NOTES AND COMMENTS

Is it not remarkable that while Protestants so constantly and so confidently look forward to the final dissolution of the Catholic Church, father of Presbyterianism in Scotland. and year by year spend large sums of Mrs. Sees, who is described as a money to accomplish that end, their woman of great nobility and sweetorder to vindicate the Catholicity of officials and ministerial spokesmen have no confidence whatever either her intellectual power, was a conin their own followers, or in the permanency of their own denomination. | municant at the Church of the Gesu. al bodies? When the appeal for In both cases the Catholic Faith was funds to proselytize Catholics is on everything is lovely and the goose hangs high, but when any public moral. utility which runs counter to their peculiar notions of scriptural requirements is up for discussion, the cat comes out of the bag, and the goose way of Christmas, Good Friday, falls with the proverbial dull thud.

> This has been exemplified time and time again by the attitude of byterians. Their observance was he Lord's Day Alliance towards Sunday cars in our larger cities, and towards any and every movement on the part of the people which seemed to threaten the puritanical restrictions, as regards Sunday, for which the Alliance stands. We are not ourselves by any means advocates for the secularization of the Sunday or for undue license in the matter of amusements on that day. But that the Sabbath was made for man and not man for the Sabbath, is a truth entirely lost sight of at times by our good friends of the Lord's Day Alliance, and while in following out their programme it is claimed to be entirely in the interest of the toiler, a word is let slip now and again which

THIS COMES out very clearly in the exclamation of the Secretary of the Alliance when informed the other day in Newmarket that the cars of These comprised not only Episcopal, the Metropolitan Railway would run but those of the Established and on Sunday. "Our churches will be United Free churches-a transition the young people, will be taking car does not necessarily mean that the whether of men or women, had rides up to Lake Simcoe on Sunday, instead of going to church. The peace and quiet of our Sundays will personal pleasure, instead of to religion." This is the view taken by the Alliance, and by the Protestant from the national character. Is it too clergy generally of Sunday cars in much to hope that it may also be minister prognosticate in regard to the spirit of pre-Reformation times? National Board, it was found that their running in that city when the matter was before the ratepayers for decision many years ago, that in the

workingman would be seen riding in these cars with a keg of beer under his arm, bound for one of the parks to spend the day in debauchery. But, as with Mr. Jackson at Newmarket, the real reason came out in the declaration that any such extension of privilege would "empty the churches." We are not aware that Sunday cars have had this effect in Toronto or elsewhere, even upon Protestant churches, but we do know that they have proved a great boon to Catholics, and by facilitating access to their widely scattered churches necessarily increased the attend-

WE SUSPECT the real truth to be

that, as the words of the Alliance Secretary indicate, innate non-confidence in the fast and loose principles of the religious system to which in its innumerable divisions and subdivisions, they are committed, is at the bottom of such distrust of its holding or restraining power. It is a common reproach against the she is prone to rely upon the secusome of the seeds shed by the old it is claimed, stands for the majesty Monastic and Church schools had of the individual, and the supremacy of conscience. A free Gospel in a free state has ever, in theory, been mer months present locked, barred

> A FEW YEARS ago there died at the University of Notre Dame, Indiana, a lay brother who claimed descent from Martin Luther. On the Feast of the Epiphany of the present year there passed away in Philadelphia an old lady, Anna Knox Sees, who was a direct descendant of John Knox, the ness of character, and remarkable for stant attendant and frequent comesteemed above all earthly possessions. It is unnecessary to draw a

It is not so many years ago that such a thing as recognition in any Easter, or other great feasts or fasts of the Christian year, was a thing unknown among Scottish Presconsidered to savor too much of "Popery," hence the Fathers of the Reformation, and those who followed in their footsteps, decreed their utter principal scene of Knox's exploits, shows signs of a return to the ways of Peace. Good Friday, to a considerable class of educated Protestants there, is no longer regarded as a "damnable Popish festival," but is coming gradually to be regarded as, this has but aggravated what in truth it is, a reverent commemoration of the most momentous | grieved my wife." event in the world's history -that by which God effected the restoration of mankind to His love and friendship.

IN NO LESS than twenty Protestant churches in Edinburgh we are further told, services were this year held on Good Friday "in commemoration of the Passion of our Lord.' emptied all through the summer," he which has been well called splendid exclaimed. "Everybody, especially in its significance. This, of course, does not necessarily mean that the visible to men themselves, and the Protestantism of to-day will be the supreme mission of the Church Catholicism of to morrow, but it points to a decided break with the be gone. I'm afraid many people old benighted spirit which for three will devote the day to their own hundred years and more has held Scotland in thrall and done so much to banish grace and cheerfulness cities. We ourselves heard a Toronto taken to indicate gradual return to

Men who judge others by their event of the by-law carrying, the than thirty inches to the yard.

## ONE MIXED MARRIAGE PROTESTANTS AND

There is a young man in the United States who was raised a Catholic but who has not practised his religion for years. One day he happened to be in the company of a wise priest, and the conversation turned upon the subject of religion. It is a noteworthy thing, by the way, that in the cases of most fallen away Catholics the question of religion is a favorite topic for discussion. They seem to be always eager to argue about faith and the teachings of the church which they do not obey, and the keen student of human nature who observes them invariable comes to the conclusion that all the arguments put forth are merely made for the ill-defined purpose of justifying to themselves their own conduct

Seldom, if ever, is a man found who has "thought himself" out of the Church-that is, convinced himself by mental process that Catholic teaching is untrue. There is always some hidden "reason" why he no longer adheres to the mode of life in which he was reared, why he does not go to Mass and approach the Sacraments. The reason is not that he has no faith, although faith may be weakened and finally lost through neglect and unfaithfulness to the religious practices which are necessary to keep faith alive.

The young man above referred to argued in the usual way with the priest about the authority of the Catholic Church to give such commands as that of hearing Mass on Sundays and abstaining from meat on Fridays, etc., under pain of sin. He questioned the power of the Church to "make a sin" out of anything. The priest explained about the power given by Our Lord to His Church, and the wise reasons the Church has for imposing commands upon her children in her work of aiding them to save their souls. The young man learned something he had not before thought of, to his

surprise. At length the real reason for his having abandoned the practice of his religion came out. He had contracted a marriage with a non-Catholic girl, contrary to the wishes and advice of his family, and the anti-Catholic prejudices of his wife were the cause of his neglect of his re He told the priest that when he had fallen in love with the Protestant girl he had honestly believed that there was no danger in contracting such a marriage. He had argued with himself that other Catholic men in his town had married non-Catholics and seemed to get along all right, and he even asked the opinion of one of these men in regard to his own case. The man he consulted was prominent and successful and, to all appearances, a "good Catholic," although his wife did not belong to the He did not advise younger man against taking a Protestant girl for his wife, and the young fellow married her in spite of the objections of his family.

"Father," said the young man, "if ever you know a young fellow who is thinking of wedding a non-Catho-lic, send him to me. If the persons I consulted about my marriage had been man enough to tell me the truth, I should not have disregarded the wishes and the advice of my family and my best friends; I should not have married a non-Catholic. and most probably I should not have given up the practice of my re-

"My wife," he said, is a good woman, but she has never been able to get over her inherited prejudices against our religion. On Sunday church, and neither do I. As regards abstaining from meat on Friday, we might have fish every other day in the week, but on Friday meat has banishment from the Kirk's calendar.

Now, we are told, Edinburgh, the necessity. My wife simply is opposed to the Catholic religion, and has never overcome her prejudices. For the sake of peace and harmon, I have neglected my religion, but have not been a happy man. still the voice of conscience I have at times plunged into reckless ways and sought dissolute company, but happy state of mind, while it has

It was not loss of faith, nor even lack of "good-will" that made this man abandon the practice of his religion. The real reason was that explained in the candid account of his life given to the priest in casual conversation.

The Catholic Church knows human nature better than it is elsewhere, because the Church has marched with the human race down through all the centuries and watched the human mind and the human heart and studied them in the light of spiritual as well as worldly wisdom. The dangers to the salvation of men's souls are known to the Church when they are not which Christ founded, and which he promised to be with all days is to safeguard the souls of all men, for whom He shed His blood and

gers and all obstacles to temporal

## PURGATORY

Non-Catholics, says the Rev. Henry Graham, M. A., writing for the Catholic Truth Society, no matter of what sect officially condemn and repudiate both the teaching and practice of Rome in regard to Purgatory. Logi cally, the denial of the one involves the denial of the other, for if there be no Purgatory, there can be no prayers for the dead. The Church of England, in her 22nd (of the 39) Article, declares it to be 'a vain thing grounded upon no warranty of Scripwhile the Church of Scotland ture.' says that as regards the intermediate state, " the Scripture acknowledgeth none.

Precisely what the teaching of the Church is in this matter, says Father Graham, is this: Her principal decree as set forth by the Council of Trent (sess. 25) is that "there is a Purgatory, and that the souls there detained are assisted by the suffrages of the faithful, but especially by the most acceptable Sacrifice of the Altar." The Council of Florence (1439) had previously declared that if men died penitent in the love of God and before they had made satisfaction for ins of omission and commission their souls are purified after death by the pains of Purgatory, and to the relief of these pains avail the suffrages of the faithful, the Sacrifice of the Mass, prayers, alms and other offices of piety." The Penny Catechism puts the whole truth and teaching simply when it says: "Purgatory is a place where souls suffer for a time after death on account of their sins." Note how guarded the Church is; all we have to believe as part of the faith being that (1) there is a Purgatory (2) that souls suffer there after death for their sins, and (3) that we can help to relieve them. Not only Cath. olics, but the Greek and Oriental Schismatic churches believe this

teaching. Nevertheless, it is generally held by Catholics in addition to these simple dogmatic statements that the public that the horrible condisimple dogmatic statements that the Holy Souls are saved and in a state of grace and friendship with God; (2) that they are confirmed in grace and cannot ever lose that the one certain punshment they suffer is the pain of oss—the keenest of all suffering, as this case the parson's pronounce described by Newman in his dream of Gerontius; (4) that St. Thomas eaches that the pain of Purgatory is greater than the greatest pain in this life; (5) that the punishment of Purgatory will be proportionate the measure of sin or the punishment due; (6) that only those ouls go to Purgatory that have not fully paid the debt of temporal punment due to those sins of which the guilt has been forgiven. The Catholic doctrine, says Father Graham, knows nothing of that hazy nd illogical idea as to "imperfec ions" of one's nature being the subect matter of the purification, as ertain Protestants teach in regard to the purifying process before death.

It will thus be seen that the Church is clear on the point, and says Father Graham, we can laugh for example at such silly notions as people hold as to the bodies of any persons being in Purgatory since we know there are only souls or (b) as those who imagine that all must without exception go to Purgatory after death; or (c) at the idea that the Catholic doctrine has any room for the novel conception that there is a probation for certain souls after death and a chance given to the heathen of being which was never theirs in saved life. All this straining after "the nized nor religious vows countenlarger hopes" and the "vast pos-sibilities of the intermediate state"

is nothing but the rankest heresy. Yet, asks the non-Catholic, has it een revealed by God, or taught by Christ and His Apostles? reasoning about God's justice about sin and about punishment for sin (replies Father Graham) convinces is that there must be such a place as Purgatory, for those who die in such a state that they are not to be condemned to hell nor raised at once to heaven. . . The justice of God demands that punishments shall be meted out to sinners in proportion to the measure of their sin, and though by God's Mercy the wicked can be saved at the last moment in His justice, they must still be punished, ust as a father may forgive his child, but still may punish him. Yet again, says the non-Catholic.

Scripture only knows heaven and hell. The Church, says Father Graham, does not, however, rest her proofs of doctrine exclusively upon Holy Scripture nor does she claim to find texts explicitly conveying by its terms, her every dogma. She could never, it is true, admit or teach a doctrine that was opposed by Holy Scripture ; yet she is content as long as a doctrine is not contrary to anything revealed in Scripture. She can prove her teaching as to Purgatory on another ground namely, tradition for not all that Christ taught is fully and plainly expressed in the New Testament, although it is certainly there by implication. In the Old Testament there is the text (in 2 Mach. xii. 48-46): "It is therefore a holy and wholesome thought to pray Every Catholic who has practised for the dead, that they may be loosed from sins." Such a belief, so long for his soul; that it is a source of before Christ, involves a Purgatory, peace and joy of spirit; that it is a and it is, moreover, a fact not denied shield and buckler against sin and that the Jews now as of old, believe moral degradation, but not always do in the existence of some middle state. Catholics see and understand fully That St. Paul practised the custom the solicitude of their Church in of praying for the dead seems morally seeking to remove all possible dan certain from his own words in (2 Tim. gers and all obstacles to temporal 1., 16-18,) taken together with (2 Tim. and eternal happiness. — Western iv., 19 x.) also in (Matt. xvi, 27, Matt. v. 25. 26. and Apoc. xxi. 27,) there are ity, Christianity, and Catholicity.

passages which may be cited as conveying more or less directly the doctrine of Purgatory.

The testimony of tradition in re-

gard to Purgatory is shown in (1) the Catacombs where proofs still remain of the custom of praying for the dead; and in (2) the Early Fathers and Doctors of the Church for the first four or five centuries who tell of the prayers for the departed and of sacrifices for their release from their sufferings; (3) in the Primitive Liturgies which even the Schismatics took with them when they lapsed (as the Arians and Nestorians, for example ) also retaining the custom of offering Sacrifice for their dead Cardinal Gibbons says in "Faith of when could these our Fathers :" ' Eastern sects have commenced to adopt the practice of praying for the dead? Theycould not have received it from us since the ninth century, because the Greek Church separated from us then, and has had no com munion with us since then, except at intervals up to the twelfth cen-tury. Nor could they have adopted the practice since the fourth and fifth century inasmuch as the Arians, Nestorians and Eutychians have had no religious communication with us since that period. Therefore in comnon with us they received this doctrine from the apostles. If men living in different countries drink wine having the same flavor and taste and color, the inference is that the wine is made from the same species of grape. So we must conclude that this refreshing doctrine of intercession for the dead has its root in the apostolic tree of knowledge planted by the Saviour."-Freeman's Journal

## PRIESTS AND MEXICAN REVOLUTIONS

A certain American "missionary or visionary from Mexico, besides ventilating his views about education, of which he knows nothing, tions now prevailing in Mexico must be laid at the door or on the shoul ders of the priests of that unhappy country. It is like blaming a lam which the butchers have slaughtered and hung up in the shambles. In ment is based on a delusion abou the marvellous influence of priests on the peons and common people of But Huerta is not one of either class, nor Diaz, nor Made nor Orozco, nor Zapata, nor any of that shorde of blood thirsty banditlegislators whose number seems to know no end. Far from exercising any power over those ruthless de stroyers not only of human life but of the most elementary decencies of civilization, the Mexican priest has no power over any one, not even over himself, and it is sufficient to glance at the legislation that has been in force in Mexico ever since it achieved what is fatuously called its "Independence," to see that he clergy, secular as well as regular. are shorn of the commonest civic, social and natural rights granted to the meanest dweller in the land. Shutting our eyes to the multitude of vexatious measures, all malignantly calculated to discredit, dishonor and enslave the priesthood, we need only note that according to the law 1860 no public official is allowed to be present at any ceremony or festiv ity in honor of a clergyman, no matter how exalted. The law of 1874 forbids all religious ceremonies outside the Church and prohibits the wearing of the religious garb in public; monastic orders are not recoganced; nor are religious communities allowed to acquire title to, or even to administer any property whatever except the buildings which are for their direct use. In 1858 all religious communities were suppressed and their property seized; even their books, printed or manu-script, paintings, relics, antiques, etc., were ordered to be sent to the public libraries and museums. All ecclesiastical property of any kind, not only churches, but even shares and stocks, were sequestrated, while by a singular irony the priests were burdened with the preservation of the churches of which they had been despoiled. Legacies to spiritual directors were declared null and void; divorce was allowed, and only civil marriage was recognized as valid. Priests were excluded from control even of Catholic cemeteries; all hospitals and charitable institu tions were secularized and no clergy man could be a director of even a private charity. Religious instruc tion is to-day forbidden in all federal State and municipal schools: and any violation of that law is to be pun ished by a fine of from 20 to 250 pesos. Ecclesiastics are exempt from military service, but must pay for the exemption, and so on through the

laws and regulations. It would be interesting know how a Church that thus shackled, gagged and maimed can organize revolutions, and es pecially how it can exert any in fluence on the leaders of those up heavals who, if they are notorious for anything, are especially con spicuous for their insensate and in satiable hatred of everything cor nected with the Church of Christ.

whole miserable series of nationa

The only explanation permissible and there is no mystery about it all, is that the Republic of Mexico is actuated, influenced and controlled by the principles of the French Revolution of 1789, which was, from its inception and before, an open

Most of the men who are responsible for the tragedies in Mexico, like their compeers in France, Italy, Portugal and Spain, have been brought up without morality, without religion, and even without patriotism, and will violate every moral law, trample on every vestige of religion, and ruin the nation itself to gratify their boundless and reckless ambi-With them it is rule or ruin. tion. If the parsons who are prowling through Mexico fancy they are going to make converts of these men, their intelligence is still very young. If they had anything to teach about Christ they, too, would be gagged.—America.

## THE CALDEY PROPERTY · VIEWS OF THE PURCHASER

According to a statement in the Leamington Spa Courier (says the Guardian), the Abbey House and beautiful grounds were all made over to the community by a gift to which no conditions were attached. The Abbey House was for many years the home of Colonel A. H. Hu on his leaving to occupy the manor-ial residence of his late father at Wick, the property was offered by auction in London, and bought in for 7,000 pounds. Shortly afterwards the announcement was made that the estate had been purchased privately by Mr. H. E. Wise, of Shrubland Hall, and made over to the monks of Caldey Island. Wise, in an interview granted to a Courier representative, said while this statement was substantially correct, it was a matter which could not be discussed. The presentation of the Abbey House was made absolutely without condition. The history of the Abbey is that it had always belonged to Benedictine monks. In the reign of Henry VIII. however, when confiscation of the ecclesiastical lands and property became general, the Abbey, too, passed into the hands of the rapacious monarch. That it should now, after a lapse of centuries, be restored to a community of Anglican Benedictines suggested itself to Mr. Wise as most desirable, and in 1910, when he was able to purchase the property, he accordingly made the gift. should have remained an Anglican community Mr. Wise could have wished, but in view of the difficulties that had arisen, he appears to have accepted the decision of the Abbot as the only alternative.-Tablet

## THE HARMLESS MASONS

It is a common impression that the Masons of this unlike their European brethren, not at all anti-Catholic in their sentiments and actions. This belief is in ill accord with what happened in Corbin, Ky., last Thanksgiving Day. A class of candidates was that day received into the order, and as souvenir of their initiation the grand master—who, by the way, Methodist minister of L London. Ky., gave each new Mason a copy of "Thirty Years in Hell," the most shamefully anti-Catholic publication in the country.

A Protestant gentleman told me indignantly that a certain business man had this book and was loaning it out to others, recommending it as right and good reading." the matter up at once and wrote him a letter, explaining how we felt about it. He admitted that he owned the book, but excused himself by saying that he got it when he took the degree of knight templar.

For some time I had noticed that there was some secret movement afoot against our religion. Rumors of vile accusations against priests and religious in general reached my ears, and such hateful manifestations seemed to emanate mostly from men that had no reason at all to hate us, and who did not seem to be interested in any kind of religion. I could hardly believe that the ministers of the different churches circulated these ugly things, as I living in peace with them. At last I found out that the knights templar, under the leadership of the reverend grand master from London, Ky., took it upon themselves to scatter the seed of discord and bigotry among us. Is this perhaps a means of bringing about "universal brother--Ambrose Reger, O. S. B., in The Catholic Union and Times.

## KNIGHTS OF COLUMBUS

W. M. J. RING, O. M. I., DUBLIN, IN THE SOUTHERN MESSENGER, TEXAS God bless our Knightly band,

True Brothers may we stand God's servants all! May we ever be From slavish vices free.

Loyal to Peter's See And to God's call.

When brave Columbus sped O'er ocean's trackless bed Trustful was he. In the good Lord on high

Who rules the earth and sky Whose love is ever nigh Where'er we be.

Santa Maria's Name Next to the Saviour's came In worship meet.

Swiftly her prayer ascends, Sweetly the Saviour bends, Angels of mercy sends To pilot the fleet.

Safe on Columbia's sod All consecrate to God. Of Kingdoms the best.

May He whom we adore Reign now and evermore Blessing from shore to shore

## FIVE MINUTE SERMON FIFTH SUNDAY AFTER EASTER

PERSEVERANCE IN PRAYER Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his triend; yet because of his importunity he will rise; and give him as many as he needeth. (St. Luke xl. S.)

Many people complain that their prayers are not heard. Again and again they have made some special requests for temporal, or it may be even for spiritual blessings, and nothing seems to have come of these petitions. Others get what they ask for, but they are not so favored; and they almost make up their minds that it is of no use for them to pray. They think, perhaps, that they are too great sinners for God to hear or that they do not know to pray right; or that are even tempted to be lieve that prayer is a mistake altogether; that God's will is not moved by it; that, if any one does seem to get anything by it, it is only by chance, and would have come ithout it just as well.

Now what can be the reason of the failure of these good people in prayer? Is it, perhaps, because what they asked was really an evil for them, and so God could not in mercy grant it, but had to give them something better instead, which they have not noticed? Or is it that they did not strive todo their best to win what they wanted also by their own exertions as well as by prayer; that they would not put their own shoulder to the wheel? If it was some virtue, such as charity or patience, that they were asking for, and meanwhile took no real pains to cultivate and practise it, no wonder that God would not give it to them. Or, lastly, is the reason for their disap-pointment that they were praying for others whose will was obstinately set against their prayers? A mother prays for her son, and her prayers are heard, though they may not seem to be. Graces are granted to him, but he resists them. God has not promised to send them in such a torrent as to sweep away and break down all opposition, though He may yet do so, if she will only persevere.

Persevere! Ah! that word sug gests what may be the real diffi culty, the true reason for the seem-ing uselessness of so many good prayers. They are good as far as they go, but there are not enough of The effect that is to come of them is to come all at once: it is like the fall of a tree in the woods under the blows of the axe; the tree will come down, but not at the first, second, the tenth, or perhaps even the hundredth stroke.

Yes, my brethren, our Lord could no doubt grant our prayers as soon as we made them, but He does not wish to do so. And I think we can see at least two reasons why He does not. First, if He grants what we ask at once we will go off with what He has given us, and have no more to say to Him. And strange to say, He enjoys our society; He has Him self said His delight is to be with the children of men. So He keeps us around Him, though it be only to tease, as a father would the children he loved, if he could not keep them any other way. And, secondly, He knows that it is good for us to be with Him; and that every time we pray in earnest we come nearer to Him, and our souls become stronger. So it is that, both for His own sake and for our good, He sometimes will not grant our prayers unless we vere in them for a very long

Our Lord has given us to underread on these days, called Days, between to-day and the Feast of the Ascension. He represents to us in the parable of this Gospel a man who has gone to bed, and is aroused at midnight by a friend who wants to borrow some bread to set before an unexpected guest. He at first tells the disturber to leave him alone; he says that he cannot be bothered to get up at such an inconvenient time; he pretends to drop off to sleep, and keeps his friend outside knocking and pounding for so long a time that he almost gives it up as useless. "Yet," says Our Lord, "if he shall continue knocking, I say to you, although he will not and give him because he is his friend, yet because of his opportunity he will rise and give him as many as he needeth."

This is the lesson, then, it may be for those who have had no success at their prayers. They did well to begin, but they did not keep at it long enough. Let then once again, and keep on. Let them go at it ask, and keep asking, and they shall receive; let them seek long enough and they shall find; let them keep knocking and making a disturbance and at last the door shall be opened, and they shall obtain what they de-

## A TRIBUTE

The other day in New York, Dr. Max Pam, renowned lawyer, philanthropist, sociological expert, and student, announced it as his opinion that the salvation of the conjested Jewish districts on the East Side of that great modern Babylon lies in their conversion to Catholicity.

Dr. Pam, himself a Russian Jew who came to this country as a barefoot immigrant lad, recently gave a large sum to found scholarships at

the Catholic University.

Though not a Catholic, he has recognized the peculiar conditions which menace New York. It must be borne in mind that the gunmen, and many

of the other strange and bizarre products of the underworld life of New York which have come to the attention of the country recently, are practically all Jewish. Rosenthal, the gambler, was a Jew; the four gunmen are Jews: Jack Sullivan is a Jew (his real name is Jacob Reich ); Selig was a Jew-all of them bad and vicious, though not at all because they are Jews. are bad because the immense Jewish immigrant population of the city has been herded into close and crowded quarters and forced to rub elbows

Dr. Pam, however, has paid a wonderful tribute to the Catholic Church in his advice to his people. - The

with vice in order to live.

## ST. PATRICK'S SOCIETY MONTREAL

The annual meeting of the St. Patrick's Society, of Montreal, was held on Monday, April 7th, and was attended by nearly half the members. It was, in fact, the best attended

meeting in many years.

A letter was received from the Rev A letter was received from the Rev Father Gerald McShane, who has charge of the Catholic Immigration Bureau of Montreal, thanking the members for the assurance of their interest in all matters connected with the incoming immigrants at Montreal, and especially those of Irish birth or descent. The Reverend Father, who is also Chaplain of this Society, was present at the meeting, and explained at length the way in which the bureau would operate

For the present His Grace the Archbishop had consented to accept the generous offer of the St. Vincent de Paul Society, (connected with St. Patrick's Parish) to take charge of the home, which has just been purchased and which is at the corner of Ste. Cecile and Lagauchetiere Sts. As St. Patrick's was the central parish and the one nearest to all the railroad stations and steamship wharves it was only natural that it should have been selected by His Grace to take charge of the Immigration

Bureau for Montreal. In continuation, he said that the founders of the St. Patrick's Society must have been inspired by Providence when they placed in their constitution as their primary object in existence "the looking after of the Catholic Immigrants arriving at

He looked to the St. Patrick's Society to be the nucleus around which the other Catholic societies, national and fraternal, of Montreal and vicinity, would gather to help finance and run the home. The St. Vincent de Paul Society would run it until a proper organization was gotten into shape to take charge of

While, of course, the entire Cathoic immigration was not Irish nor English speaking, a very large pro-portion of it was, and, to his mind, this proportion was sufficiently large to justify the St. Patrick's Society in

taking charge of the movement.

After considerable discussion, the Hon. Dr. J. J. Guerin moved that the matter be left in the hands of the Executive, with instructions to go into the matter fully with Father McShane as early as possible and report to the members at the next meeting, as to just what action it was suggested this Society should take on the question. This was seconded by Mr. J. C. Walsh, and unanimously To the executive, for pur carried. poses of the fullest discussion of this matter, were added Mr. J. C. Walsh our late president, and the Hon. Dr. J. J. Guerin.

number also were balloted upon, and the applicants declared elected The reports of the past year were

then read, and brought out the fmmense amount of work done dur-

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## TO BENEFIT OTHER SUFFERERS

## You May Publish My Letter About "Fruit-a-tives"

Mr. Jones is proud to acknowledge the great debt of gratitude he owes "Fruit-a-tives". He is glad to have his letter published in order that other sufferers may be induced to try these wonderful tablets made of fruit juices. SARNIA. ONT., FEB. 5th. 1911

"I have been a sufferer for the past 25 years with Constipation, Indigestion and Catarrh of the Stomach. I tried many remedies and many doctors, but derived no benefit whatever. Finally, I read an advertisement for "Fruit-atives". I decided to give "Fruit-atives" tives' I decided to give "Fruit-a-tives" a trial and they did exactly what was claimed for them. I have now taken them for some time and find they are the only remedy that does me good. I have recommended "Fruit-a-tives" to

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

great many of my friends, and I canno praise these fruit tablets too highly"

ing the year; the auditors' report showed that the Finances of the Society were in a splendid condition. The Secretary's report follows:

ST. PATRICK'S SOCIETY ANNUAL RE-PORT, YEAR ENDING APRIL 1, 1913; READ AT THE ANNUAL MEETING OF THE SOCIETY HELD MONDAY, THE 7TH OF APRIL, 1913

o the President, officers and mem-bers of the St. Patrick's Society,

Gentlemen :- To-night I have the pleasure of laying before you, at your ifty-seventh annual meeting. fifty-seventh annual report of this

The past year has been a year of interest and of progress, and I feel sure that you will agree with me, when you have heard what I am about to read to you, that rarely in the history of this or of any other Society, especially of National Societies, have so many achievements been crowded into a short space of twelve

We will pass over the banquet, and the procession, on St. Patrick's Day the procession on the Fete Dieu : the Sailors' Club concert; these are regular events; we have them every year, and this year they were perhaps a more satisfactory part of our pro-gram than ever, the dinner and the procession being marked by several pleasing innovations.

The members may recollect a re ference made in the Annual Report of 1911 to the way in which the emigrant coming to our shores was not looked after and to the lack of interest shown as to where or how he was to establish himself in our great

Whether he could find a church where he was going to locate, whether a pastor or a missionary would bear him and his home in mind. we, for the most part, neither knew nor cared. Evidently it was sufficient to draw attention to this matter for it to be attended to; the first steps to do so and to do it well have been taken by the authorities during the year and a great amount of good stand this importance of persevering in prayer very plainly in the Gospel membership were received and read; should be accomplished thereby. Up to the present your executive, in a membership were received and read; small way did their best to direct emigrants to places where they and their families might hope for the ministrations of our priests.

Recognizing that perhaps the most difficult and important problem con-

## fronting the Irish people in Canada to-day is to place easily within their reach the means of educating their children, your Society, after due consideration, undertook to provide funds for scholarship in the Montreal Technical School, the Catholic High School, Loyola College, Mount St.

Louis College.

These scholarships are for the entire course, and all are now in force except the one at Mount St. Louis which will be awarded at the end of the present school year.
The scholarships were open to all
the English speaking Catholic boys
of Montreal and vicinity, and the
three already awarded were won by

The interest aroused among our Irish families by these scholarships was so great that in one of the special day had to be set aside for the examinations of the candidates. Judging by the monthly reports received, our students olding their own very well.

Recognizing also that our interest n educational matters must be confined not to advancing the students also to those to whom the instruction of our boys is entrusted, and, as a mark of appreciation of the labor of love which these teachers are doing in our midst, your Society in-vited all the English-speaking male teachers of the schools in Montreal to an outing on and an inspection of the premises of the MacDonald College at Ste. Anne de Bellevue, taking them there on a special train, and devoting the greater part of a day to the outing. Needless to say, it was greatly enjoyed, not only by the eachers, but also by our members, to whom it gave the opportunity of going through one of the finest in-stitutions of its kind in the world.

During the year the Society took a very active interest in the Child Welfare Exhibition, our First Vice-President being a member of the oard of Directors of the Exhibition. We also took a prominent part in the ceremony attending the return of the Irish Emigrant Stone to its former resting place near the toria Bridge. During the year, also, Montreal had a visit from Mr. W. K. Redmond, and your Society assisted the committee in charge of his visit in every possible way. From the re-port of the auditors, you will note that our finances are in a very fine condition; the cash which we had on hand at our last annual meeting has been very advantageously in-

It is with sorrow that we have to ecord the loss during the year of some of our most prominent mem pers; death indeed took a very heavy toll from us when it called Messrs. J. P. Kavanagh, William Mc Nally, John Bermingham, John Fal lon, Michael Dineen and John Mc Lean: this is a long and sad list of sturdy and worthy fellow-citizens, who could hardly be spared from our We still have occasion for congratulations, however, in that we Mr. George Craven, who has never missed walking in the procession nor attending our annual meetings.

The Society, wishing to entertain its members and friends, arranged for several very enjoyable occasions, among them a visit of inspection of the Montreal Technical school, a lecture on "Irish Folk Songs Miss Gertrude O'Reilly of Dublin, Ireland, and a lecture on "Agricul-ture in Ireland," by Mr. Maurice

Joy.

The charitable work of the Society has continued all the time; during the year, we secured positions for fifty-three Irishmen, m new arrivals; we assisted a great many Irish families in temporary we helped to bring out th families of a number of deserving Irishmen; we advanced railroad

fares in a few cases. Our endowment of a bed in the Home for Incurables some years ago has been the means of allaying the sufferings of many of our compatriots, who otherwise would have been unable to obtain the proper medical and surgical assistance. This bed is at present vacant, and is open to any Irish man or woman, recommended

by our doctors. In connection with the help extended to immigrants, we have to thank our worthy brother member, Mr. John Hoolahan, the Dominion Immigration Agent, who has been of inestimable service to many of our brothers arriving from the Emerald

When one has passed in review the events of a year, his thoughts naturally turn to what may be the programme for the future. The The future holds some promise and a

There is one subject to which invite your careful attention and earnest consideration; it is possibly the most important one which could be discussed; can we not support and sustain a real good Catholic paper in this city? We need it badly; how to get it and how to keep it going when we do get it are points which merit your best thought.

A Catholic newspaper should be made one; as has been done with the CATHOLIC RECORD, of London, Ont., and the Casket, of Antigonish, N. S.; both of these papers exercise an influence in their respective provinces. which cannot be over-estimated.

One of the most important sugges tions I have to make concerns an English Catholic hospital, and in speaking of the subject, I do not speaking of the subject, I do hot wish in any way to disparage the good work done by the present hospitals of Montreal for the people of the vicinity, irrespective of race and the sacredly confidential. Write to day the Samaria Remedy Company, Dept. 11, 49 Colborne Street, Toronto, Canada.

creed, but it has occurred to me, and no doubt, to many of you also, that our element of the community is now large enough and important enough to warrant our establishing and supporting a hospital of our own—an English Catholic Hospital. What do you think of the idea? Is t a good one for the sick and infirm of our race, who make use of it? Is it a good one for the students and doctors of our city? Is it a good one or our young women desirous fitting themselves for the nursing

Let us know what your impressions are and perhaps it may not be very long before something can be done in this direction. But let me impress upon you that these sugges-tions are not to be considered as visionary and beyond the objects of this society. On the contrary we are concerned and should be concerned with everything that may tend to advance the interests of our section of the community, and, even if the mention of it only brings about a discussion on the subject, the time is not wasted.

You will remember the last annua meeting and the question of the amalgamation of societies that was brought up thereat. The results nave shown and I do not intend to allude further to them than to say that that discussion was one of the most useful which has ever taken treal.

Now, gentlemen, I have endeavored to put before you as best I could what we have been doing and what we intend to do; you may rest assured of one thing, that none of your officers have spared any pains to advance the interests of the Society or of any of its members, and, on the other hand, I am sure that I only voice the sentiments of every one of your officers when I say that we have received nothing but the greatest consideration and courtesy from each and every member, and in their name, I beg to thank you for your attendance at the meetings, for the interest you have manifested and for the kindness extended by you to

T. P. TANSEY, Sec.

After the reading of the reports, it vas moved by the Hon. Dr. J. J. Guerin and unanimously seconded that the secretary's and auditor's reports be received and adopted, that he secretary be congratulated upon his very painstaking and clear re port, and the executive congratulated upon the splendid state of the inances, as evinced in the auditor's report.
The following were then elected

officers for the coming year : Chaplain, Rev. Father Gerald J.

McShane. President, W. G. Kennedy, D. D. S. 1st Vice President, E. M. G. Quirk. Vice President, Clarence Smith.

Treasurer, W. E. Durack. Secretary, T. P. Tansey. Asst. Secretary, M. E. Tansey. Corresponding Secretary, F. L.

Marshal, P. Lloyd. Asst. Marshals, P. Connolly and E

Committee, J. C. Walsh, P. M Wickham, H. J. Kavanagh, E. R. Gunning, P. F. McCaffrey, M. Doheny M. D. Carroll, Jas. Rogers, H. Mc Laughlin, F. Casey, G. H. Semple Ald. T. O'Connell, H. J. Trihey, R. J. Byrne, Ed. Quinn, T. J. O'Neill, M. J. McCrory, W. Tracey, J. F. Cahill, E T. Reynolds.

A vote of thanks was then passed in favor of the retiring officers, and the meeting adjourned.

DRINK CURE A MARVEL

NO. JUST SOUND SCIENCE Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves until the craving must be satisfied if it is not removed by a

scientific prescription like Samaria. Samaria Prescription stops the cravings, restores the shaking nerves, builds up the health, and appetite, and renders drink distasteful even nauseous. It is odorless, and taste less and dissolves instantly in tea, coffee, or food. It can be given with or without the patient's knowledge. Read what it did for Mrs. G- of Vancouver.

"I was so anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published."

Now, if you know of any unfortun factor in the community, especially him or his family or friends about it. If you have any friend or relative If you have any friend or relative who is forming the drink habit help him to release himself from its clutches. Write to-day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to day the Samaria Remedy Company 1, 40 Cellebras Street

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the washing in
half the usual time,
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clothes spotlessly clean
and without injury,
you don't need to keep
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it? Write for descrip-

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It is more readily assimilated and absorbed into the circula-tory fluid than any other prepara-tion of iron. It is of great value in all forms of Anemia and General Debility For Sale at Drug Stores

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To sit with Wifie by the fireside on a winters night

With a good pipe and matches is my very great delight Because I know the matches

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THE REPORT OF THE PROPERTY OF

pease than ordinary kinds. Cumfy-Cut Underwear withstands repeated laundering, without losing its original shapeliness and fit.

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## CHATS WITH YOUNG MEN

IT CAN BE DONE Somebody said that it couldn't But he, with a chuckle replied

"maybe it couldn't," but would be one.

Who wouldn't say so till he tried. So he buckled right in, with the trace

On his face. If he worried, he hid He started to sing as he tackled the

That couldn't be done, and he did it Somebody scoffed: "Oh, you'll never

At least, no one ever has done it." But he took off his coat and he took off his hat. And the first thing he knew he'd be

gun it :

With the lift of his chin, and a bit of a grin, Without any doubting or quiddit; He started to sing as he tackled the

There are thousands to tell you it There are thousands to prophesy

There are thousands to point out to you, one by one.
The dangers that wait to assail you;

But just buckle in with a bit of a take off your coat and go to

the thing That cannot be done," and you'll do

LEARN TO REJOICE WITH

OTHERS Learn to rejoice in the success of others. Joy in their achievements, even to your own detriment, is better than envy, with its dark and menacing cloud, its jealousy, its hatred. Listen to our Master as He rebuked His disciples for their forbidding the workers of goodness because they were not of their per-suasion: "Forbid him not: for there is no man who shall do a mighty work in My name, and be quickly to speak evil of Me. For he that is not against us is for Thus spoke the truly Catholic mind. Surely, therefore, no one can do a good deed that can deserve any Whoever does it adds one's envy! to the joy of every broadminded soul and gives another proof of the dig nity and worth of the nature God gave us. This applies to nations as nation envies another nation, they are incapable of mutual understand and envy feeds the spirit of strife, which is slowly breaking down now before the jury of the Christian religion. Be broadminded and learn rejoice in each other's successes

for nations as well as for each in Then again learn to rejoice in your own work and in whatever success it brings, even if no one else Learn to find joy in it; for work done without joy is pretty sure to be poorly done; we do well, in the long run, only what exalts, what expands the mind, what lifts us out of narrowness and meanness. And whatever my job may be, I can take joy in it even if no one else does, if Ages who went on working at his statue, though everyone was meanly criticising it, because he found joy in his work and showed the narrow minds of his detractors. That was Cellini, who created the Perseus So work on for God, even if man will have none of your wares; God will reward your work, if done in joy and

This rings true, because it rings out

the spirit of sullen jealousy; true

hope, in his good time. And lastly, do not let life embitter you, but learn to rejoice as you advance in age and wisdom. Adversity, sorrow, the loss of those we love, the dangers of life-all this, I know, make this a hard lesson to learn. This is because our souls are not pure, because we allow life to appal us, or because we look at it through smoked spectacles. As one tiny speck of dust will spoil a photographic negative, so will one un-lovely gloomy thought spoil the soul's outlook. Joy is for the pure in heart. We grow old too often without joy, and too soon. Yet with such hopes as the Master brings, how ashamed we ought to be for this! With too many, alas, the lesson of these hopes was not learned soon enough, or, if we have known them, they have not sunk deep into the soil of the mind and produced their fruit. the other" is the story of many of the fine things life has whispered to And thus we grow hard, narrow. jealous, envious and hateful. miss joy; and in missing this we miss the magic word that makes life not a decline into old age but an ascent-a power of exalting and of expansion, a principle of strength, keeping the heart young and sweet and wholesome, filled with a life that is eternal.—Catholic Columbian.

THE WINNING OF SUCCESS

basest that can find lodging in the human heart; still it is there. The desire of the thief to succeed in his us cannot hurt us to make us vain,

unlawful work is as strong and im-pelling as that of the apostle to convert the heathen. Why, then, does the universal desire fail of universal fulfilment? and oh! why does the thief so often succeed, and the

Strong, unfailing desire is necesary for success, but it is practically worthless without an equally strong and unfailing effort to bring it about. The journalist may have a great desire to become a successful editor, but he is not helping on his ambiion by doing his present work in an indifferent manner. The desire of the office boy to become a proprietor may be ardent but it will avail him day to indulge in dreams of to-mor-

The secret of success lies in the power to hold one's desire constantly and vividly before the mental vision doing, in the meanwhile, with all one's might the work which one's hands find to do. Examine the methods of any successful man of your acquaintance, and invariably you will find that he always pursued that line of action. But while he worked, he never lost sight of the object of his desire, and ever on the outlook, he was ready to grasp op portunity by the hand, when she ame along.
In life's achievement, we also need

optimism. It is more the appearance of things, than the things themselves, that daunt the heart. At a distance the mountain looks inaccessible; draw near, and you find a path leading to its summit. gives him instant assurance of the path's existence, and he, consequent ly, expends none of his strength. needed for climbing, in doubt and

teaches, furthermore, that doubt and fear are his twin enemies, and as it is not wise for him to associate with what works for his undoing, optimism withdraws him from their influence, and gives him for his companions, star-eyed faith, high hearted courage, and charity, "which thinketh no evil."

Sincerity is also needed. It tells a man that truth is demanded of him by God and his brothers, and that honesty is always the best policy. must drive off hypocrisy, falsehood and deceit. sincere man, is as "the strength of ten," because his heart is pure.

And the well-spring of success is hope. As it is strong so is concen tration, optimism, will and sincerity strong. Rightly has it been called the best friend of man. Being such. we should give it the treatment it deserves, and not so often cast it out of its place to give way to our enemy

Last of all, whosoever enters the success-way needs ever to keep patience by his side. For patience things. - Catholic Tele-

## OUR BOYS AND GIRLS.

CHRIST'S FLOWER

A beautiful rose found in the southern parts of Europe, and known as the Rose of Noel, Christ's Bloom, and the Holy Night Rose, as well as Christ's Flower, has a legend as lovely as itself. It is told in various ways all charming, but the more familiar version is the one which the painters and poets have preferred.

A little girl named Made on was with the shepherds who went over to Bethlehem. She was very poor, I have joy in my soul. You remember that great artist of the Middle the straw in the manger, that she burst into tears at having nothing to offer to show her sympathy and love for the little Child, and to comfort the Blessed Mother. The shepherds played a lullaby upon their rustic pipes, and brought a fleece to warm Him, but Madelon had only prayers

> God seeing this, sent Gabriel to her, who said:—"Madelon, what makes you weep while you pray?"
> And she replied:—"Because I have nothing to offer to the Infant Jesus. If I only had some flowers to give Him, I should be happy; but it is winter and the frost is on the ground and spring is far away.' The Herald of the Annunciation took her by the hand and led her forth into the starry night. As they went the cold seemed gone, and a golden light enveloped them, and they came to places that Madelon knew not of. Gabriel paused and touched the rigid earth with his staff, then disappeared. And lo! on every side rang up the beautiful blossoms of the Holy Night Rose; and the little shepherd maiden filled her arms with them to deck the Midnight Cave.

Hence it is that in the old mystery plays Madelon is usually represented as offering a garland of Noel roses or wreathing them about the neck of

BE LOVING GIRLS

Girls are very apt to wish to be popular among their school friends -to be admired as the prettiest girl, the wittiest or quickest scholar Certainly it is a good thing to be loved, but it is not a good thing to exert one's self only for the sake of being loved and admired. When we have helped a friend with a lesson because we love her; when we have Success is a magic word. We kept our temper in spite of vexation have never met the one it failed to because that is the only way we can attract. The desire to succeed is in- be like Christ; when we run errands herent. Our motive for desiring for mother, because it is the right success may not be the best and thing to do, and we love to help her, highest, indeed, it may be the very even if it does interfere with our

about being loved; it is much more important that we should be loving. -Catholic Sun.

A BOY'S ADVICE Sometimes it takes a boy to put things plainly and tersely. I once heard from the lips of a boy one of the most sensible pieces of advice that I ever heard from any one. I will omit the details of the situation as it will suffice to say that a question arose one day as to which of two orders should be obeyed, a certain person having received from two in authority slightly different instructions in regard to some work to be done. The matter was of no importance, and it was merely in fun that that this perplexed person hesitated between the two orders. But the poy solved the problem, and he could not have done better if it had been the most serious matter in the world.
"Mind the highest boss!"

called out, hearty of voice and lusty of lung. "Mind the highest boss, and you'll always keep out of trouble."

Many a time these words have come into my mind. Are they not worth remembering? They will fit many occasions and help us in nany decisions in life. Above all, they should admonish us to " mind ' God in preference to all others.-True Voice

THE BOY WE ALL LIKE The boy who never makes fun of

old age, no matter how decrepit or unfortunate or evil it may be. God's hands rest lovingly on the aged head. The boy who never cheats or is unfair in his play. Cheating is con-

temptible anywhere and at any age

His play should strengthen, not

weaken, his character. The boy who never cheats or calls calls him. He cannot throw mud

The boy who is never cruel. He has no right to hurt even a fly need-Cruelty is the trait of a bully; kindness is the mark of a

The boy who never lies. Even white lies leave black spots on the character. The boy who never makes fun of a

companion because of a misfortune ne could not help. The boy who never hesitates to say no when asked to do a wrong

thing.—Sunday Companion. NO CIGARETTE BOY

The principal of a large high school in one of our cities, after a lifetime spent in teaching, testified the other day that "no boy who was in the habit of using cigarettes had ever yet finished the high school course or received a diploma" in all his experience. He said he had be-come interested in the subject, and observed closely the boys under his care, and that this was the invar iable result of cigarette using. It was a rule to which so far, he had found not a single exception. Those boys who wish to succeed at schoo

## TEMPERANCE

will do well to note the rule, and

not forget it.

SALOON

One of the arguments advanced by those who wish to see the canteen re-established in the United States beer under decent conditions within will not seek the dens and dives that have sprung up around every army post. just outside the Federal grounds since the abolition of the canteen. The Catholic Temperance Advocate does not admit the force of the argument. It makes reply as follows:

"It is said that low saloons and filthy dives multiply in the neighborhoods of army posts when the can-teen is abolished. The assertion that there must be a choice between the canteen or the low saloon would be ludicrous if it did not come from those whose position would seem to demand attention to their assertions. It is utterly astonishing for us to learn that low saloons and dives have begun to be established in the neighborhood of army posts only since the abolition of the canteen. We were under the impression that such pitfalls for our soldiers were in existence a great many years before

# A DRUGGIST

Cured Himself With GIN PILLS

No greater compliment could be paid GIN PILLS than to have a druggist use them. Mr. Rogers being in the business, tried all the ordinary remedies, but it was not until he used GIN PILLS that he was cured of a severe pain in the back.

Winnipeg, May 19th. 1912. "In the autumn of 1911, I suffered with a continual pain in the back. As a druggist, I tried various remedies without any apparent results. Having sold GIN PILLS for a number of years, I thought there must be good in them otherwise the sales would not increase so fast. I gave them a fair trial and the results I found to be good''.

GEO. E. ROGERS. GIN PILLS must cure you or your money will be refunded. 50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co. of Canada, Limited. Toronto.

because we did all with a right the abolition of the canteen and we motive. Don't think too much have been informed on the very have been informed on the very highest authority that they were very much more numerous in "the good old days." We have known a great many soldiers and have listened to their philosophy of life and their tales of army posts. We have thought for over a quarter of a cen-tury that these resorts were of such ancient origin that their beginnings were hard to find. This assertion that the establishment of the low saloon is a recent evil in the neigh borhood of army posts is an absolute revelation to us. In fact, we are utterly confused by conflicting testi We shrink from calling any mony. one's word in question, but we do be-lieve that 'It is better not to know so much than to know so much, that "It does seem to us that much

could be done towards ridding the neighborhoods of our army posts of evil resorts if our army officers would encourage the local fights which de cent citizens of the neighborhood are resorts. It does seem to us that army officers might do more towards rescuing the soldiers from danger by encouraging anti-saloon legisla tion, rather than by defending what no intelligent defender of the canteen can call anything better than an un fortunate, if necessary, substitute for the saloon. It may be expedient to throw some food to the wolves or to sacrifice some lives, rather than risk many more. However, the present does not look to us like such ar emergency as to make us utterly afraid of dive keepers. When brave men reach a place for a stand, they are ready to face the whole pack of wolves and shoot them down. We ought not to be panic stricken be-cause the keepers of low saloons and dives despise the law. It need not

### ARCHBISHOP GLENNON ON TOTAL ABSTINENCE

The expediency, nay, for many the the evil of the liquor traffic, were touched upon in one of the noon-day discourses, delivered during the Lent just past, by Archbishop Glennon in the St. Louis Cathedral. The Archishop, as reported in the Catholic Temperance Advocate, said :

We measure the prosperity of a community, by the comparison be tween its import and export trade St. Louis has some 2,000 saloons What are they contributing to the prosperity of the city? Are they sending out anything that brings returns or are they building up men's bodies, minds or characters in a way that makes them a factor in our prosperity? No—from an economic standpoint, the saloon is nil. Rather it is like the cancer on the body eating into the tissue and destroy

ing it.
"A community which manufac tures liquor may, it is true, profit by selling it to outside communities. But it gains its profit by debauching those communities.

"See the poor woman moving about with a tattered shawl over her head, the thinly clad, shivering child, and you have not far to look for the saloon, that is absorbing what should go for the support of wives and children.

Visit some part of the town where THE CANTEEN AND THE LOW there seems to be much misery; you meet children with dirty faces and ed eyes, and women with shawls on their heads, three or four men, shattered and broken, standing on the Army is that if the soldiers can get the corner saloons and then another street corners. Back of it all are saloon. These saloons have to live the Government reservation they off the people of the neighborhood and if these people are poor and weak and worn and ragged, at least one contributing cause to their misery is the saloon.

"Business conditions to-day are eliminating the drinking man. Here and there may be a man who got his start in a day of other conditions, and who can still drink and be successful. But the time has passed when the drinking man can succeed as employer or as employee.

"You say you believe in temper ance, but that you think it better to drink a little, just to show that you can be temperate. I tell you that total abstinence is the highest form of temperance. You are not surrendering your liberty when, of your own will, you promise yourself for the sake of yourself, your family and your God, to let alcohol wholly

## A PUZZLE

The general manager of one of the big American railroads tells this story. He was at a small station on his road one night, waiting for a train. A through express came thundering past the little station; and as the last car flashed by, the station agent's little dog set after it, down the track, his little feet flying, his little tongue as noisy as he could make it.

"Does that all the time," said the station agent. "Do you think," asked the general manager, "that he has any hope of catching it"?
"Don't know about that," answered
the agent, "But what I'd like to know is-what's he think he's goin to do with it if he ever does catch

If certain parson-editors are in earnest in their persistence in chas-ing the Catholic Church; if they hope that some day they may over take it with their small, pattering little steps and shrill little cries, let us pass on to the final question What do they think they are going to do with the victim after the over taking and the capture ?"



Sustaining

That's the big essential of all

foods and Kellogg's Corn Flakes

possesses this quality in a high

Has a flavor all its own—as nutritious

easily digested, is far more sustaining.

as heavier foods but, being more

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SHINGLES

**Outlasts the Building** 

ary roof has sooner or later to be repaired or replaced.

ASBESTOSLATE

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It is expected as a matter of course that the ordin-

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now than it can look after. We do world of it in four hundred years, temporary fit of irreligion in one place or another; on the part of one people or another. In 1907 there were 465 separate and distinct religious sects of Protestants registered stances, suppose the little twinkling four feet overtook the train, what would be done with it?

Is Protestantism prepared to take over the care of the vast body of people who are at present Catholics? But go back a moment to the other question. How are their means of effective locomotion proportioned to the task of overtaking

If their 465 sects, or any one or culation to-day. more of them, were of divine insti-

degree.

Look for this

signature

impression on the Catholic Church? Would the Church not have been overtaken ere this, at some turn of the road?

What is being done? Look at the average sermon and editorial of the parsons of 1813; look at those of 1913: You find the substance of them to be 'Rome," "Popery," etc., etc., etc.

In three centuries they have not originated a new argument against the Church. Indeed, we may go further than that. The first Protestants drew extensively on the dead and gone heretical movements before their time, for arguments and objections; and many of these are in cir

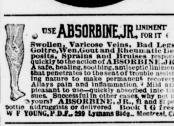
tution, would not some one or more brought forward once more the ob-

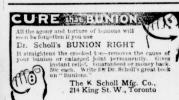
jection concerning the form of the Commandment against strange gods, in a Catholic catechism. We could show him a volume of controversial debates, printed seventy-five years ago, the leaves beginning to turn objection stated by a clergyman of his own denomination who possessed fifty times his ability; and at least a hundred times his knowledge of con troversial literature. Side by side with it, we could show him in the same book, the Catholics answer stated by a man who excelled the other in such ability and knowledge But what is the use of our doing so The average parson-editor sees no need of study, or of looking up first one tide and then the other, before venturing to inform his readers Prejudice takes the place of all other

things: and supplies all defects.
But we frequently wonder: What
do they think they are going to do with the Church when they catch it?

Where love has lived as a dream true friendship can dwell.







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ture shows," says the Tidings wisely, "and devote more of their evenings

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the Bible among the books of per-

manent value to the readers, there

would be less work for the Proba-

tion Officers and the Juvenile

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SHORT STORY WRITING

BICYCLE MUNSON

## THE WOMANLY WOMAN

There is a canker at the heart of the new feminist movement. It is eating deep into the purity of woman, her happiness, her dignity, and every virtue and prerogative which Chris tianity assured to her. Its destruc-tive work consists in disparaging by every method in its power-her purely anly duties. Suffragists themselves should here see their worst foe. Unless prevented, it will turn their victories into defeat. It will the fruit for which they have labored and longed to wither in their hands the instant they triumphantly reach forth to pluck it. The heart of woman's dignity and worth, her very womanliness, will have been eaten out, and only a Dead Sea mockery remain with its ashes of bitterness

The symptoms of this new plague can easily be known. Woman's work in her own peculiar sphere is pro-claimed to be inferior, degrading, slavish. She is taught to believe that nothing worthy of a human creature has been accomplished by her in the past, except where woman entered freely into competition with man. Household duties are represented as worse than Egyptian bondage, and motherhood is described as debasing whenever it interferes with personal aspirations, or make the wife dependent upon the father of the family and therefore subordinate to him; a de pendence which, according to the teaching of religion is meant to be a subjection of love and not of slavery. But we are living in the age of the superman, why not likewise of the superwoman?

Disturbing as such sentiments are to the highly susceptible girl, and depressing to the youthful wife and mother, they are at the same time utterly destructive of the happiness and holiness of the home. All joy and courage in the accomplishmen of the divinely appointed task of woman is taken away; the love and ambition which God implanted in her soul are belittled and degraded sacrifices are mentioned only with pity and apology: and the whole ennobling tradition of past centuries of Christianity, which should sustain her in difficulty and trial, is relentlessly swept away The work of perdition could not be more perfectly accomplished; for when woman, whom God made to be man's helpmate in all his needs, according to the Scriptures, has been dragged down from the high station to which the Church has raised her, man too must sink with her. No nation can rise above the moral standard of its mothers and its wives.

It is necessary, therefore that woman's work should be appraised at its true value. To do this we must view it both from its purely natural side, and above all, in the glory of that dignity and beauty which the light of another world has cast about it. Yet even when considered only from its natural stand-point, and in what Miss Ida Tarbell calls its professional aspect, the "Business of Being a Woman" is a task so exalted, so difficult, so com prehensive, of far-reaching, so inter-woven with the happiness of individuals, the welfare of the State, and the destinies of mankind, that few women have the greatness of soul and the courage required to master it. Only a want of comprehension and a lamentable failure in her own peculiar sphere has made possible that product of our age, the "Uneasy

Saying this, we make no allusion to the movement for the suffrage on the part of such as deem it desirable for civic and not revolutionary purposes; nor to that necessity which at times forces women, under economic pressure to enter into competition with man even in certain occupations which had been regarded as peculiarly his own. What must, however, be unconditionally condemned is the "new thought" principle, that woman's sphere, as Christianity has defined it, is too narrow and confining, and must be expanded until it likewise embraces in every direction that of man. This supposes the deliberate setting aside of woman's first and most sacred duties where they conflict with her ideas of perequality and independence implies the ruthless negation of the word of God when she plans her life after her own perverted will and neglects the great and obvious work which lies in her way in order to accomplish a fancied good which exists only in her own distorted

Human society is likened by Miss Tarbell to two concentric circles, one revolving within the other. In the inner circle woman rules as queen. Here she prepares the material for the outer circle "which exists only by and for her," in as far as man is born of her and reared by her," and in turn labors for her and for the child at her bosom. "That accidents may throw her into this outer circle is of course true, but it is not her natural habitat, nor is she fitted by nature to live and circulate freely Man learns unconsciously the needs of public affairs in his outer life of labor, as woman learns those of private affairs.

'What it all amounts to is that the labor of the world is naturally divided between the two different beings that people the world. It is unfair to the woman that she should be asked to do the work of the outer circle. The man can do that satis factorily if she does her part; that

TCHELL NECKWEAR M QUALITY STYLE VARIETY

her own business and letting man do the same comes from our confused and rather stupid notion of the meaning of equality. Popularily we have come to regard being alike as being equal. We prove equality by wearing the same kind of clothes, studying the same books, regardles of nature or capacity or future life Insisting that women do the same things that men do, may make the two exteriorly more alike-it does not make them more equal. One only comes to his highest power by following unconsciously and joy fully his own nature." (p. 211, sq.)

While virginity is the noblest state of woman, marriage likewise is in-effably exalted in the Church in being raised to the dignity and sacredness of a Sacrament. The great body of women will always belong to the married state. Figures quoted to show the number of single women in commercial and industrial life are very misleading. Such statistics may be perfectly accurate; but it must be remembered that the pro-fessions are for the vast majority of women only a passing stage leading to matrimony and the home. Here, therefore, is the ultimate goal of woman, generally speaking, and Man, on the contrary, is trained for his profession as the final occupation to which his whole life must be devoted. Such is the case only with the exceptional woman.

But even the unmarried and the childless woman and the woman whose children no longer need her all absorbing care have all their own womanly duties which, if properly performed, will fill their lives to overflowing with great and noble works for God and for mankind. They are meant to be mothers in the highest and spiritual sense in which all true dignity of motherhood consists. To them the orphaned children stretch out their little hands in mute appeal, the sick and dying look natural protectors, the child and women toilers in the dark tenements, in shop and mill and factory lift to them their cry. The great words of the saintly women of God's Church have always given long before the modern phraseology of scientific philanthropy has been invented. To say, as we now hear it claimed on all sides, that woman's hands are

empty, is only ignorance and folly.
Woman's ordinary task, however, will always be the making of home. The long years of maternity, the best part of her life, will leave little time for outward occupations. Her work is to socialize the home, to make of it the genial and diffusive centre of happiness and holiness and blessings which extend in ever widening ripples through all her neighborhood, and so out into the great community, still growing larger and larger long after she has ceased from earthly labors. To belittle this sublime work, to hint obliquely in the highflowing terms of a new morality at the artificial limitation of children, is the method of the new paganism proclaimed by the "emancipated" woman.

voman's possibilities within her own legitimate sphere. There is work for all and more than any individual woman can ever accomplish, and yet we have not even spoken of the most important aspect of woman's ministry her spiritual influence upon the world. Like many others, Miss Tarbell seems to overlook the fact that only religious motives can be strong enough to keep woman faithful to her life of domestic, social and civic heroism. Her spiritual activity indeed never ceases, and when old age creeps upon her, and her footsteps totter, and her sight is gone, and the trembling hands lay aside at last the great world's work and burden, she can still with the grace of the Eucharist daily received, and the power of the beads that pass unceasingly through her busy fingers, take hold of the omnipotence of God and by the might of prayer conquer new worlds for Him. Never was she more powerful than now as she sits with the smile of contentment upon her lips and the glory of another world about

Rest now, the dews of eve are gently falling. Your work is done, and rest and peace

Dream, gentle soul, the days of youth recalling. listen to the voices of the

your due ;

friends you knew! Rest well and fold the hands in fer-

vent prayer, Which never rested idly in your To relaxation you are lawful heir,

Turmoil and work are past, and slower runs life's sap. JOSEPH HUSSLEIN S. J., in America.

Chapped Hands - Rough Skin -Sore Lips — cured by Campana's Italian Balm. Send two-cent stamp is, if she prepares him the material. Certainly, he can never come into the inner circle and do her work. The idea that there is a kind of intributors, for Canada, E. G. West & equality for a woman in minding Co., Toronto, Can.

## ST PETER'S SEMINARY. LONDON

GENEROUS CONTRIBUTION BY THE PARISH OF ST. THOMAS St. Thomas Times, April 14.

Despite the many calls upon the purses of St. Thomas citizens in aid of various good causes, in a congregation which bravely shouldered the burden of building a church edifice costing about \$80,000, little more than a year ago, the members of Holy Angels church on Sunday contributed, in response to an eloquent appeal from His Lordship, Bishop Fallon, over \$19,200, toward the establishment of a Diocesan Seminary in the London Diocese for the train ing of young men for the priesthood.

It is doubtful if any other man than His Lordship could have secured such a splendid offering, which places Holy Angels parish second to the Cathedral at London in the amount of contributions toward the proposed Seminary A big man in every sense of the word whole-hearted, kindly, genial, approachable, sympathetic, Bishop Fallon possesses that personal magnetism which sways the hearts of the people, and enkindles in them the joy of giving.

His Lordship took no text, but

spoke for a time on the growing needs of missionary work throughout Canada, especially in Western Canada. There was need of priests right in the Diocese of London; the speaker said he could put into instant service more than a dozen priests if he could get them. The proposed Seminary was for the training of young men for the holy office, right under the eye and constant supervision of their Bishop. His Lordship spoke of the missionaries who had come early across the seas from France, England, Scotland and Ireland for the evangel zation of the new world, enduring untold hardships, to carry the gospe to not only the benighted, but to those of the faithful isolated from all the rites and privileges of the Church. He told of such cases of isolation from the offices of the Church existing to day in the Western Provinces, where people travelled more than a hundred miles to enjoy the rites and benefits of the Church His Lordship told of the response

up into their eyes for love and kindly help, the outcast and abandoned seek in them their a tour embracing to date twenty He was, he said, in view of the fact that Holy Angels Church was burdened by a heavy debt on the new building, ashamed to come on instruction and of Christian charity his present mission, but he feared to in all their countless phases call on them for that personal service which them by. He would like to see this parish second only to the Cathedral in its contribution toward the Sem inary. As an incentive, and also from a desire to help them reduce their own debt, His Lordship announced that whatever was subscribed for the Seminary by the Holy Angels congregation, one-half would be applied on the debt upon Holy Angels church. His Lordship also promised certain weekly and annual spiritual advantages to those who contributed toward the Seminary

fund. The work of taking the contributions proceeded rapidly, and in a very short time his Lordship announced, with gratification and pleasure beaming from his kindly features that the total contribution had reached over \$18,000, and that Holy Angels church held second place to the Cathedral. Subsequently this amount was augmented by the Sunday school services to over \$19,000.

## We have referred to only a few of A MISSIONARY PICNIC

One of our missionaries has been on a "picnic," and it doesn't take long to guess which one—no one else than Father Hogan, of Kisumu, B. E. Africa. We will let him describe it way of telling things, peculiar

"I have just come back from s picnic.' What was called, in aposnow term a missionary journey' we cause it's the only outing we get.
The preparations for such a picnic are pretty much the same as those for an ordinary affair of the same name. Pots and pans are bundled together, a few boxes packed, a tent is rolled up and off we start. Having less provisions, we eat less, and having less money, we spend less than the home brand of 'picnicians.'

"And now you will ask, has a missionary to do with picnics?' And I'm I sure I hear some good old lady of my own nationality say, 'So that's what he's doing with our money! Well, he'll get no more of mine! So let me hasten to assure her that a 'picnic' is a very serious undertaking which results in much good for the salvation of souls.

"In a primitive country like this where missionaries are almost as scarce as 'millionaires,' and where one parish is as large as many a small country in Europe, the mis sionary has to take one of these outfairly often, if he wishes to ings make himself and his work known to the thousands who would otherwise never come in contact with him. recent picnic lasted only a fortnight, during which time I visited eight chiefs. Each one of these wanted a priest to come and live right in his own district. 'We will give you milk of our cows, wood for your buildings, young men to help you, if you will only come to us,' these well-disposed men assured me.

It was, indeed, painful to witness their bitter disappointment when they were told that, as yet, such a thing was impossible, as there were their bitter disappointment when the accumulation of the repeat a sentiment that all of us agree upon. And when magazines like Watson's carrying their hatred of any particu-

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only two of us at work among the whole tribe.
"But God who has prepared the soil will now surely give the increase and, no doubt, in His own good time shepherds will come to herd these poor sheep. Please pray the Lord of the Harvest that He send laborers in-to his vineyard."—Sacred Heart

## THE PAULIST CHOIR

It is likely that before the concert season finally ends, it will have another choral concert, not a Toronto choir this time, but the famous Paulist Choristers of Chicago—about one hundred boys and men under the direction of Rev. William J. Finn. This Choir is the one that won such great laurels last year at the Paris Exposition, when,? in competition with organizations from all the world, they asserted their title to being the greatest male choir in the world, carrying off the nighest awards and diplomas. They afterwards toured Europe with overwhelming success, the critics, even in Germany, adding to the praise of the Paris Board of Examiners, their mark of approval of the singing of

these wonderful boys.

The Paulist Choristers have set out to do a definite work in music,to keep alive the purely male chorus in motets, glees, and madrigals and are even said to approach the standard of our own Mendelssohn Choir in this direction, especially for their attack and shading. The Choir has been trained in the methods of the great English boy's choirs and their art reveals a very clever conception of the possibilities of the male chorus. Their Toronto concert will likely be given May 8th in Associa-

## A SECULAR EDITOR DENOUNCES TOM WATSON

rom the Daily Mining Gazette, Houghton, Mich. "The Federal government has fin ally decided to take the risk of critic sm and is going after some of the obscene magazines that are using mails to peddle their polluted rottenness to the public. Surprising though it may seem, the public seems to like this rottenness: at least there are a sufficient number of people in terested in the licentions uncleanli ness to maintain two or three disreputable sheets that have been de nied the use of the mails.

The first action is taken against Tom Watson's dirty sheet. What makes this case all the more repre-hensible to the good taste of the people of this nation is the fact that atson was once a candidate for the presidency of the United States. note by our associated press mes sages that the federal grand jury indicated Watson for sending obscenmatter through the mails. His trial will come later.

It is unfair to decide that he is guilty in advance of the trial. But anyone who has seen a copy of his magazine will realize at once that it was up to the government authorities to do something to put a stop to the evil work he did. Aside from his nasty attacks on the Catholic church, the general tone of his publication, no matter what particular subject he discussed, was so evil-minded that it would tend to pollute any right think ing persons. And Watson's magazine is not the only one. There are several that have been carrying on vicious attacks on certain churches and there are several that have been ecuring publicity by attacking frater-

nal organizations of various natures It doesn't make any difference what the line of attack is or what religion r Aaternalism is attacked, provided the attack is decent and fair and fit reading for decent people.

For these great religious organiza tions that have stood the test of centuries, that are founded on Christ's martyrdom, are not to be shaken or tumbled to ruins through the maga

zine muckrakers.

They are builded upon, too substantial a foundation.

The most important features of the notion, is not the viciousness of the attacks, but rather the indecency of the language and the indecency of the unequivocal falsehoods that are spread broadcast through the nation, tending to incite men against men religion against religion, friends against friends, simply because of differences in political opinion or re-

ligious opinion.

He who attempts, through politics or through business methods, to stir up religious strife, is a dangerous man to a community. We but repeat a sentiment that all of us agree upon.

lar religion to a point where they fill their pages with salacious rot concerning the Sisters of Charity of the Catholic church—women whose lives are devoted to their conception of Jesus, who sacrifice all happin the world sees fit, for their fellowbeings, whose martyrdom has been matter of historic record and whose lives are so far above the standard of morality of the world at large that there is no comparison-when women of that classification are made the subject of attack of a disreputable magazine and are utilized for the purpose of politics or for the benefit of the business offices of the magazines, then we say that the cur that makes a living that way is beneath the contempt of ordinary men and

When the federal grand jury states that the very language used in Wat son's magazine is too obscene to be put into the court records we have the sheet. We hope, now that the thing has started, that the govern whose indecencies are a public nui

## A WIRELESS STORY

'The manager of the Metropolitan of box 507 that grave complaint have been made about him. seems that he and his friends attend the opera regularly and listen so hard that often not a note reaches anybody else in the audience, and even Caruso, when in his best voice, can be heard only by snatches in the loudest passages.'

No, we cannot say from what New York paper we quote the above. In fact, we do not believe any New York paper would publish it. The very office boy would perceive its absurdity. But make the manager of the Opera House the Austrian Govern-ment; box 507, a Jesuit college; the opera, wireless telegraphy, and even among the best papers some will be found to tell how the Aus trian Government has warned the Jesuit colleges to desist from tapping its wireless despatches. Sometime these never reach Vienna at all, and when they do get there, they are in a mangled condition! And the public

will believe the story.

But putting aside physics and the

On the eve of the celebration of the the religious life and when invitations were out for a special Mass by His Grace Archbishop McNeil, Sister munity at the age of twenty-five years. Of her religious life thirty-three years were spent at St. Nicholas' Home, Lombard street, and twenty-seven years at the House of Providence.

## HEAVEN

Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph. It is life. It is tireless work, faithful and unselfish service going on forever.

The way to achieve all this is to try to follow Christ to-day, to-morrow and the day after through prayer and right living. - Henry Van Dyke.

Life is too short for mean anxie

women. some conception of the vileness of ment will commence cases against some other very nasty offenders among the magazines, publications

Opera House has warned the holder

laws of waves propagated from a point, one may ask what is the use of intercepting a wireless despatch to a Government, if it is never to reach its destination? As a rule, such a message is valuable only if it reaches its destination to influence the Government's decisions. But perhaps the Austrian Jesuits are too simple to grasp so profound an idea.

## DEATH OF SISTER GABRIEL

liamond jubilee of her entrance into Mary Gabriel Mackassy was stricken with paralysis and died on the 14th at the House of Providence, Toronto. Sister Mary Gabriel was in her eighty-fifth year, and joined the com-

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## DIED

GALLACHER. — In Stratford, on March 15th, 1913, Mr. James Gallagher, late of Hamilton. May his soul rest in peace

O'KEEFE.—At Avondale, P. E. I., the feast of the Annunciation, Miss Margaret O'Keefe, aged eighty-seven years. May her soul rest in peace FORRISTAL. - In this city on the 16th inst., ex-Alderman John Forristal, of the London and Petrolea Barrel Works, aged seventy years.

## MARRIAGE

May his soul rest in peace!

MILLETT-O'BRIEN .- At St. John, N 3., on April 3, 1913, by Rev. J. J Walsh, at Holy Trinity Church, Mr. Richard O'Brien, Managing Director of the Globe, to Miss Mary Millett.

McBride-Rourke. - At St. Paul' Church, Gravenhurst, on March 31st. by Rev. M. O'Leary, John Wm. Mc Bride to Mary Evelyn, daughter of Dennis M. Rourke, formerly of Windsor, Ont.

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for bright interesting stories. This appeal is to YOU Write to-day for prospectus. SHAW COR. RESPONDENCE SCHOOL, 395 Yonge St, Toronto Press Dispatch

Toronto, April 11.—Not only are the police looking for the man who attempted to rob the cashier's box at the office of the Royal Cecil Apartments at Jarvis and Wilton avenue, but they are also trying to find out who is the policeman who had the wouldbe thief in his hands and then let him go again.

M\*s. Margaret Condy, the young cashier of the papartments, had caught the man bending over the cash register and clung to him as he ran out of the house and along the street. She was dragged through the mud, still clinging to the man, when a driver of a delivery wagon came along and went to the rescue. Then others approached and the would-be thief gave in and was taken back to the apartments.

A policeman soon arrived on the scene and the man be succeeded in getting away from the policeman, who also disappeared without anyone getting his number.

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## Marriage Laws A Brief Explanation of the Decree "Ne Temere"

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