

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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### GOOD WORK

Once upon a time a man eager for high praise 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 insistently about the necessity of self-improvement, 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 unpurged, 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 is praised by the many. But they 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 their lives and the energy which is a well-spring of fruitful deeds.

### THE "KNOCKER"

One type of animal that roams the planet is called the "Knocker." 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 when they cheer in a good cause it waxes doleful. 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 example.

### 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 misrepresentation must be viewed with abhorrence; 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 a desert. That controversy breeds discord we doubt. The presentation of our position may arouse the hostility of the ignorant or the biased, 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 have 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 glibble, 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 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 recognizes the Church as his mother should abhor anything that attempts 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.

### 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-

long into the crash 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 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 IMAGINARY NEWMAN EXISTED IN THE MINDS OF SOME CRITICS

Before the Catholic Missionary Society in London, Wilfrid Ward delivered a lecture on "The Genius of Cardinal Newman."

Mr. Ward said the genius of John Henry Newman has been unchallenged, 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 as a poet, the author of "Lead Kindly Light," and "The Dream of Gerontius," 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 is quite unreal. Newman's great literary gifts were brought out by that very mental history the expression of which the critics label "controversy." His early works have no 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 how we encounter curiously opposite verdicts.

Dean Church regards him as one of the greatest thinkers of the age. Carlyle declared that he had not the intellect "of a moderate sized rabbit." 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 greatness, but it was never analyzed by them adequately. Indeed, it is very hard to analyze it. Its aspects are so various. He is at once a religious leader, a preacher, a father confessor, a religious philosopher, a historian, a theologian and a poet. This multiplicity of gifts suggests the superficiality of a dilettante, but closer inspection shows this 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 it very hard for the second-rate critics

who form the bulk of reviewers to measure his genius adequately. He was before all things a living personality, and that which lives cannot be scientifically tested like a dead body which is submitted to the dissecting knife. So subtle and many-sided a living mind can only be understood by a many-sided critic, and of such there are few. Moreover, the literary 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 untenable, suspect the scientific value of his method beforehand, and do not really carefully weigh his words. Men like Carlyle and Morley thus dismiss the deeper side of Newman's work as mere controversy on outworn subjects and do not take enough trouble to see that he is just as conscious as they are of the deeper issues before the thought of the nineteenth 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 English style, to the poetic beauty of the "Dream of Gerontius," to the engaging frankness of the "Apologia." An imaginary Newman is formed but of his more superficial gifts. 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 INDEPENDENT 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 fellow-passengers recognized them as representing perhaps the earliest type of strong-minded women the Christian world has known, as 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 themselves rather than follow the beaten road, 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 during the Middle Ages absolutely the only freedom for a woman was that of the convent. Popular opinion upheld a father's complete right to dispose 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, who 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 irrevocable nature of her departure.

As a scholarly author of the present day has said: "No great movement 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 cloistered, set apart from the world, yet whose influence has been so powerfully and benevolently felt of all men.

### 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 interesting 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 God.

The Catholic Record gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

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

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### A "MISSIONER" IN MEXICO

Who will explain for us that psychological riddle—the Protestant missionary 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 ensnares them, is it crass ignorance that blinds them, or is it pure and unadulterated malice that inspires them in the wretchedly false statements with which they sometimes feed the fancy of their supporters at home? Only the other day a Presbyterian missionary just home from Mexico on a visit was interviewed at the headquarters of the missionary enterprises of his denomination 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 education. With that will come enlightenment and peace, but it will take a long time. Protestants prosper in great part because of this fostering of education by them. A descendant of Juarez, the lawyer, 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 period." 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 sixteenth 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 *criollos*. 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 so-called reform laws which followed brought about the abolition of religious orders and the confiscation of their property and of the extensive educational establishments which they had guided with admirable efficiency. The new Republic, however, 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 missionary 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 educational system that fairly surpasses our own in the early colonial days and in 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 cast stones living as we do in glass houses, and recalling, as we may, the startling story of the illiteracy prevalent in the mountains of Tennessee and Virginia, as well as in other sections 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 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, "prosper in great part because of 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. Mexicans who give up their Catholic faith become indifferent or indifferently 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 Catholic people made the slaves of tyrannical laws dictated by an audacious horde of Freethinkers.—America.

### CATHOLIC SCHOOLS

A PROTESTANT TRIBUTE TO THEIR INFLUENCE FOR MORALITY

"There is one Church which makes religion an essential in education, and that is the Catholic Church in which the mothers teach their faith to the infants at the breast in their lullaby songs and whose brotherhoods and sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardened glass. They engrain their faith in human hearts when most plastic to the touch."

"Are they wrong, are they stupid, are they ignorant, that they found 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 for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish."

"Looking upon it as a mere speculative 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 us 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 grapes on the unknown graves of 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 edifice which has been fifty years in construction.

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 citizens.

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 Portugal "have been punished without trial for saying much less than some Anglican Bishops have said in opposition to the project for disestablishing the Anglican church in Wales."

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 solemn 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 Fitzgibbon, 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 Ireland—will in May, 1914, at the latest, become law, in spite of anything the House of Lords can do.

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 house-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 than this heroic missionary, whose 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.

The Abbey stands on the spot where St. Mirin is supposed to have laid his monastic foundation, and it was held in 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 birthplace, and maintains that the saint was born at Boulougne-sur-Mer. He says that "if a census were made to-day of the Catholics inhabiting the English-speaking world, it would be found that more than half the grand total would prove to be either the spiritual children of St. Patrick or of Catholics with Irish blood in their veins, all of whom are indebted to the great Apostle of Ireland for the priceless gift of divine faith."

Julian Grande, a traveller who has just returned from Egypt, Arabia and Palestine, asserted he has entered a shrine on the top of Mount Hor which is reputed to be the tomb of Aaron and to have photographed 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 archaeologist. 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 Catholic Bishop of Portland, Me., remains a "corporation sole" and is given the additional power to establish parish corporations whenever such may be desirable and approved by Church authorities. These corporations are to be formed on the plan now existing in New York, Connecticut and Rhode Island, the trustees to consist of the Bishop, Vicar-general and pastor and two laymen selected by the first three. The bill originally introduced by the French American committee proposing the repeal of the "corporation sole" law of 1887, and the incorporation of separate parishes, was rejected by the judiciary committee, as were some of their amendments to the bill introduced by Bishop Walsh which was given final passage and Governor Haines' approval.

TALES OF THE JURY ROOM

By Gerald Griffin THE TWELFTH JURYMANS 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 relate 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 Murrrough of 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 in the glorious workings of old heroic zeal, and the splendid levity of our commercial temperament 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 somewhat ponderous commencement for a mere fairy tale, for such, after all, is the legend of Sir Dowling O'Hartigan.

Everybody who knows anything of Irish history must have heard of Brian Boru. This we assume as a postulate, without which we can proceed no further. It is equally notorious 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 endeavored to aid the King, or Arch-King, Brian, in his battles against the lawless Scandinavians, was the knight whose name I have adopted as the title of my legend. None wielded the lance 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 despoiling 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 final overthrow, and lost his own life, that Prince Murrrough received the orders of the Ard Righ to be present, with all the force he could muster, at the royal camp within a stated time. At the moment when the royal orders arrived, Sir Dowling O'Hartigan was seated at the table of the prince. He immediately rose and requested permission to return 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 foreseen 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, and Sir Dowling reached the dreary wilds of Burren, in which his house was situated. The sky was dark and stormy, and the knight commanded his footboy or daitin (whose duty it ordinarily was to run by his master's side holding 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 how much life and vigour the little hobbie continued its journey. It was 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 daitin. "Why do you think so, Dauch?" "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 matter."

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

Sir Dowling complied, compassionating the weakness of his attendant, and giving the reins to the awestruck daitin. Advancing a few paces, he beheld, by the faint light which the stormy sky afforded, the figure of a woman in a sitting posture, 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 friends."

"Is that Nora?" asked Sir Dowling in astonishment. "It is. Ah, Sir Dowling, a'ra gal, 'I'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 Galway?'"

"Do you 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 its 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." "To 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 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 return it."

"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 shaft, from blade to hilt, while the plains rung with exclamations, 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. It cannot avert the fate that threatens you, it may at least retard the term of its approach. But above all things, I 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 fleeced upon him, she hobbled off, without waiting for thanks, and took the way towards Westmeath to recover her lost lake, and to harangue the borrower about her want of punctuality.

"It might be pardoned," she muttered to herself as she moved along, "if there were no other lake in the county Westmeath but one, although even then the best that could be said of it, is that it came by it shabbily enough—but when they have Lough Iron, and Lough Owhel, and Lough Devereeragh, and Lough Lane, and a good piece of Lough Ree—it is scandalous and unneighborly, and I will not submit to it. I'm sure it is that ought to be borrowing lakes out of Westmeath, and not they out of Galway."

Sir Dowling, in the meantime, returned. Desirous to ascertain whether old Nora's cloak did it really possess the wonderful virtue which she ascribed 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 all asleep by the watch-fire, which he had lighted for Sir Dowling's use. Knowing that they are to be one of those persons who are sensible of scarcely any fear, except that which is referred to a supernatural object, he determined to put the power of the cloak to a still surer test.

"Duach!" exclaimed Sir Dowling, "Duach, awake!" "The daitin started up, and gazed at Sir Dowling." "Duach!" continued the knight, "here, take my cloak and lance, and watch while I lie down and take a few hours' sleep."

"Mercy on me!" exclaimed the daitin, trembling. "Do you hear me, sirrah? Have you lost your 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 see 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 shoulder with his sheathed sword. "If you do not see me, you shall 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 bound the mantle fast about his own neck, and stood visibly before the astonished daitin.

"Well!" exclaimed the latter, "often heard of wonders, but if this doesn't flog all Munster—it's no matter. 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 what?"

Nothing could exceed the amazement with which Duach 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 daitin. "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 what 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."

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's 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 details of their own personal life and in the changes of their lot.

"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 her head—"go again, and go to the other side of the hill."

Again he went—and again he came. "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'Hartigan 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 the field."

"I know not how that may be," answered the knight, "but I am sure I shall be with my prince wherever he is."

"Abstain from the field, Sir Dowling," said the woman, looking on him with much earnestness; "I was present when you received in your

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 exclamations, 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."

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CATHOLIC TRUTH SOCIETY

A 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 Chamber on the 3rd inst., presided over by Rev. Hugh J. Canning.

The reports of the President, Treasurer, 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 converts, all showed a most gratifying progress during the year. Over seventy thousand publications, prayer books, rosaries, etc., have been distributed over the whole country. Receipts were \$720 and expenditures \$688 and the membership 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 the work of the Society.

The Society was also addressed by Rev. Father Minahan, Mr. Justice Latchford, Mr. Justice Kelly, Mr. Hugh F. McIntosh and others.

Among the many present were noticed 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 McNEILL'S ADDRESS There is one matter in which I 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 burden of the day and the hour.

I suppose the original Truth Society is really the Catholic Church and we need subsidiary societies subordinate to the Church, incorporating into the Church, because so many of our people have not the desire and the intelligence necessary to impart the truth which they are called upon to do so. A man meets a poverty-stricken fellow man in 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. A man at his work is asked by a fellow-workman what this means in the Catholic Church, or why do Catholics believe in this, that, or the other, and the man may be able to answer it, and let us hope that he does, and answers intelligently.

Does he feel in this latter case that he has performed a real act of charity, as in the other? I think not. I do not think that we, generally speaking for Catholics as a body in Canada, 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 to enlighten their minds by what we know is the truth? Consequently if the Catholic Truth Society can at the same time help our own people by instructive pamphlets to understand what they believe; to be 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. It is 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 people themselves and enable them to become propagators of the truth. On both sides of the question I should bespeak the activity of the Catholic Truth Society, that is 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 what they believe and practice. Do our Catholics know their religion? Yes; but they do not know it in the 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 explain 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 camp 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 truth. He gets magazines occasionally, there are mission books distributed, they get some newspapers, but it is difficult to reach them.

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 pamphlets, and they are more readily taken up and read. They are useful,

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 new—its 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 enlightenment, and we should try to co-operate with those good active men who 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 about 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 be quite young and as yet we, up to quite lately, had 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 maximize the result of the zeal and energy and concerted discussion and action of the Catholic laymen particularly in the Province. That is a Society, 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, the whole organization is presided over by a Board of Managers. The Board holds its meetings at Edmonton, and there we have an office and paid secretary. The office is necessarily there because so much of our work involves the work of ministers. We have connected ourselves with the English Catholic Truth 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, Society under such a Society as directly under you, but also we hope 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 that 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 year old yet. In our country we call it a country there are Catholics of many languages. We have a great number of French-speaking Catholics the larger part from the Province of Quebec, many from the States, many from Old France and Belgium. Then we have a very large body of Ruthenians, a great number of Poles and a considerable number of Germans, so that the Constitution of our Society has already been printed in English, French and Ruthenian, and is prepared to be printed in other languages, and before long it will be necessary for us to print in the Polish.

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 Society.

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 publishing house, (I understand from a letter I received a day or two ago) in Austria, and will be able to get similar literature in the Ruthenian language. Undoubtedly there is the same class of literature published in the German language. All that class of literature comes under the Catholic 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 probably 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 a great big Catholic organization there that will get from the Government, 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. MR. JUSTICE LATCHFORD'S ADDRESS Some years ago I did not object very much to being called upon to address meetings as large and some-

times larger than this, but of late my addresses have been chiefly restricted to one or two gentlemen of the bar, or to a dozen members of the community 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. The Society there was mainly the result of the energetic action of a few men, most of whom were but recent additions to the Province. They came to us bringing new light upon conditions, 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 came to us, and the light that had come to them among those who were in the front ranks 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 know it, but from their earliest infancy 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 wonderful 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 the 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 prejudice 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 exist in our very city. It crops up everywhere, in our legal publications—there are not here. A couple of years ago one of these published editorially a statement that the Pope had given a certain gentleman, who wrote an 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 a person, who, though a consummate artist, was a notorious blackguard and liar, and it was just the statement that such a man would make.

Again, in another publication, within a few months, a gentleman, another King's Counsel, occupying a very important position in Toronto, published an article regarding divorce commenting upon an address delivered by another eminent King's Counsel upon the same subject, and in that he stated that while the Catholic Church (he did not call it the Catholic Church—he referred to the Roman Church) both terms that are not used by those who do not wish to be offensive,) in theory was opposed to divorce, in practice it favored it greatly. I was one of two at least who called the attention of the editor to this false statement and asked for an apology. No apology has since been written, but private letters have 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 had 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 offensive. In doing that, as some people who are over-zealous frequently do, 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 something 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 widely 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 but I think there was never greater need than now, and never a place where the need was so manifest as in the City of Toronto.

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MR. JUSTICE KELLEY'S ADDRESS

I fear that my association with the Catholic Truth Society has not been of that close kind that can speak with any degree of authority...

organization as the Germans have

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...

PRESIDENT'S ADDRESS

Your Grace, Reverend Fathers, Members of the Catholic Truth Society, Ladies and Gentlemen: I wish to express on behalf of the Catholic Truth Society our appreciation...

deal of good as some of the enquiries

deal of good as some of the enquiries were most touching, for instance; application for the Church's teachings on the future state and purgatory...

PAMPHLET BOXES AT CHURCH ENTRANCES

The use of boxes or racks for distribution of our leaflets at the church doors of the city is growing and although all the city pastors have not yet authorized their use...

OFFENSIVE ALLUSIONS AND ATTACKS ON THE CHURCH

Offensive allusions have been dealt 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., were distasteful to the Catholic people...

Your committee were enabled to supply enquirers with the facts concerning 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 eastern part of the Province...

PUBLIC LIBRARIES

Your committee prepared a circular addressed to parish priests in Ontario respecting Catholic books, papers, etc., in the public libraries in their parishes...

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

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 members...

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 addressing other societies, clubs, etc., in the work of our Society has continued with the result of increasing our membership and widening the knowledge of the Society's work.

SERMONS ON CATHOLIC TRUTH

We are able to report an increase in the number of sermons preached under the auspices of our Society in the parish churches of the city during the past year. The churches whose pastors opened their doors to this great work are as follows: St. Anthony's, Rev. H. J. Canning...

INFORMATION FOR VISITORS AND 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...

The mailing of copies of individual pamphlets to enquirers in reply to offers to send them, published in the Society's announcements 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 on the future state and purgatory, from those who had been recently bereaved.

PAULIST FATHERS IN ST. BASIL'S AND ST. PETER'S CHURCHES

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 Consumptive Sanitarium at Gravenhurst and the good work is still going on with gratifying result.

MEMORIAL MASS

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

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 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.

DONATIONS, REQUESTS, ETC.

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 should 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 1917 were printed and given a wide distribution with the result that our work was brought prominently before the Catholic clergy and laity of the Dominion.

MEMBERSHIP

Your committee are able to report a 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 generously supported as its claims demand. Unostentatiously it has forged along until now it bids fair to become a leading and permanent institution in Canada. From its inception it has received the cordial approbation on the clergy and the fostering care of the several Archbishops who have governed the Church in this city.

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 courteous 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 during the year with an average attendance of 5, which, when you remember the committee numbers only 10, is very gratifying.

His Grace the Archbishop has been good enough to provide the committee 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.



Use Old Dutch Cleanser On Hard Things To Clean MANY USES AND FULL DIRECTIONS ON LARGE SIX-PAN 10¢

NAPOLION'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 sentiments 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."

ANGLICANS AND CHURCH GOING

The Rev. James Hughes, says 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.

A HINT TO US ALL

"The names of those who have died during the week are not read out in Church on Sundays simply as a matter of news," says the Catholic Herald. "Do we think of that when we listen to the priest as he reads them? The object of the Church is to let us know that we should pray for the departed, that they are asking our suffrages."

ODD LOTS FOR PROMPT DISPOSAL

First Mortgage Bonds of well-established companies, Tract, Transportation and Industrial. Asets substantial, earnings large; amounts \$500 to \$10,000.

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TORONTO MONTREAL

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

After the battle of Easing, 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?"

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 convictions and hopes."

"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 explained either by human organization or by the nature of things."

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KILLS RATS AND MICE - A dose of this common sense exterminator kills the rat and mouse and prevents the use of other poisons. Common Sense Exterminator and other household necessities under the same guarantee. 25 COMMON SENSE EXTERMINATOR CO. 25 O'CONNOR ST. W. - TORONTO.

MUSIC TAUGHT FREE

Home Instruction Special Offer to Our Readers In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to our readers a complete course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing.

THIS MONEY-MAKING BOOK IS FREE

Tells of an Investment Safer and More Profitable Than Bank or Railroad Stock. Endorsed by Leading Bankers Government Officials and the Catholic Hierarchy and Laity. A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of THE CATHOLIC RECORD who has \$20 or more to invest.

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THE ONTARIO CAN & DEBENTURE COY Capital paid up, \$7,000,000. Reserves \$1,400,000. Deposits received. Debentures issued. Real Estate Loans made. John McCleary, Pres., A. M. Stewart, Mgr. Offices: Dundas St. Cor. Market Lane, London.

Advertisement for Common Sense Exterminator, featuring an illustration of a rat and text describing its effectiveness against rats and mice.

MUSIC TAUGHT FREE

Home Instruction Special Offer to Our Readers In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to our readers a complete course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing.

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The Catholic Record

Price of Subscription—\$1.00 per annum. United States & Europe. Base.

Advertisement for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey, Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have read your paper with satisfaction.

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

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 joined in the Socialist protest against the system of plural voting.

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.

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 who has an investment in public securities, or a savings-bank account, yielding \$20 a year revenue.

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

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.

We are told, however, that it is by virtue of this system of plural voting that the clerical party has retained power so 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, then 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 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.

PROPORTIONAL REPRESENTATION

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

Proportional representation, according 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 secure.

Proportional representation was carried in the Chamber of Deputies in France under Poincare, now president, the most enlightened, the most public-spirited and most widely trusted premier of France for a generation.

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 proportional representation is not clearly grasped.

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.

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

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 nomination. The result is that the Conservatives receive say 47,000 votes, the Liberals 31,000 and Labor 16,000.

Thus the views of all people of Toronto would be represented in the Assembly in proportion to the number of people holding these views.

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."

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 fulfillment.

It cannot be denied that the Rev. Mr. Clements takes up his position on "the impregnable rock of Holy Scripture," and on the sound Protestant principle of private judgment.

Well such is the perverse blindness of Catholics that they prefer one infallibility 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 Scriptures 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 enemies here and now.

One of the signs that the "fulfillment 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 thousands of people thronging that church from very early morning till high noon.

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 fulfillment 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.

The Paris correspondent of L'Italia which describes the conditions to which the press of the world pays so little attention: "The reign of the Carbonarios (the writers) that is to say of all that is most disorderly, most criminal, and most abject in the Portuguese population, is no longer in dispute. The central Government, after having flattered and encouraged them, as the only resource to defend and sustain the Republic against the Conservative current, is now powerless to restrain their excesses. They insult, arrest, strike and slay with impunity. Cases of the invasion and plundering of both private houses and churches are no longer to be 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. No one, 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 detained.

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

at the hardest of labors. The subterranean 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 mattresses. If death spares they see before them the most awful prospect—madness. The cases are innumerable of prisoners who have gone mad, being unable to resist the tortures of the rats, of the darkness, of the fetid water, of the blows received, of repugnant labors, of hunger and disease."

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 justice 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 with out 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, saying: 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 Holy Father in a two-fold sense; 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 through 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 minstrel 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 the form of worship of our Methodist

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 passing 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 conceived the idea that a very considerable 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, etc.

C. Y. M. A.

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, social, 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 all that is good and noble and holy—everything that is Christ-like. What are the Catholic young men of the larger centres of population doing? 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 over-worked priest. The pastor is ever 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, self-sacrificing 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 of the country at heart. All seem bent on advancing their positions or filling their pockets in the shortest possible time, believing that the present 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 a menacing political party, but without 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 naturally took under the provisional 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 conspiracies conspiracies were invented, the possession of a title or wealth—especially 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 days. 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 every industry in the country. This party is constantly making concessions to the Carbonarios, particularly in the agitation 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. Since January 9,000 contos, or \$9,000,000 has been added to the public debt."

DR. CHISHOLM AGAIN

Dr. Murdoch 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 fly 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 daily papers he says: "I admit that it is hard to place these new theologians. They emit as many sounds as you hear when passing a frog pond in the twilight. And how they like fog! Among the 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 adherence to it in the new. They emit a muffled, silly sound. Others, still less logical, deny the supernatural 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 greater 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, is a practical Catholic. He is married to a Belgian lady to whom he owes his conversion. It is, in a 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 missionary in Swatow, China, referring to the founding of a missionary seminary in America, says: "The foundation is necessary in order to vindicate the Catholicity of the Church. In China Catholicism is said to be the religion of Frenchmen, for practically all Catholic missionaries are French, while Protestant ministers, travelling over China during 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..... 50 Priests..... 2,161 Native Chinese priests..... 722 Students in seminaries..... 416 Chinese students in colleges..... 1,463 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 Schools, diocesan schools, the 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 1851. Long before any public funds were forthcoming the Catholic teaching orders, whether of men or women, had 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) National Board, it was found that 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 testimony 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 existence 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 being to help in doing so. To an Irish Catholic it might seem as if some of the seeds shed by the old Monastic and Church schools had suddenly sprouted up and bore fruit.

This is surely a remarkable tribute from such a source, but this is not all. Dealing with present-day educational conditions it has this to say of the religious schools: "Man for man, the clerical are superior to the lay teachers, who are mainly birds of passage or the failures of other professions. The clerics are giving a sound education, in fine buildings, for a figure which would make an Englishman of the middle classes gasp." Slanderers of things Irish and Catholic please note. When state aid was denied for Irish education the Church gave teachers and schools to the people, and to-day when state aid is forthcoming, the only real education is that imparted in the schools of the Church built and endowed. If the epithet "ignorant" is not applicable to the Irish people to the 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, and year by year spend large sums of money to accomplish that end, their officials and ministerial spokesmen have no confidence whatever either in their own followers, or in the permanency of their own denominational bodies? When the appeal for funds to proselytize Catholics is on, everything is lovely and the goose hangs high, but when any public 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 falls with the proverbial dull thud.

THIS HAS been exemplified time and time again by the attitude of the 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 in effect discounts that claim.

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 the Metropolitan Railway would run on Sunday. "Our churches will be emptied all through the summer," he exclaimed. "Everybody, especially the young people, will be taking car rides up to Lake Simcoe on Sunday, instead of going to church. The peace and quiet of our Sundays will be gone. I'm afraid many people will devote the day to their own personal pleasure, instead of to religion." This is the view taken by the Alliance, and by the Protestant clergy generally of Sunday cars in cities. We ourselves heard a Toronto minister prognosticate in regard to their running in that city when the matter was before the ratepayers for decision many years ago, that in the event of the by-law carrying, 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 attendance.

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 Catholic Church that, where she can, she is prone to rely upon the secular arm, whereas Protestantism, so it is claimed, stands for the majesty of the individual, and the supremacy of conscience. A free Gospel in a free state has ever, in theory, been the slogan of the "reformed" churches, but in practice, as we see every day in Canada, it is to the civil power they look for sustenance, and for protection even against their own. Where this is lacking we have the ever present complaint of non-attendance upon their services, and of the falling-away of the toiler. Witness the empty non-Catholic churches of a city like New York, and the practical relapse into paganism of the masses whose allegiance they were wont to claim. Witness also the fashionable churches of the Eastern cities which during the summer months present locked, barred and bolted doors to the wayfaring stranger.

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 father of Presbyterianism in Scotland. Mrs. Sees, who is described as a woman of great nobility and sweetness of character, and remarkable for her intellectual power, was a constant attendant and frequent communicant at the Church of the Gesu. In both cases the Catholic Faith was esteemed above all earthly possessions. It is unnecessary to draw a moral.

IT IS NOT so many years ago that such a thing as recognition in any way of Christmas, Good Friday, Easter, or other great feasts or fasts of the Christian year, was a thing unknown among Scottish Presbyterians. Their observance was considered to savor too much of "Popery," hence the Fathers of the Reformation, and those who followed in their footsteps, decreed their utter banishment from the Kirk's calendar. Now, we are told, Edinburgh, the 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 what in truth it is, a reverent commemoration of the most momentous 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." These comprised not only Episcopal, but those of the Established and United Free churches—a transition which has been well called splendid in its significance. This, of course, does not necessarily mean that the Protestantism of to-day will be the Catholicism of to-morrow, but it points to a decided break with the old benighted spirit which for three hundred years and more has held Scotland in thrall and done so much to banish grace and cheerfulness from the national character. Is it too much to hope that it may also be taken to indicate gradual return to the spirit of pre-Reformation times?

Men who judge others by their own standard often measure less than thirty inches to the yard.

ONE MIXED MARRIAGE

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 invariably 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 religion. 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 Church. He did not advise the 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-Catholic, 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 religion."

"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 she does not rise in time to attend church, and she never fasts. As regards abstaining from meat on Friday, we might have fish every other day in the week, but on Friday meat has always seemed to be a positive necessity. My wife simply is opposed to the Catholic religion, and has never overcome her prejudices. For the sake of peace and harmony I have neglected my religion, but I have not been a happy man. To still the voice of conscience I have at times plunged into reckless ways and sought dissolute company, but this has not aggravated my unhappy state of mind, while it has grieved my wife."

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 known 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 visible to men themselves, and the supreme mission of the Church 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 died.

Every Catholic who has practised his religion knows that it is good for his soul; that it is a source of peace and joy of spirit; that it is a shield and buckler against sin and moral degradation, but not always do Catholics see and understand fully the solicitude of their Church in seeking to remove all possible dangers and all obstacles to temporal and eternal happiness.—Western World.

PROTESTANT'S AND 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. Logically, 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 Scripture," while the Church of Scotland 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 "men died penitent in the love of God and before they had made satisfaction for sins 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 Catholics, 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 (1) 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 it; (3) that the one certain punishment they suffer is the pain of loss—the keenest of all suffering, as described by Newman in his dream of Gerontius; (4) that St. Thomas teaches that the pain of Purgatory is greater than the greatest pain in this life; (5) that the punishment of Purgatory will be proportionate to the measure of sin or the punishment due; (6) that only those souls go to Purgatory that have not fully paid the debt of temporal punishment due to those sins of which the guilt has been forgiven. The Catholic doctrine, says Father Graham, knows nothing of that lazy and illogical idea as to "imperfections" of one's nature being the subject matter of the purification, as certain 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 (a) 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 prevailing notion that there is a probation for certain souls after death, and a chance given to the heathen of being saved which was never theirs in life. All this straining after "the larger hopes" and the "vast possibilities of the intermediate state" is nothing but the rankest heresy.

Yet, asks the non-Catholic, has it been revealed by God, or taught by Christ and His Apostles? Our own reasoning about God's justice about sin and about punishment for sin (replies Father Graham) convinces us that there must be such a place as Purgatory, for those who die in such a state that they are not to be counted 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, just 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, 43-46): "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." Such a belief, so long before Christ, involves a Purgatory, and it is, moreover, a fact not denied in the existence of some middle state. That St. Paul practised the custom of praying for the dead seems morally certain from his own words in (2 Tim. i, 16-18) taken together with (2 Tim. iv, 19 x) also in (Matt. xvi, 27, Matt. v, 26, 26, and Apoc. xxi, 27), there are

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

The testimony of tradition in regard 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 who tell of the first four or five centuries for 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 our Fathers:" "when could these Eastern sects have commenced to adopt the practice of praying for the dead? They could not have received it from us since the ninth century, because the Greek Church separated from us then, and has had no communion with us since then, except at intervals up to the twelfth century. 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 common 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, there or elsewhere, rashly informs the public that the horrible conditions now prevailing in Mexico must be laid at the door or on the shoulders of the priests of that unhappy country. It is like blaming a lamb which the butchers have slaughtered and hung up in the shambles. In this case the parson's pronouncement is based on a delusion about the marvellous influence of priests on the peons and common people of Mexico. But Huerta is not one of either class, nor Diaz, nor Madero, nor Orozco, nor Zapata, nor any of that horde of blood-thirsty bandit-legislators whose number seems to know no end. Far from exercising any power over those ruthless destroyers 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 famously called its "Independence," to see that the 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 of 1860 no public official is allowed to be present at any ceremony or festivity 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 recognized 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 manuscript, 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 sequestered, 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 institutions were secularized and no clergyman could be a director of even a private charity. Religious instruction is to-day forbidden in all federal, State and municipal schools; and any violation of that law is to be punished 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 whole miserable series of national laws and regulations.

It would be interesting to know how a Church that is thus shackled, gagged and maimed can organize revolutions, and especially how it can exert any influence on the leaders of those upstarts who, if they are notorious for anything, are especially conspicuous for their insensate and inextinguishable hatred of everything connected with the Church of Christ.

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, avowed and bitter enemy of morality, Christianity, and Catholicity.

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 ambition. With them it is rule or ruin. If the parsons fancy they are going through Mexico facts 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. Hudson, and on his leaving to occupy the manorial residence of his late father at Wick, the property was offered by auction in London, and bought in 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. Mr. Wise, in an interview granted to a Courier representative, said that, 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. That it 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 country are, 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 a souvenir of their initiation the grand master—who, by the way, is a Methodist minister of 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." I took the matter up at once and wrote him a letter, explaining how we felt about it. He admitted that he 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.

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 am 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 brotherhood?"—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 name  
In worship meet.  
Swiftly her prayer ascends,  
Sweetly the Saviour bends,  
Angels of mercy send  
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  
The Land of the West!



CHATS WITH YOUNG MEN

IT CAN BE DONE
Somebody said that it couldn't be done.
But he, with a chuckle replied: "That 'maybe it couldn't,' but he would be one."

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...

unlawful work is as strong and compelling as that of the apostle to convert the heathen. Why, then, does the universal desire fail of universal fulfillment?

Strong, unfeeling desire is necessary for success, but it is practically worthless without an equally strong and unfeeling effort to bring it about.

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.

In life's achievement, we also need optimism. It is more the appearance of things, than the things themselves, that daunt the heart.

It 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...

OUR BOYS AND GIRLS

CHRIST'S FLOWER
A beautiful rose found in the southern part of Europe, and known as the Rose of Noel, Christ's Bloom, and the Holy Night Rose...

TEMPERANCE

THE CANTEN AND THE LOW SALOON
One of the arguments advanced by those who wish to see the canteen re-established in the United States Army is that if the soldiers can get beer under decent conditions...

A DRUGGIST IN WINNIPEG

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...

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.

THE WINNING OF SUCCESS

Success is a magic word. We have never met the one it failed to attract. The desire to succeed is inherent. Our motive for desiring success may not be the best and highest, indeed, it may be the very basest that can find lodging in the human heart...

because we did all with a right motive. Don't think too much about being loved; it is much more important that we should be loving.

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.

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

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.

ARCHBISHOP GLENNON ON TOTAL ABSTINENCE

The expediency, nay, for many the necessity of total abstinence, and 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.

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."

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the abolition of the canteen and we have been informed on the very highest authority that they were very much more numerous in "the good old days."

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 decent citizens of the neighborhood are always ready to make against such resorts.

Protestantism has more adherents now than it can look after. We do not address this remark to a temporary fit of irreligion in one place or another, on the part of one people or another.

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 us?

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MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND. MADE IN CANADA CONTAINS NO ALUM

Protestantism has more adherents now than it can look after. We do not address this remark to a temporary fit of irreligion in one place or another, on the part of one people or another.

Sustaining That's the big essential of all foods and Kellogg's Corn Flakes possesses this quality in a high degree. Has a flavor all its own—as nutritious as heavier foods but, being more easily digested, is far more sustaining.

ASBESTOSLATE Cement Shingles The Roofing That Outlasts the Building. It is expected as a matter of course that the ordinary roof has sooner or later to be repaired or replaced.

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 yellow, in which he would find the objection stated by a clergyman of his own denomination who possessed fifty times his ability; and at least a hundred times his knowledge of controversial literature.

WATER PRESSURE DOES MOST OF THE WORK

NEW CENTURY WASHER The New Century Washer saves the washing problem. It eliminates slavish, arduous toil and reduces manual labor to the minimum.

USE ABSORBINE, JR. LINDIMENT Swollen, Variolous Vesicles, Bad Legs, Gout, Rheumatism, Sprains, Bruises, Burns, Scalds, etc.

CURE BUNION WITH SCHOLL'S BUNION RIGHT It straightens the crooked toe, removes the cause of your pain or smarting, loosens the corns, restores the foot to its normal shape.

THIS WASHER MUST PAY FOR ITSELF A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it.

ASBESTOSLATE Cement Shingles are made of best Hydraulic Cement and Asbestos, and are practically indestructible. They continue for years to grow harder, tougher and more impervious to moisture.

A Good Used Piano is often better than a cheap new one. We have all made many cheaply used instruments taken in part payment on Player Pianos.

THE WOMANLY WOMAN

There is a causer 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 Christianity assured to her.

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.

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.

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.

We have referred to only a few of woman'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.

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.



her own business and letting man do the same comes from our confused and rather stupid notion of the meaning of equality. Popularly we have come to regard being alike as being equal.

While virginity is the noblest state of woman, marriage likewise is ineffably 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.

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.

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.

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 in his own words, for he has a happy way of telling things, peculiar to himself.

"I have just come back from a picnic." What was called, in apostolic days, a "missionary picnic" because 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.

Chapped Hands — Rough Skin — Sore Lips — cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size or 25c for a full-sized bottle postage paid—mentioning this paper—to the distributors, for Canada, E. G. West & 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 training 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 endearments 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 not 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 early missionaries who had come across the seas from France, England, Scotland and Ireland for the evangelization of the new world, enduring untold hardships, to carry the gospel to not only the benighted, but to those of the faithful isolated from all the rites and privileges of the Church.

His Lordship told of the response that had been made to his efforts in the direction of the Seminary fund in a tour embracing to date twenty parishes. 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 his present mission, but he feared to hurt their sensibilities if he passed them by. He would like to see this parish second only to the Cathedral in its contribution toward the Seminary. 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.

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 in his own words, for he has a happy way of telling things, peculiar to himself. 'I have just come back from a picnic.' What was called, in apostolic days, a 'missionary picnic' because 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 picnickians. 'And now you will ask, 'What has a missionary to do with picnics? And I'm sure I hear some good old lady of my own nationality say, 'So what's that 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 missionary has to take one of these outings fairly often, if he wishes to make himself known to the thousands who would otherwise never come in contact with him. My 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

SANOL'S ANTI-DIABETES

SANOL is the "RELIABLE CURE" for Gall Stones, Kidney Trouble, Kidney Stones, Gravel, Lumbago and all Diseases arising from Uric Acid. Price \$1.50. SANOL'S ANTI-DIABETES is the only remedy which has a record of complete cures of Diabetes. Price \$2.00.

For sale at all Leading Druggists. Send for Free Literature. The Sanol Manufacturing Co., Ltd. WINNIPEG, MAN.

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 into his vineyard.'—Sacred Heart Review.

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 Chorists 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 parts of the world, they asserted their title to being the greatest male choir in the world, carrying off the highest 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 Chorists 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 boys' 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 Association Hall.

A SECULAR EDITOR DENOUNCES TOM WATSON

(From the Daily Mining Gazette, Houghton, Mich.) "The Federal government has finally decided to take the risk of criticism and is going after some of the obscene magazines that are using the 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 interested in the licentious uncleanness to maintain two or three disreputable sheets that have been denied the use of the mails. The first action is taken against Tom Watson's dirty sheet. What makes this case all the more reprehensible to the good taste of the people of this nation is the fact that Watson was once a candidate for the presidency of the United States. We note by our associated press messages that the federal grand jury indicted Watson for sending obscene matter 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 thinking 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 securing publicity by attacking fraternal organizations of various natures. It doesn't make any difference what the line of attack is or what religion or fraternalism is attacked, provided the attack is decent and fair and fit reading for decent people. For these great religious organizations 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 magazine 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 unconvincing 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 religious 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. And when magazines like Watson's carrying their hatred of any particu-

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 the best there is in the gospel of Jesus, who sacrifice all happiness, as the world sees it, for their fellow-believers, whose martyrdom has been a 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 women. When the federal grand jury states that the very language used in Watson's magazine is too obscene to be put into the court records we have some conception of the villainess of the sheet. We hope, now that the thing has started, that the government will commence cases against some other very nasty offenders among the magazines, publications whose indecencies are a public nuisance.

A WIRELESS STORY

"The manager of the Metropolitan Opera House has warned the holder of box 507 that grave complaints have been made about him. It 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 Government; box 507, a Jesuit college; the opera, wireless telegraphy, and even among the best papers some will be found to tell how the Austrian Government has warned the Jesuit colleges to desist from tapping its wireless dispatches. Sometimes 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 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.—America.

DEATH OF SISTER GABRIEL

On the eve of the celebration of the diamond jubilee of her entrance into the religious life and when invitations were out for a special Mass by His Grace Archbishop McNeil, Sister Mary Gabriel Mackasy 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 community 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 anxieties.

Advertisement for Adams Furniture Co. Limited, Toronto, Ont. featuring a chair and the text 'Furniture at Factory Prices Sent Freight FREE to any Station in Ontario'.

Advertisement for National Securities Corporation, featuring a bond and the text 'An Attractive Profit Sharing Bond Yielding 7%'.

Advertisement for National Securities Corporation, featuring a bond and the text 'An Attractive Profit Sharing Bond Yielding 7%'.

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

HEAD OFFICE AND 7 BRANCHES IN TORONTO JAMES MASON General Manager BRANCHES AND CONNECTIONS THROUGHOUT CANADA BRITISH AND FOREIGN CORRESPONDENTS IN ALL THE PRINCIPAL CITIES OF THE WORLD LOCAL OFFICES: LONDON ILDERTON KOMOKA THORNDLE DELAWARE LAWRENCE STATION

CANADA LAND

Write for our 32 page booklet containing 63 photographic views, and statistical and detailed information about our lands in east central Saskatchewan. It's free. The Walsh Land Co., Winnipeg, Canada.

NEW BOOKS

"Catholic Teaching for Children." By Winifred Wray. Published by Benziger Brothers, New York City. Price 20 cts. "A Few Simple and Business-like Ways of Devotion to the Passion." By Rev. Edmund Hill, C. P. Published by Benziger Brothers, New York City. Price 20 cts. "A Manual for Nuns" containing prayers and considerations from approved sources. By a Mother Superior. Published by P. J. Kenedy & Sons, New York City. Price 60 cts.

DIED

GALLAGHER.—In Stratford, on March 15th, 1918, Mr. James Gallagher, late of Hamilton. May his soul rest in peace! O'KEEFE.—At Avondale, P. E. I., on 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 Petrolia Barrel Works, aged seventy years. May his soul rest in peace!

MARRIAGE

MILLET-O'BRIEN.—At St. John, N. B., on April 3, 1918, 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's Church, Gravenhurst, on March 31st, by Rev. M. O'Leary, John Wm. McBride to Mary Evelyn, daughter of Dennis M. Rourke, formerly of Windsor, Ont.

HELP WANTED

A GOOD OPENING FOR MAN WITH 10NS twelve, fourteen and sixteen years of age. Steady employment. Catholic preferred. Address Box G, Catholic Record, London, Ont. 1800-2 MIDDLE AGED WORKING HOUSEKEEPER wanted by widow with no family. Apply by letter to Box H, Brockville, Ont. 1801-1 MATRON WANTED WANTED MATRON FOR SMALL CATHOLIC institution in Toronto. Apply in writing to the Secretary, 154 Dunn Ave., Toronto. 1801-2

TEACHERS WANTED

TEACHER WANTED FOR SAVANNAH Public School. Duties to commence at once. Apply by letter to Mrs. P. O. Teacher, Bay Street, Savannah, Ga. 1801-3

ADVERTISEMENTS

THE BANE OF THE CHEAP THEATER "If people would spend less time at cheap theaters, and moving picture shows," says the Tidings wisely, "and devote more of their evenings to the cultivation and encouragement of home reading circles, with the Bible among the books of permanent value to the readers, there would be less work for the Probation Officers and the Juvenile Courts."

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