The Catholic Record

LONDON, SATURDAY, FEBRUARY 10, 1912

STILL AT IT

Some of the gentlemen who are still ranting about the Ne Temere decree have either got their ideas of it from stir up rancour and bigotry. When a divine tells us that no foreign power should be allowed to impose laws upon Canada, and refers to the Ne Temere as an illustration of what he means, we are disposed in all charity to believe that he is talking for the benefit of the very These big sounding words about safeguarding British freedom are but tawdry rhetoric. The assertion that the Ne Temere interferes with the civil status of the parties concerned is not founded in fact. As Mr. Ewart observed: "The Roman Catholic Church does not pretend that the decree affect the civil status of the parties concerned. And nobody questions the right of the Church to discipline its embers for breach of its own vules I am afraid that many clergymen are somewhat too ready with their condemnation of those whom (as I think) they ought to regard not as enemies but A calm reading of the Ne Temere might be a deterrent to mischievous garrulity and induce the fairminded to correct the false statements that are all too current in sundry prints.

A GRAVE DUTY

We presume that many parents are conscious of their duties and responsibilities even though certain conditions might warrant a suspicion to the contrary. It is inconceivable that any intelligent parent should be lax in safeguarding the boy and girl. Yet many young people act as if they were independent of all authority. They walk the streets night after night : they are seen unaccompanied at places of entertainment and are permitted a liberty which must eventually be a source of moral danger. At a time when they are most impressionable they are left to the mercies of the world. They are robbed of youth's heritage—the right to have ideals, to form strong enthusiasms, to discipline and toughen themselves against the enemies that will come. An ducation in the streets, by loose-tongued adults, by all the forces that tarnish modesty and dull the spirit of chivalry. is not the best passport to success And yet what else can we expect from a boy who has no sense of values? Thrust into the horde which has no reverence, whose God is a shadowy being, which reveres the world and all the things thereof, and he will become a part of it. He will be faith, and he will be stirred by no noble me one of these who drift along without saying that the parent must cultivate the faith of the child by speaking to him about God Who will reward the good and punish the wicked He will teach him the mysteries of religion and impress upon him by word and example that the salvation of the soul is his chief business in life. Let it be remembered that no teacher can speak with authority as the teacher can to the child.

If the household were permeated always by a religious spirit : if parents were to regard the children as sacred beings entrusted to them of whom they will one day have to give an account we should have everywhere Catholics erlightened, proud of their faith and anxious ever for its development and safeguarding.

SOME KIND OF RULE

Some people say that a home is not religious community. We admit, of course, that a household cannot be governed by rules of monks and nuns, but it is a badly regulated home that does not have some kind of rule. There should he a rule for daily prayer and the reception of the sacraments. What more beautiful spectacle is there this side of heaven than a mother gathering around her her little ones and teaching them to uplift minds and hearts to God. Surely upon such a home descends the love that brooded o'er the Holy Home. In after years these children will remember and see through their tears the wise mother who never forgot their sublime mortal souls, redeemed and sanctified in guard them, to teach them insistently duty of the parent.

THESE WINDY SPEECHES

We like not these windy speech from millionaires on the "art of getting on." They do take themselves seriously. They emit the dreariest platitudes with solemnity befitting gems of wisdom. Seated on their money bags they exhort their hearers to beware of smoking and drinking, to be honest and punctual and so to make a bid for fortune. Above all they deliver preachments on brotherly love. It is all very funny when one knows that in their days of money making they were untroubled with regard for their brethren. They used and broke them in the wheel of labor : they crushed them when they could, and went on their way as remorselessly as a buccaneer. We suggest that instead of courting notoriety with libraries and easeless gush they should pension the widows of the men who helped them on their road to wealth.

THE RELIGION OF THE FUTURE We read but a short time ago that the Church is powerless to stem the tide that is bearing humanity to the religion of the future. Just what this religion is going to be the writer does not state. ence, however, is not an enemy of religion and if this scribe would go over the annals of the past and read them with opened eyes he would see that in every department of human activity. Catholics, upheld and supported by the Church, were ever in the forefront. No. true science leads to God. The shallowminded and the makers of facts, to substantiate materialistic theories, rail at religion, but the men of profound reearch and acknowledged prowess in the field of true science proclaims always that the God Who wrote the Bible is the God Who wrote the illuminated manscript of the skies.

UNIMPAIRED VITALITY

Thoughtful men who owe us no allegiance are of the opinion that the vitality of the Church is unimpaired. In great centers her influence ministers to and soothes the many who are tempted to be sullen and discontented. She fills the chool-room with the sweet odor of piety; she strengthens us with her ental help, and her prayers are as sweet music to those who go over the horderland into eternity. Undeterred by either the wiles and rage of her opponents, she blesses and preaches, confident the while that Christ is with her.

THE SAME ENEMIES

It means nothing to say that the forces arrayed against her are all powerful. These forces may be tricked out in novel dress, but they are essentially the same as that which waged war against her in the beginning. Materialism was then, as it is now, her opponent blind to the beauty and value of his It failed, however, to stop her, because man could not draw from it either mora impulses. In a word, he will the or spiritual sustenance. It could not solve the problems which tormented into the eternal haven without any him. It was unable to teach or to guide At the present day there is, we admit, a luxury and animalism. But the Church will triumph over all this with the means employed by her against her former enemies. She will conquer them by the faith that overcometh the world, by her doctrines of repentance, by her infallible teaching. She will conquer because she alone can satisfy the spiritual instincts of man. Hence we look forward with calm assurance to the future. The Church has withstood the storm and stress of centuries; she has witnessed many political and religious revolutions, and yet is to-day youthful, pulsating with vitality and dominating the minds and souls of millions. While the sects lose ground, and bewilder the thoughtful by their disputes and divisions, the Church remains the samestrong and united, indestructible and everlasting.

TO BE REMEMBERED

When we look back on the solemn and God fearing Catholic customs of the early years, may we not fear, says Bishop Hedley, that the good old traditions of Catholic unworldliness will have to fight with the spirit of the age. Are not our young people beginning to im-bibe those hard and selfish principles which are now so common? The innocent heart expands like a blossom to its God, to Jesus Christ, to all that belongs to the world of grace. There is no possibility of this to a heart which is shut up in self and which is only interested in the chances of this present. Yet we expose Catho lic boys to this danger more freely and divine destiny. To shepherd im- every day. They mix with non-Catho lie boys who are prematurely knowing the blood of Christ, to watch and to and cynical, who speak with easy toleration of evil and who cannot even con the true purpose of life is the solemn ceive what Catholic piety is. Their impressionable minds are thrown into a

world in which supernatural principles known. They run the risk of falling into sin earlier than they might and of uffering the destruction of that sim. plicity, that respect and that strictness of ideal which should characterize every Catholic.

We are told that the pure heart pen etrateth heaven and hell. The prayers and vigilance of parents can preserve this inestimable treasure to their children.

THE SOCIALIST'S COMPLAINT AGAINST THE CHURCH

A socialist paper complains of our priests for attacking socialism on the ground of what it calls "detached utterances they quote from individual socialists." Let us see how this matter stands. Socialists say to us—"You do not condemn a whole political party because some of its leaders hold wrong views on religious subjects, or lead bad lives personally. You do not condemn your Church because there are some bad men amongst your clergy. Why do

your Church because there are some bad men amongstyour clergy. Why do yoù condemn socialism because some of its advocates hold wrong opinions or put forth evil projects?"

This is begging the question, as any man can see clearly who cares to think about it even for a few moments. The question is, what are the programme, aim and tendency of socialism? There are people who talk what they call "socialism" who are merely rather radical reformers somewhat perhaps, in

radical reformers somewhat perhaps, in advance of time and possibility, but not necessarily wrong in principle. With those we are not just nor concerned.

But, there is a movement; backed by a party which is talked to by orators and fed with a literature: a party which is taught a certain well-known brand of doctrine, and called on to admire the thoughts and theories of certain well-known men. This is a system, organized in several countries, having a common press, a common supply of literature—books and papers; and throughout this system there circulates constantly a certain stream of teaching and opinion, of theory, of pisns, of dreams; and this system is controlled and influenced by a certain group of living leaders; and its adherents are spoon-fed with the ideas of leaders, living and dead,

This is socialism, as the Catholic Church confronts it. Has she reason to battle with it? she has; and she may as well resign the task and the duty set her by Jesus Christ, if she fails to do sturdy battle with it.

There is no use in telling us that socialism is merely a political movement. Political movements may be made good, bad or indifferent; but when they enter the field of religion and morality, they will find, as they always have found, that the Catholic Church,—her clergy, and her laity too,—is on guard.

her clergy, and her laity too, -is on

Neither is there any use in telling us that we must not judge the merits of a movement, or the character of a party, movement, or the character of a party, by the personal views or actions of individuals; because we have no intention of doing any such thing; unless the "personal views" are made the teachings of the party, and the party is called on to receive those "personal views," and to frame it policy in accord-

ance with those views.

And it is on this ground that the Catholic Church meets socialism.

They talk about "detached utterances" individual socialists." It is pre of "individual socialists." It is pre-cisely because they are not "detached utterances," but utterance which have become the socialistic school books, that the Church considers them important. A political leader may be an ant. A political leader may be an atheist, or a bad man in his personal affairs, and not do any great harm as a politican; but, if his atheistic views, or his morally loose opinions are put down in black and white, printed in his party literature, circulated as teachings or suggestions to his party admirers, and boldly laid down as indicating the ends for which his party is expected to strive, and as pointing out the condi-tions which the future policy of that party is expected to bring about—How stands the case then? He is then a trespasser in the domain of religion and morality; and if his party choose to make him a hero, to read his immoral utterances with respect, to class him as one of their great leaders, to wait eagerly for his next word, and to move the path he points out,—then the Church is against that man and that party; and if she were to hesitate to denounce them, she would have no

reason for existence.

The "utterances" of which the Church complains are not "detached utter ances." "They are drawn from those

which are devoted to the advocacy of socialism, and are an integral part of such advocacy."

The attempt to dismiss such "utterances" by making them as private and personal opinions is not new. It has frequently tried; but it will not do. The "utterances" complained of are contained in books such as Socialism, Scientific and Utopian, Woman and Socialism; and Socialism and Positive Science: and are gobbled easerly as Socialism; and Socialism and Positive Science; and are gobbled eagerly as real food, by speakers, writers, arguers, and leaders of socialism, in every country where the movement has got a start. These utterances are not me chance remarks. They are put out in the name of socialism, not in the names of individuals; and in the name of socialism they are treasured up, re-printed, and passed from lip to lip wherever socialism exists. We do not doubt that, locally, the new adherent or the man whose mind is not yet quite made up, or who has yet some de-votion to religion; is not given the full dose all at once. This is true of Free-masonry, and of other pernicious asso-

ciations. This system of gradual revelation is not new. It is a most dangerous system; and one which has furnished the most dangerous movements the world has ever seen, with thousands of vigorous defenders amongst the new beginners, who have most of the evil of the thing yet to learn.

In the name of common-sense, let Catholics who are approached with propositions of this kind, first find out what it is all about; who are the engineers away in behind the machinery, who make the wheels go around. Let them take some advice from the Catholic ciations. This system of gradual revel-

take some advice from the Catholic Church which has seen the rise and fall of dozens of dangerous anti-religious movements in her time, and is destined, movements in her time, and is destined, no doubt, to see many more that have never yet been thought of. And let them not wait until repeated doses of insidions and poisonous teaching; dishonest suggestion; and pleasing but impracticable schemes, have been given them. impracticable schemes, have been given them; their power of clear thinking damaged, and prejudices implanted. Let them see to it in time. Next week we shall give our readers some of those "utterances" which show the errors and damaged. "utterances" which show the errors and dangers of socialism; "utterances" which are busily circulated wherever there are socialists, but which cannot be defended before any man whose faith is intact, and which, therefore, are repudiated when a man with a conscience asks about them, and conveniently labelled "detached utterances" of individual socialists.—Antigonish Casket.

THE CATHOLIC CHURCH IS GREAT REPUBLIC

THE WELL-DESERVED HONOR TO CARDINAL FARLEY IS ONE OF THE RESULTS OF REPUBLICAN GOVERNMENT WITHIN THE CHURCH

Chicago American, Jan. 23

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that church was the first great republic of our era, and that it is a great republic now. In the day of savage kings and despotic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church an organization of spiritual as well as temporal government, had an immense advantage over every government on earth. The kings and emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Bebe born first inherited the crown. Be-cause of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted and disappear-ed. But the Catholic Church went for-ward through the centuries steadily, gaining in power, because from the first the government of the church was a re-publican form of government. No acci-dent of birth determines any important fact in the government of the church. The Cardinals, a body of learned and The Cardinais, a body of fearned and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the church—just as our Electoral College was established by the ounders of this government to elect s

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth was made ruler of Spain, or of England, the ablest man within the church was chosen to rule. A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on a hard bed or no bed, while the boy Emperor was in his throne of St. Peter and to see Emperor grown to manhood humbly sub-missive without the gate. That was the result of republican government within the Catholic Church. The ablest man responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to box his head to the chosen ruler of the church, chosen because of ability, know-ledge, devotion, and chosen on the basis

of true republican government.

Car linal Farley, who returns to
America with the highest honor save ne that the church can confer, illus trates in our day the republican methods of the Catholic Church—methods that of the Catholic Church—methods that date far back before the day when the proud German Emperor stood for hours in the suow, penitent and submissive, outside the Pope's door at Canossa. Cardinal Farley, greeted with enthusi-asm and affection by the people, wel-comed with respect and pleasure by the entire citizenship, represents in his rson the republican system of govern-nt that has done so much to make the Catholic Church the greatest useful power in the world. Cardinal Farley began life humbly. He was studious and earnest from his childhood, but he was a earnest from his childhood, but he was a poor boy; his father had no fortune to give him except intelligence and character. To-day Cardinal Farley stands with the princes of the church, one of a governing body intensely interesting, dramatic and marvelous in its long hisabout him in this country to know that the church which has made him a cardinal has been for many centuries as truly republican in government as the system that puts a President in the White

that puts a President in the White House at Washington.

It is encouraging to all of those that believe in republican government and who want to believe that this nation properly managed, can endure to realize that the greatest, oldest most noweful organization in nation properly managed, can endure to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the rock, St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy other than that of intellect, character and devation.

THE HOME-COMING

At the present time, when Portugal is ignominously expelling its bishops from their country; when France is dragging them into court like malefactors; when the Mayor of Rome and other officials are continuing to insult the Sovereign Pontiff with impunity, the attitude of the United States towards the ministers the United States towards the ministers of religton may cause no little surprise in some of the countries of Europe. The Archbishop of New York returns to his see as a cardinal. A vast multitude meats him and greets him at the Battery in a manner that collipses even the famous home-coming of ex-President Roosevelt. Fifteen hundred policemen keep the immense and enthusiastic throngs from the roadway which they would have only too eagerly invaded to greet the new cardinal. Officers of the fire boats guard the pier where the steamboat, covered from stem to stern with American and Papal colors, lands its great delegation of distinguished laymen, who had taken his Eminence from the ocean liner; two or three hundred automobiles precede and follow the open carriage in which the cardinal, in his robes of office, is seated; Broadway and Fifth Avenue, perhaps the two busiest streets in the world, are for two or three hours without trolleys or vehicles of any kind, so as to make way for the imposing procession, and no one complains; buildings are decorated along the way, Hebrews as well as Christians participating in the general jubilation; multitudes throng the sidewalks; bands of music are stationed at different places along the route; thou-sands of school children wave their flags sands of school children wave their hags and shout their welcome; further on are associations of men representing every race and condition of society, one-uninterrupted mass of happy people from the end of Manhattan Island to the cathedral, a distance of five miles in cathedral, a distance of five miles in extent, forming, as it were, a living pass-ageway to the splendid sanctuary, with its banners fluttering from every pin-its banners fluttering from every pinnacle, and portal and spire, to be trans-formed at night to a picture of dazzling formed at hight to a picture of dazzing beauty, with its myriads of electric lights that glittered from the crosses on its twin towers, 350 feet in the air, down through every line of its graceful structure. It all seemed, as some one of the myriads that came at night to consequent the marylans specified descended. template the marvelous spectacle des-cribed it, like the New Jerusalem. oribed it, like the New Jerusaiem. Within its great expanse, awaiting the cardinal's coming, and weary with their long waiting, were six or seven thousand happy children, who had come to-look on him whom they have such reason to regard with admiration and

great representative of religion in the United States. The papers next day seemed to be given over to descriptions seemed to be given over to descriptions of the event both in print and elaborate pictures. Every one rejoiced that an American, and especially one so loved and honored, had been selected for this distinction. Even the synagogues were decorated, and the Legislature of the State of New York, both Senate and House concurring, passed a resolution of congratulation to His Eminence. And all this is only the beginning of the nine days' rejoicing. Evidently the statesmen and the people of this great Republic understand the immense importance of religious feeling and teaching in a nation, especially at a time when so many elements of destruc-tion are at work to undermine the foundations of society.-America.

THE WORLD'S TEMPLE

IT IS FULL OF DISORDER AND ABUSE

By Rev. James F. Irwin

To-day in the temple of the world, there still exists disorder and abuse; men are being tossed about by every wind of doctrine and passion; the temple of the world is full of thieves; the house of prayer is forsaken; the gambling houses are crowded; the world is in a state of unrest and either there is no voice of Christ to cry out against the abuses of the day or the voice of divine authority is hidden in the din of the clamoring sects, each crying, "Lo! here is Christ or there is Christ!"

This twentieth century was ushered in at a time of great change. Never pefore has the world known such unrest. It is a scientific age when the inventive genius of men is striving in all directions to discover the secrets of nature. In-dustry is being revolutionized and men's minds are daily being turned into new minds are daily being turned into new channels. It is an age of material comfort. Medicine is conquering disease; life is being prolonged; pleasure has more and more part in man's life. Yet in spite of all this, it is an age of unrest. The social problem is becoming more acute. Machinery instead of lightening the hardens of men in general is but making the breach wider between the rich and the poor. The resultant cry of the poor against its miseries comes to us in the form of socialism. Tho progress made by science and study in-stead of leading men to God is filling them with greater conceit. The con-quest of the air by the aeroplane and wireless telegraphy, the knowledge of the bacteria and the microbe only lead the bacteria and the microbe only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "See-ing is believing," is the motto-of the day hence, the supernatural is being re jected. In spite of it all, men are not satisfied. There is a yearning for the unknown. It is the instinct of the human heart. The cry of St. Augustine, is still eminently true, "Thou hast made us for Thyself, O Lord, and our hearts

us for Thyseit, O Lord, and our hearts are restless until they rest in Thee."

There is no limit to the efforts made in the form of religion to satisfy the heart and mind of man to-day especially in the United States. From the depths of thought and despair, from the widest

belief of the New Thoughtists, the Pantheists and the downright cults of paganism and Brahamism up to the extraordiants of Christian Science and faith curing, there is an effort made to satfaith curing, there is an effort made to satisfy the burning soul-hungerlof mankind.
"Lo! here is Christ and there is Christ," they say and men turn heart-sick from the religious fads of the day to downright atheism. There is no balm for their wounds; there is no certainty for their minds. In none of the modern shifting cults can they find rest for their souls. They are like-the shallow inhabitants of Jerusalem following the various schools of thought and unaware of the fact that Christ, the Son of God was teaching daily in the Temple and they knew it not. The world to-day is groping through a mountain of teachers, groping through a mountain of teachers, preachers, healers and exhorters with every variety of doctrine and practice for sale and they are as blind to the fact that Christ is still teaching in the Temple of the Catholic Church as were the thick-necked ones of old. Men are crying out as did St. Peter, "Lord, to whom else shall we go, Thou alone hast words of eternal life?" And the Lord responds to them in this Church and they lock surprisedly at her, the and they lock surprisedly at her, the divine spouse, and like the doubters at the lake shore they turn away and an-swer to her pleadings, "this is a hard saying and who can believe it?"

REV. MR. JOHNSTON

An ignorant preacher named Johnston An ignorant preacher named Johnston read one of the bogus Jesuits' oaths to his congregation in Toronto on Sunday, January 7th, and it was published in some newspapers. The Jesuits have retained counsel to demand an apology from the newspapers and from Mr. Johnston, and if refused, to proceed against them for defamation. As the bigots will not be able to say that the Pope has a finger in the laws of Ontario, or gives orders to the judges, the result Pope has a finger in the laws of Ontario, or gives orders to the judges, the result will be particularly interesting. The writer of the despatch is in error, however, when he predicts "a legal battle the like of which has never been seen in Canada or elsewhere." He does not know about the celebrated case of Vaughan v. "The Rock," which Mgr. Vaughan won in London England. Vaughan won in London, England, against a bigoted sheet there some years ago. And that was only a sham battle so far as the defendant newspaper was concerned. It had no case, and could make no plausable defence. Neither can this crack-brained preacher make any defence. The extent of his mental capacity is shown by the following statement which the despatch says he

has given out :
"I have before me the oath which Mr. O'Sullivan says is the real Jesuit oath, but as it entirely fails to account for the conduct of the Order, there must be another. The oath I read to my people is the only one I have found which contains the spirit attributed to Jesuitisa by history. It is now too late to white-wash the Order with an innocent oath

such as Mr. O'Sullivan has given.
"The one he gives is doubtless one of
their oaths. I have several others. His is not the only one, and if Mr. O'Sullivan stands by the Jesuits, he must stand by their history as presented by his own Church."
In other words, he considers his ver

sion to be genuine because it fits in with a certain line of misinformation which he has picked up. Stupidity is quite common with such persons: quite common with such persons; but sometimes they do not display it quite so plainly as does this particular fire-brand. We are quite ready to believe that he has "several others." He will find that sober-minded people will regard the number of them in circulation as a very suspicious circumstance. We have seen, in this Province, one of these bogus oaths substituted for another, by a Protestant writer, when hard pressed, but if Mr. Johnston should try that method of argument in a Court of law, he would find that judges have a disconcerting way of holding an accuser to the point of his accusation. But he probably does not intend that. He is probably sufficiently thick-headed to believe that every one of the bogus oaths in circulation is used by the Jesuits. He had better not try to meet Jesuits. He had better not try to meet the Jesuits on "their history as sented by their own Church." I does, he will find that he has given away his case, and made himself even more ridiculous than his swallowing of fakes has already made him.—Casket.

SIR EDW. CARSON, REBEL

A CUTTING REBUKE

(Canadian Associated Press Cable) London, Jan. 31.-Sir John Simon London, Jan. 31.—Sir John Simon solicitor-general, dealing with Sir Edward Carson's recent speeches, sad Carson bitterly complain d that no minister came forward to explain Home, Rule, yet all the time he was doing his utmost to prevent Winston Churchill from explaining it. "Sir Edward referred to the tragic circumstances in which he stood, but if any tragedy were to occur, if there were any riot or blood to occur, it there were any riot or blood-shed, did anybody suppose Sir Edward Carson would get hurt? Not at all; he would be directing operations in secret conclave. (Laughter.) Lord London-derry and Carson wouldn't get hurt. "Why did Ulstermen make a ridicu-lous exhibition of themselves? It was because they couldn't bear to let the

lous exhibition of themselves? It was because they couldn't bear to let the world see Ulster was divided on Home Rule. Sixteen of the thirty-three members for the province were Home Rulers; yet the people of England were incited. yet the people of England were incited to believe Ulster was united in opposition to Home Rule. If the people wanted to see intolerance in Ireland it was to Belfast and Orangemen they must go. The government intended to carry Home Rule and they were not going to be thwarted, waylaid or sidetracked by carefully organized demonstrations of Orangemen in Ulster." (Cheers.)

The Old Spot The robins sing, the river flows,
The leaves are just as green;
But ah! but ah! my heart, God knows
Is not as it has been.

Kind faces smile through cheerful tears, Kind voices murmur round, And hands, far sundered all these years. The warm old clasp have found.

Again my yearning steps have strayed Back to the dear old spot; But where the mates that with me I seek them and find them not.

The boy, so thought!ess, free and bold, Plays in the world his part: The childish heart I knew of old

The breeze blows keen, the sun shine

The waves rush up the shore; But, ah ! but, ah ! old times are gone

To nestle here below, Until the harsh winds and the rain Arouse us. Better so!

Dear pious hearts, may my place be

Near yours in that dark dell Where on the Judge's lips we'll see But now-farewell !

CATHOLIC NOTES

In the Jesuit order there are 16.471 priests.

news of the appointment of Rev. Patrick Aloysius McGovern, pastor of St. Peter's church, Omaha, as Bishop of Cheynne, Wyo.

A stirling Irish Catholic, Captain F. J. Horrigan, who has had an enviable reputation as a member of the North West Mounted Police, has been appointed stirling Irish Catholic, Captain Administrator of the Yukon.

The late Lady Herbert, of Les, be-queathed \$25,000 to the Bishop of Clifton, Eugland, for the maintenance of the Society of the Sisters of Charity of St. Vincent de Paul in their industrial school at Salisbury.

The late Francis Fahy, a former resident of Cambridge, Mass., left by will the sum of \$12,000 to the Holy Ghost Hospital for incurables. From time to time the hospital is left sums of money for its maintenance by charitably inclined persons, but the donation of the late Mr. Fahy is one of the largest sums

Archbishop James J. Keane was formally inducted into his new office as head of the archdiocese of Dubuque on Sunday, January 21st, in the presence of a large congregation in the Cathedral. The pallium was conferred by Archbishop John J. Keane, retired, and the sermon was preached by Archbishop Ireland of

J. Stewart Clark, of Dundas Castle, Scotland, has given \$150,000 for the restoration of the ruined choir of Pais-ley Abbey. Paisley Abbey was founded in 1163;as a Cluniac monastery by Walter Fitzalan, first high steward of Scotland, specimens of old ecclesiastical archi-tecture in Scotland.

Pope Pius X. has recently given another proof of his affectionate care for the aborigines of South America by sending thither a special delegate. The envoy of His Holiness is Father Giovanni Genocchi, of the Congregation of the Sacred Heart, a religious educa-tor of wide renown because of his biblical and linguistic knowledge. He speaks 18 languages, chiefly Oriental

Catholics are devoted to their clergy and always have been. This is the simple explanation of the magnificent reception accorded to Cardinal Farley in New York, and of the similar manifestation of love and respect with which Boston Catholics will welcome their spiritual head, His Eminence Cardinal O'Connell. The effect of such expressions of devotion on those outside the Church can not be other than helpful.

Miss Ella Laraine Dorsey, the wellknown Catholic writer, is one of the officers of a national library for the blind, whose aim is to provide liter-ature for the blind, to distribute books and music by means of traveling libraries, to secure a uniform type of printing (there are now four styles in use—the Moon, the New York point, the line and the American Braille), to assist the blind to make a living for themselves by transcribing books and music in their own home.

The Catholic Transcript of Hartford, in that diocese came from a Protestant. On the other hand Catholics show that on the other hand canonics show that religious differences do not prevent them from performing kindly acts toward Protestants. A Protestant minister from the East Avon Congregational Church died recently in a Catholic hospital in Hartford, and he was as tenderly nursed in his last illness as if, says the Transcript, he had been the parish priest of East Avon.

parish priest of East Avon.

Messrs. George Gregory Whitleigh and Nathan Alexander Morgan, former students of Nashotah (P. E.) Seminary, have been received into the Catholic Church by Rev. Peter J. O'Callaghan, C. S. P., Chicago, Rev. Alvah W. Doran of Philadelphia, himself a convert from the Protestant Episcopal ministry was their sponsor. Mr. Whitleigh was a member of the Protestant Episcopal congregation of the House of Prayer, Newark, N. J., and Mr. Morgan of the Protestant Episcopal congregation of Procestant Episcopal congregation of St. Martin's, Brooklyn. It is probable that both will study for the priesthood.

she had never known. But my mother had been her mother, and for this friend

she felt an attachment almost as strong

selves. I am not certain I ought not to

·I was apprehensive some visitors

might be hovering near the grave of my sister at that witching hour, and I ap-

proached the cedars cautiously, intend-

exclamation. It was not easy for me to mistake the voice of Lucy; she was seated so near the trunk of a cedar that

"I am not surprised to find you here," I said, taking the dear girl's hand, by s

sort of mechanical mode of manifesting

affection which had grown up between us from childhood, rather than from any

Grace in the brief interview we had at

I understood my companion fully.

Lucy had been educated superior to cant and false morals. Her father drew

accurate and manly distinctions between

innocent as she was, no thought of error was associated with the indulgence of

her innocent pleasures. But Grace, suffering and in sorrow, while she her-

self had been listening to the wonderful

"It is the will of God, Lucy," I answered. "It must be our effort to be re-

more than Rupert is you. Let all others become what they may, you will ever remain Lucy Hardinge."

"I thank you, Miles," answered my companion, gently pressing the hand that still retained hers, "and thank you from my heart. But your generous nature will not see this matter as others might. We were aliens to your blood, dwellers under your own roof, and were

lwellers under your own roof, and were

bound by every sacred obligation to do you no wrong. I would not have my

said, must and should last for life. Nor do I wish you to regard Rupert as of old. It is impossible — improper even — but you can concede to us some of that same indulgence which I am so willing to concede to you."

like him. Why not pay him a visit? He resides near Niagara. West of the Bridge, as he calls it, and you might take the opportunity of seeing the 'Falls.'"

"I understand you, Lucy, and am very

grateful for the interest you feel in my happiness. I do not intend to remain long at Clawbonny, which I shall leave

to-morrow."
"To-morrow!" interrupted Lucy, and

sister's behalf, was ten-

MILES WALLINGFORD

By JAMES FENIMORE COOPER CHAPTER IX

I knew that we must part-no power, They quiet goodness from an early

eyes so dull, though kind each glance they cast, Looking a sister's fondness to the last; Thy lips so pale, that gently pressed

my cheek; voice—alas! thou couldst but try to speak;
All told thy doom; I felt it at my

heart; The shaft had struck—I knew that we

It is not easy to describe the sensation of loss that came over me after the interment of my sister. It is then we completely feel the privation with which completely feel the privation with which we have met. The body is removed from out of our sight; the places that knew them shall know them no more; there is an end to all communion, even by the agency of sight, the last of the senses to lose its hold on the departed, and a void or its in the place once complete. felt all this very keenly, for more than a month, but most keenly during the short time I remained at Clawbonny. allow me to dwell on these proofs of sorrow, nor do I know that the reader uld derive much advantage from their

I did not see Rupert at the funeral That he was there I knew, but either he himself, or Lucy for him, had managed so well, as not to obtrude his person on my sight. John Wallingford, who well my sight. John Wallingford, who well knew my external or visible relation to all the Hardinges, thinking to do me a pleasure, mentioned, as the little procession returned to the house, that young Mr. Hardinge had, by dint of great activity, succeeded in reaching Clawbonny in time for the funeral. If clawbonny in time for the inneral. I fancy that Lucy under the pretence of wishing his escort, contrived to keep her brother at the rectory during the

On reaching the house, I saw all my for this proof of their respect for the deceased. This little duty performed, all but John Wallingford took their all but John Wallingford took their leave, and I was soon left in the place alone with my bachelor cousin. What a house it was! and what a house it continued to be as long as I remained at Clawbonny! The scrvants moved about it stealthily; the merry laugh was no longer heard in the kitchen; even the heavy-footed seemed to tread on air, and all around me appeared to be afraid of disturbing the slumbers of the dead. disturbing the slumbers of the dead. Never before nor since have I had occasion to feel how completely a negative may assume an affirmative character ecome as positive as if it had a real nce. I thought I could see as well as feel my sister's absence from the scene in which she had once been so con-

spicuous an actor.

As none of the Hardinges returned to As none of the Hardinges returned to dinner, the good divine writing a note to say that he would see me in the evening after my connections had withdrawn, John Wallingford and myself took that meal tete-a-tete. My cousin, with the apparent motive of diverting my thoughts from dwelling on the recent scene, began to converse on subjects that he was right in supposing might interest he was right in supposing might interest me. Instead of flying off to some topic so foreign to my feelings as constantly to recall the reason, he judiciously con-nected the theme with my loss.

"I suppose you will go to sea again, as soon as your ship can be got ready, cousin Miles," he commenced, after we were left with the fruit and wine.
"These are stirring times in commenced." "These are stirring times in commerce and the idle man misses golden oppor

tunities."
"Gold has no longer any charm for me, cousin John," I answered gloomily.
"I am richer now than is necessary for my wants, and as I shall probably never my wants, and as I shall probably hever marry, I see no great use in toiling for more. Still, I shall go out in my own ship, and that as soon as possible. Here I would not pass the summer for the place, and I love the sea. Yes, yes; I must make a voyage to some part of Europe without delay. It is the wisest

That is hearty, and like a man! There is none of your mopes about the Wallingfords, and I believe you to be of the true stock. But why never marry, Miles? Your father was a sailor, and he married, and a very good time I've always understood he had of it."

"My father was happy as a husband, and did I imitate his example, I should certainly marry, too. Nevertheless, I feel I am to be a bachelor."

"In that case, what will become of Clawbonny?" demanded John Walling-

Clawbonny?" demanded John Wallingford, bluntly.

I could not avoid smiling at the question, as I deemed him my heir, though
the law would give it to nearer relatives
who were not of the name; but it is
probable that John, knowing himself to
be so much my senior, had never thought
of himself as one likely to outlive me.

"I shall make a new will the instant I
get to town and leave Clawbonny to

"I shall make a new will the instant I get to town, and leave Clawbonny to you," I answered steadily and truly, for such a thought had come into my mind the instant I saw him. "You are the person best entitled to inherit it, and should you survive me, yours it shall be"

be."
"Miles, I like that," exclaimed my "Miles, I like that," exclaimed my cousin, with a strange sincerity, stretching out a hand to receive mine, which he pressed most warmly. "You are very right; I ought to be the heir of this place, should you die without children, even though you left a widow."

This was said so naturally, and was so much in conformity with my own notions

much in conformity with my own notions on the subject, that it did not so much on the subject, that it did not so much offend as surprise. I knew John Wallingford loved money, and, all men having a very respectful attachment to the representative of value, such a character invariably means that the party named suffers that attachment to carry him too far. I wished therefore, my him too far. I wished, therefore, my kinsman had not made just such a speech

kinsman had not made just such a speech though it in no manner shook my intentions in his favor.

"You are more ready to advise your friends to get married, than to set the example," I answered, willing to divert the discourse a little. "You, who must be turned of fifty, are still a bachelor."

reached the term of twenty-one years, and the other that she died at twenty."
Rupert's surprise was now more natural, and I could see that his interest—shame on our propensities for it !—was very natural, too.

"I am aware of both, and deeply deported the term of twenty-one years, and the other that she died at twenty."
Rupert's surprise was now more natural, and I could see that his interest were not twenty-one years, and the other that she died at twenty."

Rupert's surprise was now more natural, and I could see that his interest were not twenty-one years, and the other that she died at twenty."

you should not leave me Clawbonny, though it is not probable I shall ever live to inherit it. Notwithstanding, it live to inherit it. Notwithstanding, it is family property, and ought not to go out of the name. I was afraid, if you were lost at sea, or should die of any of those outlandish fevers that sailors sometimes take, the place would get into females, and there would no longer be a Wallingford at Clawbonny. Miles, I do not grudge you the possession of the property the least in the world; but it would make me very unhappy to know one of those Hazens, or Morgans. would make me very unhappy to know one of those Hazens, or Morgans, or Vander-Schamps had it." Jack had mentioned the names of the children of so many Miss Wallingfords, aunts or great aunts of mine, and cousins of his own. "Some of them may be nearer to you by a half degree or so, but none of them are as near to Clawbonny. It is Wallingford land, and Wallingford land

it ought to remain."
I was amused in spite of myself, and

felt a disposition now to push the discourse further, in order better to understand my kinsman's character.

"Should neither of us two marry," I said, "and both die bachelors, what would then be the fate of Clawbonny?"

"I have thought of all that, Miles, and here is my answer. Should such a thing happen, and there be no other Wallingford left, then no Wallingford would live to have his feelings hurt by knowing that a Vander-dunder-Schamp, or whatever these Dutchmen ought to be called, is living in his father's house, and no harm would be done. But these are Wallingfords besides you and me." are Wallingfords besides you and me."
"This is quite new; for I supposed we

two were the last."
"Not so. Miles the First left two sons; our ancestor, the eldest, and one younger, who removed into the colony of New Jersey, and whose descendants Jersey, and whose descendants exist. The survivors of us two still exist. might go there in quest of our heir in the long run. But do not forget I come before these Jersey Blues, let them be

who or what they may."

I assured my kinsman he should come before them, and changed the discourse; for, to own the truth, the manner in which he spoke began to displease me. Making my apologies, I retired to my own room, while John Wallingford went out, professedly with the intention of with a view to give it a more critical examination than it had hitherto been

in his power to do.

It was quite dark when I heard the arrival of the Hardinges, as the carriage of Lucy drove up to the door. In a few minutes Mr. Hardinge entered the study. He first inquired after my health and manifested the kind interest he had ever taken in my feelings, after which he preceded: n his power to do.

"Rupert is here," he said, "and I have brought him over to see you. Both he and Lucy appeared to think it might be well not to disturb you to-night, but I knew you better. Who should be at knew you better. Who should be at your side at this bitter moment, my dear Miles, if it be not Rupert, your old friend and playmate; your fellow-truant, as one might say, and almost your brother?"

Almost my brother ! Still I command-Almost my brother! Still I commanded myself. Grace had received my solemn assurances, and so had Lucy, and Rupert had nothing to apprehend. I even asked to see him, desiring, at the same time, that it might be alone. I waited several minutes for Rupert's appearance, in vain. At length the door of my room opened, and Chloe brought me a note. It was from Lucy, and contained only these words: "Miles, for her sake, for mine, command yourappearance, in vain. At length the door of my room opened, and Chloe brought me a note. It was from Lucy, and contained only these words: "Miles, for her sake, for mine, command yourself." Dear creature! She had no reason to be alarmed. The spirit of my sister seemed to me to be present, and I could recall every expression of her could recall every expression of her contained on the property. I confess there were moments when I distrusted the character of one who could urge a claim of this nature in so plain a manner, and could recall every expression of her angel-countenance as it had passed be fore my eyes in the different interviews

death had so recently been among us. Notwithstanding, there was so much fin to quit her side. His manner was full of the consciousness of undeserving and its humility aided my good resolutions. Had he advanced to take my hand; had he attempted consolation; bhad he, in short, behaved differently in the main from what he actually did, I cannot say what might have been the consequences. But his deportment, at first was quiet, respectful, distant rather than familiar, and he had the tact, or grace, or caution, not to make the smallest allusion to the sad occasion which had brought him to Clawbonny. When I asked him to be seated he declined the chalt I offered, a sign he in the medial that I offered, a sign he in the medial that I offered, a sign he in the medial that I offered, a sign he in the medial that I offered as a consequence with the consequence of the sad occasion which had brought him to Clawbonny. When I asked him to be seated he declined the chalt I offered, a sign he in the medial to the constitution of the sad occasion which had brought him to Clawbonny. When I asked him to be seated he declined the chalt I offered, a sign he in the medial that I offered that the constitution of the sad occasion which had brought him to Clawbonny. When I asked him to be seated he declined the chalt I offered, a sign he in the medial in the sequely heard to sympathize so simclerly in whole, my opinion was very favorable to share the world. I use that the world is my earnest desire that we all forget is my ear clined the chair I offered, a sign he intended the visit to be short. I was not sorry, and determined, at once, to make the interview as much one of business as possible. I had a sacred duty confi-ded to me, and this might be as fit an

ded to me, and this might be as fit an occasion as could offer in which to acquit myself of the trust.

"I am glad so early an opportunity has offered, Mr. Hardinge," I said, as soon as the opening civilities were over, "to acquaint you with an affair that has been entrusted to me by Grace, and which I entrusted to me by Grace, and which I am anxious to dispose of as soon as pos-

am anxious to dispose of as soon as possible."

"By Grace—by Miss Wallingford!" exclaimed Rupert, actually recoiling a step in surprise, if not absolutely in alarm; "I shall feel honored—that is, shall have a melancholy gratification in endeavoring to execute any of her wishes. No person commanded more of my respect, Mr. Wallingford, and I shall always consider her one of the most amiable and admirable women with whom it was ever my happy fortune to be acquainted."

I had no difficulty now in commanding myself, for it was easy to see Rupert

myself, for it was easy to see Rupert scarce knew what he said. With such a man I saw no great necessity for using extraordinary delicacy or much re-

"You are doubtless aware of two "You are doubtless aware of two things in our family history," I continu-ed, therefore, without circumlocution; "one that my sister would have been mistress of a small fortune, had she reached the term of twenty-one years, and the other that she died at twenty."

Being a minor, she had it not in her

Being a minor, she had it not in her power to make a will, but her requests are legal legacies in my eyes, and I stand pledged to her to see them executed. She had left rather less than \$22,000 in all; with \$500 of this money I am to present Lucy with some suitable memorial of her departed friend; some small charitable dispositions are also to be made, and the balance, or the round sum \$20,000, is to be given to you.

"To me, Mr. Wallingford! Miles! Did you really say to me?"

"To you, Mr. Hardinge—such is my sister's earnest request; and this letter will declare it, as from herself. I was to hand you this letter, when acquainting you with the bequest." I put Grace's letter into Rupert's haad, as I concluded, and I sat down to write, while he was reading it. Though employed at a desk for a minute or two, I could not avoid glancing at Rupert, in order to ascertain the effect of the last words of her had once professed to love. I her he had once professed to love. I would wish not to be unjust even to Rupert Hardinge. He was dreadfully agitated, and he walked the room, for some little time, without speaking. I

some little time, without speaking. I even fancied I overheard a half-sup-pressed groan. I had the compassion to affect to be engaged, in order to allow him to recover his self-possession. This was soon done, as good impressions were not lasting in Rupert; and I knew him so well, as soon to read in his count-enance gleamings of satisfaction at the prospect of being master of so large a sum. At the proper moment, I arose and resumed the subject.

"My sister's wishes would be sacred with me," I said, "even had she not received my promise to see them executed. ing to retire unseen should such prove to be the case. I saw no one, however, and proceeded directly to the line of

with me, 'I said, 'even had see not received my promise to see them executed.

When a thing of this character is to be done, the sooner it is done the better. I have drawn a note at ten days, payable at the Bank of New York, and in your favor, for \$20,000; it will not inconvenience me to now it when due and that ience me to pay it when due, and that will close the transaction."
"I am not certain, Wallingford, that I

"I am not certain, Wallingford, that I ought to receive so large a sum; I do not know that my father, or Lucy, or indeed the world would altogether approve of it."

"Neither your father, nor Lucy, nor the world will know anything about it, sir, unless you see fit to acquaint them. I shall not speak of the bequest; and I confess that on my siter's account. I confess that, on my sister's account, should prefer that you would not."
"Well, Mr. Wallingford, answered

"Well, Mr. Wallingford, answered Rupert, coolly putting the note into his wallet." I will think of this request of poor Grace's, and if I can possibly comply with her wishes, I will certainly do so. There is little that she could ask that I would deny, and my effort will be to honor her memory. As I see you are distressed, I will now retire; you shall know my determination in a few days."

Rupert did retire, taking my note for \$20,000 with him. I made no effort to detain him, nor was I sorry to hear he had returned to the rectory to pass the night, whither his sister went with him. The next day he proceeded to New York, without sending me any message, retaining the note, however; and a day or two later I heard of him on his way to the Springs to rejoin the party of the

John Wallingford left me on the morn ing of the day after the funeral, promis-ing to see me again in town. "Do not forget the will, Miles," said the singular man, as he shook my hand, "and be certain to let me see that provision in it about Clawbonny, before I go west of the bridge again. Between relations of

that, too, at an instant when the con-templated contingency seemed the more probable from the circumstance that

in the sequel, he soon obtained my entire confidence.

After the departure of all my kindred I felt, indeed, how completely I was left alone in the world. Lucy passed the night at the rectory, to keep her brother company, and good Mr. Hardinge, though thinking he remained with me to offer sympathy and consolation, found so many demands on his time, that I saw but little of him. It is possible he understood me sufficiently well to know that solitude and reflection, while the appearance of the first was avoided. that solitude and reflection, while the appearance of the first was avoided, were better for one of my temperament than any set forms of condolence. At any rate, he was at hand, while he said but little to me on the subject of my loss.

At last I got through the day, and a long and dreary day it was to me. The

curred."

I got no answer to this declaration in words, but Lucy would actually have kissed my hand in gratitude had I permitted it. This I could not suffer, however, but raised her own hand to my lips, where it was held until the dear girl gently withdrew it herself.

"Miles," Lucy said, after a long and thoughtful pause, "it is not good for you to remain at Clawbonny, just at this time. Your kinsman, John Wallingford, has been here, and I think you like him. Why not pay him a visit? At last I got through the day, and a long and dreary day it was to me. The evening came, bland, refreshing, bringing with it the softer light of a young moon. I was walking on the lawn, when the beauty of the night brought Grace and her tastes vividly to my mind, and, by a sudden impulse I was soon swiftly walking toward her now silent grave. The highways around Clawbonny was never much frequented, but at this hour, and so soon after the solemn procession it had so lately seen, no one was met on the road toward the churchyard. It was months, indeed, churchyard. It was months, indeed, after the funeral, that any of the slaves ventured into the latter by night; and even during the day they approached it with an awe that nothing could have in-spired but the death of a Wallingford. Perhaps it was owning to my increased age and greater observation, but I fancied that these simple beings felt the

fancied that these simple beings felt the death of their young mistress more than they had felt that of my mother.

St. Michael's churchyard is beautifully ornamented with flourishing cedars. These trees had been cultivated with care, and formed an appropriate ornament for the place. A fine cluster of them shaded the graves of my family, and a rustic seat had been placed beneath their branches, by order of my mother, who had been in the habit of passing hours in meditation at the grave of her husband. Grace and I, and Lucy,

had often repaired to the same place at night, after my mother's death, and there we used to sit many an hour in deep silence, or if utterance was given to a thought, it was in a respectful whisper. As I now approached this seat, I had a bitter satis faction in remembering that Rupert had never accompanied us in these plous little pilgrimages. Even in the days of her greatest ascendency, Grace had been unable to enlist her admirer in an actso repugnant to his innate character. As for Lucy, her own family lay on one side of that cluster of cedars, as mine lay one the "Certainly-what | better can I do? have need of occupation. The sea is to myliking, I am still young, and can afford a few more years on the water. I shall never marry"—Lucy started—"and having now no heir nearer than John Wallingford—"

having now no heir nearer than John Wallingford—"

"John Wallingford! you have cousins much nearer than he!"

"That is true; but not of the old line. It was Grace's wish that I should leave our cousin! John the Clawbonny property at least, whatever I do withthe rest. You are so rich now as not to need it, Lucy; else would I leave every shilling to you."

"I believe you would, dear Miles," answered Lucy, with fervent warmth of manner. "You have ever been all that is good and kind to me, and I shall never forget it." that cluster of cedars, as mine lay one the other, and often had I seen the dear young creature weeping, as her eyes were riveted on the graves of relatives

never forget it."
"Talk of my kindness to you, Lucy,

when you parted with every cent you had on earth to give me the gold you possessed, on my going to sea. I am almost sorry you are now so much richer than myself, else would I certainly make you my heir."
"We will not talk of money any longer in this sacred place," Lucy answered tremulcusly. "What I did as

answered tremulously. "What I did as a foolish girl you will forget; we were but children then, Miles."

So Lucy did not wish me to remember certain passages in our earlier youth!

Doubtless her present relations to

reshest and most newly made. Hardly was this done, when I heard the word "Miles!" uttered in a low, half-atified Andrew Drewett rendered the recollection delicate, if not unpleasant. I thought this less like herself than was her dark dress had been confounded with the shadows of the tree. I went to the spot, and took a seat at her side. her wont—Lucy, who was usually so simple-minded, so affectionate, so frank, and so true. Nevertheless, love is an engrossing sentiment, as I could feel in my own case, and it might be that its my own case, and it might be that its jealous sensitiveness too the alarm at even that which was so innocent and sincere. The effect of these considerations, added to that of Lucy's remark, sudden impulse — "you that watched over her so faithfully during the last "Ah! Miles," returned a voice that was filled with sadness, "how little did I anticipate this when you spoke of tions, added to that of Lucy's remark, was to change the discourse, and we con-versed long, in melancholy sadness, of her we had lost, for this lite altogether. "We may live, ourselves, to grow old, Miles," Lucy observed, "but never shall

Miles," Lucy observed, "but hever shall we cease to remember Grace as she was, and to love her memory as we loved her dear self in life. There has not been an hour since her death that I have not sin and the exactions of a puritenical presumption that would set up its own narrow notions as the law of God; and, seen her sitting at my side, and convers ing in sisterly confidence, as we did from infancy to the day she ceased to

live! As Lucy said this, she rose, drew her shawl around her, and held out her hand to take leave, for I had spoken of an intention to quit Clawbonny early in the morning. The tears the dear girl shed might have been altogether poems of Shakespeare, did present a painful picture to her mind, which, so far from being satisfied with what she owing to our previous conversation, or I might have had a share in producing them. Lucy used to weep at parting from me, as well as Grace, and she was not a girl to change with the winds. But I could not part thus; I had a sort of feeling that when we parted this time, it would virtually be a final separtion as the wife of Andrew Drewett If you can think thus, Miles, how ation, as the wife of Andrew Drewett never could be exactly that which Lucy much easier ought it to be for me! and Hardinge had now been to me for near

twenty years.
"I will not say farewell now, Lucy," loved my sister as affectionately as I did myself, but I am sensitive on this point; and, tender, true, warm as I I observed. "Should you not come to town before I sail I will return to Clawpoint; and, tender, true, warm as I know your heart to be, I cannot allow that even you loved her more."

"It is not that, Miles — it is not that. Have I no cause of particular regret—no sense of shame—no feeling of deep humility to add to my grief for her loss."

"I understand you, Lucy, and at once answer, no. You are not Rupert any more than Rupert is you. Let all others become what they may, you will ever bonny to take leave of you. knows what will become of me, or whither I shall be led, and I could wish to defer the leave-takings to the last ment. You and your excellent father

moment. You and your excellent father must have my final adieus."

Lûcy/returned the pressure of my hand, uttered a hasty good night, and glided through the little gate of the rectory which by this time we had reached. No doubt she fancied I returned imposite the statement of t mediately to my own house. So far from this, however, I passed hours alone, in the churchyard, sometimes musing on the dead, and then with all my thoughts bent on the living. I could see the light in Lucy's window, and not till that was extinguished did I retire. It

was long pass nidnight.

I passed hours teeming with strange

There has recently been presented to the British public the Form of Oath which, as we are informed, "all Jesuits are accustomed to take." A large por-tion of the public have in consequence been exceedingly shocked, and a large tion of the public have in consequence been exceedingly shooked, and a large majority of Jesuits equally astonished, never having had a suspicion that they had taken anything of the kind, till they learned their own iniquity from the public prints. The "Oath" is, in fact, a hoary-headed imposter, accustomed to come forward from time to time and harrow the souls of simple-minded folk; though it never ventures to stay with us long, depending, as it largely does, upon obscurity for its efficacy, and even for its existence. On the present occasion it seems to have made a greater sensation than usual. It obtained a conspicuous place in The Ladies' League Gazette, conducted by persons of quality, as exalted in social position as they are undoubtedly "Low" n their theology. It likewise managed to capture a journal usually so sober and sensible as the Standard newspaper, which not only printed in full the preposterous document, but made it the text of some very sage and solemn observations in a leading article. As a specimen of the nonsense readily credited by men other wise sensible, when there is question of anything derogatory to the Catholic Church or her clergy, this wonderful production must be cited at length:

1. A. B. now in the presence of Almighty God, the Bessed Virgin Mary, the Blessed Michael, the Blessed State and

production must be cited at length:

1. A. B., now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael, the Blessed St. John the Bapits, the Holy Apostles St. Peter and Paul, and all the Saints and the Sacred Host of Heaven, and to you my Ghostly Father, do declare from my heart, without mental reservation. that His Holiness Pope Leo is Christ's Vicer General, and is the true and only Head of the Catholic or Universal Church throughout the earth, and that, by the virtue of the Keys of binding and loosing given to His Holiness by my Saviour Jesus Christ, ife hath power to depose heretical Kings. Princes, States, Commonwealths, and Governments, all being illegal without

destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine and His Holiness's rights and customs against all surpers, especially against the new pretended authority and the Church of England and all adherents in regard that they and she be usurpal land heretical, opposing the Sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical King, Prince, or State, named Protestants, or obedience to any of their inferior Magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants to be dammable, and they themselves are damned and to be dammed that will not forsake the same. I do further declare that I will help, assist, and advise all or any of His Holiness's Sentand, and Ireland, and do my utmost to extinpate the heretical Protestants' doctrine, and to destroy all their pretended power, regal or otherwise. I do further promise and declare that, notwithstanding I am dispensed to assume any religion heretical for propagating of the Mother Church's interests, to keep scret and private all her agents' counsels from time to time as they interest me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all what shall be proposed, given in charge, or discovered unto me by you, my Ghostly Father, All of which I. A. B., do swear by the Blessed Trinity and Blessed Sacrament, which I now am to receive, and on my part to keep inviolably; and do call the Heavenly and glorious Host I now am to receive, and on my part to keep inviolably; and do call the Heavenly and glorious Host I now am to receive, and on my part to keep inviolably; and do call the Heavenly and glorious Host of Heaven to witness these my real intentions to keep this my oath. In testimony hereof I take this holy and Blessed Sacrament of the Eucharist, and witness the same further withmy hand and seal this day. Ann. Dom.

It might be supposed that the patent absurdity of this ridiculous document would, in these enlightened days at any rate, effectually preclude all danger of its being taken seriously. Should, how-ever, anything more be required, we have not to go far to find it. As has been said, given proper intervals to re-fresh itself, the Oath seems able to "ran" indefinitely on its native soil; but having ineautiously ventured about ten years ago, on a trip to Germany, if there met with experiences of a most unfortu-nate character. Though, at first, eagerly taken up, it was presently dropped and denounced by the most bitterly anti-Catholic organs as an utter fraud which no well-informed person could swallow. The details of its re-Jesuiten-Fabeln. Here it will be enough to say that the Evangelische Bund, the German equivalent of our Protestant Alliance, styled it a "clumsy fabrication" (eine plumpe Falschung); while the official organ of this body, the Taglische Rundschau, implored Protestants not to give themselves away by accepting such rubbish, thus playing into their enemies' hands, and "drawing water to the Ultramontane mill.

But it is not sufficient to be sure that such a document is a forgery; we naturally desire to learn something of its real history; to discover whence it came, and to whom we owe it. Fortunately it is possible to satisfy such wholesome curiosity. We are able to determine the stock of which it comes; to trace the stages of its development; to iden-tify the grub that has produced the butterfly; and, best of all, the brain in which the grub was hatched. Con sidered merely as an example of evolutionary progress, the history is both in-teresting and instructive; while the personality of the author of it all, when unexpectedly enters upon the scene, imports a sense of assurance that now we have got down to the bed-rock of

Starting backwards from the Form of Oath as given above, the first link in the chain which I have been able to examine is a little pamphlet printed at Chelten-ham, in 1847. The form which this gives differs from ours in one particular only which, however, is by no means withou importance. Instead of "Pope Leo, the earlier edition reads "Pope Urban,"

variation to be considered presently.
Our next step backwards is a long one; to the palmy days of mendacity, when Titus Oates ruled the roast. Here our friend the Oath turns up again, its guise somewhat altered, as well as its character; but its identity unmistakable in spite of all. It is now no longer a Jesuits' but a Conspirator's Oath

"The Papist's Oath of Secrecy, admin

istered to those who engage in the present Plot." It is "discovered" by Robert Bolron, gentleman, described in the Dictionary of National Biography as "Robert Bolron, Informer," to whom it was said to be given by a priest, William Rushton, out of whose Breviary he transcribed it. Bolron had certainly been a Protestant most of his

life; it does not appear certain that he ever became or professed to become a Catholic. He got into trouble for embezzlement of money; and his accomplice, Maybury, who corrobated his stories, was convicted of theft. What is still more significant—when we regard the temper of the time—old Sir Thomas the temper of the time—old Sir Thomas Gascoigne, against whom these worthies, gave evidence as a Papist plotter, was acquitted by a jury. Such was Robert Bolron, who took the Oath which the House of Commons (December 16, 1680) ordered him to print. It runs as fol-lows:

I. Robert Bolron, being in the presence of Almighty God, the Blessed Mary ever Virgin, the Blessed Michael the Archangel, the Blessed St. Johnfthe Baptist, the Holy Apostles, Saints Peter and Paul, and all the saints in iheaven, and to you, my Ghostly Father, do declare and in my heart believe the Pope, Christ's Vicar General, to be the true and only Head or Christ's Church here on earth, and that by vitue of the keys of binding and loosing, given to His Holiness by our Saviour Christ, he hath power to depose all heretical kings and princes, and cause them to be killed. Therefore, to the uttermost of my power, I will defend this doctrine, and his Holiness's rights, against all usurpers whatever, especially against the now pretended king of England, in regard that he broke his vows with his Holiness's Agents beyond the seas, and not performed his promises of bringing into England the holy Roman Catholic religion.

I do not renounce and disown any allegiance as due to the said pretended king of England, or any of his inferior officers and magistrates, but do believe the Protestant doctrine to be heretical and damable, and that all are damned which do not lorsake the same, and to the best of my power will help his Holiness's Agents beying of England, and ill such of his subject date will not adhere to the Holy See of Romenies and declare that I will keep learned the religion there professed.

If urther domonies and declare that I will keep learned the religion there professed. If urther domonies and declare that I will keep learned the religion there professed.

Fine For Fair Faces You can't paint the lily nor adorn the

You can't better the best, that everyone knows.

There's just one specific that will make

faces fair, "CAMPANA'S ITALIAN BALM," of

design.

All which I do swear by the Blessed Trinity, and by the Blessed Sacrament, which I now purpose to receive, to perform, and on my part to keep inviolable; jand do call all the angels and saints in heaven to witness my real intention to keep this

In spite of the remarkable variations which it contains, this oath is unques-tionably our old friend, adapted to special circumstances. The exact char-acter of its relationship with the "Jesacter of its relationship with the "Jes-nit Oath" is a question full of interest. Though stamped so strong and unmis-takably with the family lineaments, Bolron's Oath, as for distinction' sake it may be styled shows evident signs of having been affected by external influences; and, as we shall see, departs from the genuine type of its race in very important particulars.*

But we have not yet run our quarry to earth, although our chase has led us to the spot where this appears to become possible. Titus Oates had a worthy afly to the person of Robert Ware, although the pair took different lines in their common work. While Oates perjured himself, Ware forged. The former, it is true, did more harm at the time, causing innocent blood to be shed like water; but the work of his colleague the penman has been far the more enduring. It is simply appalling scoundrel has been able to effect in the way of poisoning the sources of our his-tory, and investing malignant slanders with the semblance of respectable authority. His performances do not appear to have been for the most part even suspected, till, a few years ago, the late Father Bridgett, in his Blunders and Forgeries, tracked them out and ruthlessly gibbeted them. To this admirable specimen of historical work I must refer those who desire to know more about the villain of the piece. Here let it suffice briefly to say how Robert Ware contrived to practice his deceptions so effectively. His father, Sir James Ware, having transcribed many genuine documents, the son in-terpolated his fabrications amongst the transcripts, wherever he found a suffici-ent space left blank, thus sowing his tares among the good grain and trading upon the reputation of his parent.

His consistent object was to vilify and traduce the Catholic Church. As Father Bridgett writes: "The forgeries of Robert Ware began in 1678, contemor knoert ware began in 1979, concem-poraneously with the revelations of Titus Oates, and continued for some years. Ware did not appear as an accuser or a witness in a court of jus-tice; his forgeries in books and pamph-lets were not directed against living men; yet by his historical lies he helped to win credit for the monetant men; yet by his historical hes he helped to win credit for the monstrous stories of the 'Popish Plot,' as being in harmony with former events and past discoveries, and there are several of his baseless fabrics repeated in the publica-tions, even of the last few years, by writers to whom the name of Robert Ware is almost or entirely unknown. ware is almost or entrely unknown.
It is in fact impossible to say when history will be entirely purged of his slime and in studying the genesis of our Oath we come upon his trail once more.

Various of his fabrications were de-Various of his fabrications were de-canted for popular use in books bearing pictures que titles—The Hanting of the Romish Fox, and Foxes and Firebrands. In the former is given a form of Oath required to be taken by all who entered the Catholic Seminaries beyond the seas, which is said to have been drawn up in 1550 a century before Balvan's time. 1580, a century before Bolron's time. In this may be detected the rudimentary but unmistakable features of more developed article:

"which was found in the closet of Edward Cottan a Jesuit, in the house of Richard Sherborne, Esq. of 'Stonyhurst, in the county of Lancaster." Thu does history anticipate herself. It should be added that at this period there was no Jesuit of the name of Edward Cottam. (See Stonyhurst Centenary Record, p. 67, note.)

Fearful Headaches

Stomach Bad. No Appetite. Was Losing Weight and Strength

Wonderful Change When Health Was Restored by DR. CHASE'S

NERVE FOOD Headache is a symptom and not a disease in itself. It acts as a danger signal

by reading Mr. Donneral's letter you will be satisfied that there is no treatment to be compared to Dr. Chase's Nerve Food as a means of building up the system and removing the causes of

the system and removing the causes of headaches, sleeplessness and indigestion.

Mr. Charles Donneral, Kleinburg, Ont., writes: "I wish to communicate to you the great cure which I received from Dr. Chase's Nerve Food. For over two years I suffered from fearful headaches, my appetite was always poor, and the stomach tad. I took medicines from physicians, but the headaches persisted, and I was rarely free from them.

"Reading about Dr. Chase's Nerve Food, I began using it, with little idea that I would be benefited. I had become thin and weak, but the very first box helped me, and with continued treatment I have been cursed and feel like a new man. The headaches have disappeared, my appetite is good and diges-

"CAMPANA'S ITALIAN BALM," of imitations beware.

Used intelligently will preserve the best, and improve the worst complexion. 25c. at good drug stores. Anywhere by mail, 35c.

E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

I. A. B., do acknowledge the ecclesiastical and political power of His Holiness and the Mother Church of Rome, as the chief head and Matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his succesors, as the Founder of the true and ancient Catholique Faith, against all here tical Kings, Princes States, or Powers repugnant to the same. And although I, A. B., may pretend (in case of persecution or otherwise) to be heretically disposed, yet in soul and conscience I shall help, aid, and succour the Mother Church of Rome, as the ancient and Apostolic Church. I, A. B., further do ancient and Apostolic Church. I, A. B., further do

Although this document certainly does not date from the period claimed for it, there can be no doubt that it has much the appearance of a first experi-ment towards the elaboration of such an Oath as is now forthcoming. We find in it, in embryo, the main ideas which evidently governed the composition of the others, in which these elements the others, in which these elements have been expanded and rearranged. But of one thing there appears to be no doubt—the "Seminary Oath" and the "Jesuit Oath" issued from the same mint. Both are earmarked with Robert Ware's characteristic token. First, we have the phrase Mother Church occuring in each more than once. Of this he seems to have found it as impossible to steer clear of as it was for Mr. Dick to King Charles's head out of his orial. "He puts it," says Father Bridgett, "in every document, which is supposed to emenate from Popes or Jesuits, whether composed in Latin or English." Moreover, we find in both these forms a clause about pretending to be of another religion, which is no less characteristic. The idea that Catholic priests, especially Jesuits, were allowed, and even enjoined, to simulate heresy for Catholic ends, which every Catholic knows to be utterly absurd, was a dominant note of Ware's, and regularly figures in his concoctions. It was a dominant note of wares, and regularly figures in his concoctions. It is, in fact, embodied in the very title of his book, Foxes and Firebrands; the Foxes being the Jesuits,—and the Firebrands denoting the insidious havoc which, after the manner of Samson's foxes, they wrought in the standing corn of the Evangelical Philistines. It is not a little remarkable that in

wanting: which is what was meant by saying that it shows more traces of an-other hand, retoughing and closely, these particular birthmarks are other hand, retouching and adapting the original work, than either of the other versions. It is, however, impossible to avoid the conclusion that all three versions are radically one, and have been variously dished up and flavoured at various periods as the change of circumstances suggested.

Though we have not as yet tracked the Oath as we first saw it to its origthe Oath as we first saw it to its orig-inal lair, it is evident that, as children say, we are getting "hot." We can, moreover, make a near guess as to the direction in which it is to be sought. It will be remembered that the Chelten-ham edition above mentioned spoke of Pope Urban, and was therefore evi-dently taken from an original purposition. Pope Urban, and was therefore evidently taken from an original purporting to date from the pontificate of a Pope so named. This can only be Urban VIII. who reigned from 1623 to 1644, a period for which Robert Ware furnished

good deal of history.
There is likewise another point to note. The modern reproducers of the Jesuit Oath invariably tells us that it rests on the highly respectable authority of Archbishop Usher, though they never give any indication as to where never give any indication as to where in all his voluminous works it is to be found. Needless to say, we shall not find it anywhere, nor anything like it.

"Archbishop Usher" means, in fact, neither more nor less than "Robert in the control of th

Once more we strike the scent of what Father Bridgett calls "this literary skunk." How he came to literary skunk." How he came to achieve the feat of annexing so respect-able name is a curious, if not very edifying, story, which the topic engaging our attention well illustrates.

As voucher for the information be

gives about the Seminary Oath, Ware cites Cecil's Memorials, page 196. What man he means, or what document, ould be a puzzle, but for information supplied by his friend Nalson, who wrote the first part of Foxes and Firebrands, Ware contributing the second. There we read the story of a Dominican who feigned to be a Protestant, "being an extract out of the Memorials of the Lord Cecil, an eminent statesman in the reign of Queen Elizabeth; from whose reign of Queen Elizabeth; from whose papers it was transmitted to the Reverend Bishop Usher. These papers of the Lord Primate coming to the hands of Sir James Ware, Kut., his son, Robert Ware, Esq., has obliged the public by the communication of them." Of course, Robert Ware, Esq., further obliged the public by the manufacture of them; but the fraud not being detected, and Usher's being a good ture of them; but the traud not being detected, and Usher's being a good name, Strype and others freely, but most inexcusably, quoted as having Usher's authority what they found only in Wares books; saying little or nothing of Ware himself. They were thus led, as Father Bridgett shows, to accept and as Father Bridgett shows, to accept and

as Father Bridgett shows, to accept and publish many gross forgeries.

The truth of the matter proves to be exactly as these various indications lead us to anticipate. We find the Oath produced by Robert Ware, assigned by him to the very period mentioned above, and fathered in very express terms upon Usher. Evidently, Ware took great pains with his work, which accounts for its extraordinary accounts for its extraordinary staying-power, but a proud man would he doubtless have been could he have known that among the captives of his long-bow and spear were to be num-bered journalists of the twentieth cen-

In the third part of Foxes and Fire-brands (1689), which is entirely by Robert Ware (though catalogued in the British Museum only under the pseudonym Philirenes), we read (pp. 171,

seq.) as follows:
"Having a collection of Romish policies, contrived by the Clergy and Orders of that Church, to nullify the Reformation of the Church of England, Reformation of the Church of Engiand, as they were collected formerly from and among the papers of the Most Reverend James Usher sometime Archishop of Armagh; and finding them useful, especially for these perilous days to be divulged, and put forth to

public view, I shall place them according to the copy, after this manner fol-

fowing:
"Anno 1636 The Oath of Secret; "Anno 1636 The Oath of Secrecy devised by the Roman clergy, as it remaineth on record at Pers, amongst the Society of Jesus; together with several dispensations and Indulgences granted to all pensioners of the Church of Rome, who disguisedly undertake to propagate the fatth of the Church of Rome, and her advancement. Faithfully translated out of the French.

"This Oath was framed in the Papacy

This Oath was framed in the Papacy

"Note how the Pope and Rome dispenses with her Emissaries, to assume outwardly any religion."

Having thus introduced it with due

pomp and circumstance to impress his readers' minds with the genuine nature of the document, Ware proceeds to print it in Gothic characters, thus investing it still further with the semblance of antiquity. It is exactly the same as the Oath from which we started, differing from what may be called the Standard Version — over and above a few clerical errors in the latter—only in the substitu-tion of Pope Urban for Pope Leo. This then is the true history of the

Oath, which, in spite of common-sense, many people will persist in believing to be taken by all Jesuits, none of whom would do anything of the sort for any consideration whatsoever. It is the malicious and slanderous fabrication of a notorious scoundrel, the worthy ally of Titus Oates, one of the most disreput-able villians recorded in history.

APPENDIX As a pendant to the above history it As a pendant to the above history it appears advisable to give in full the form of the vows actually taken by Jesuits, according to the various grades within the Order to which they are admitted; these being the only sort of oath of which they know anything. It is frequently supposed that these vows are kept profoundly secret from all the world, and must therefore contain horrible things. As a matter of fact, they are to be found in the book of the Institute, of which every considerable library has a copy—that of the British Museum has several. Upon the nature of these Vows, readers will form their own opinion. At present it will suffice wrought in the standing own opinion. At present it will suffice to observe that "Solemn Vows" bind the Order to the individual, as well as the Bolron's version, the general features of individual to the Order; that such Yows which resemble the Jesuit Oath so must always be taken publicly, or they must always be taken publicly, or they are not valid; that the Professed of Four Vows, in whose hands is the supreme executive and legislative power, are bound by the special obligation peculiar to themselves (the Fourth Vow), to start at a word from the Pope to preach the Faith to any nation how-ever distant or barbarous.

I .- vows TAKEN BY "SCHOLASTICS"
CLUSION OF THEIR NOVITS

I.—VOWS TAKEN BY "SCHOLASTICS" ON THE CONCLUSION OF THEIR NOVITIATE

Almighty and Eternal God, I. NN., though altogether unworthy of Thy Divine Presence, yet relying upon Thine infinite mercy, and impelled by the desire of serving Thee, in presence of the most holy Virgin Mary and of all the Court of Heaven, do yow to Thy Divine Majesty perpetual Poverty, Chastity, and Obedience in the Society of Jesus; and I promise that I will enter the said Society to spend my entire life therein—all things being understood according to the Constitutions of the same Society. Wherefore I suppliantly beg of Thine illimitable goodness and clemency, by the Blood of Jesus Christ, that Thou wouldst deign to accept this Holocaust in the odour of sweetness, and as Thou hast given me grace to desire and make this offering, wouldst also give it abundantly so to perform.

I.—NOLEM YOWS OF "SPIRITUAL CO-ADUTORS" I.NN., promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and to your, Rev. Father A. B., Superior-General of the Society of Jesus holding the place of God, and to your successors (or, to you, Rev. Fr. C. D., representing the Rev. Fr. A. B., ..., and his successor), perpetual Poverty, Chastity, and Obedience in the Society of Jesus, and moreover, special care of the instruction of youth, according to the tenour of the Apostolic Letters and the Constitutions of the said society.

(Place and Date)

Place and Date.)

I. NN., promise to Almighty God, in the presen of His Virgin Mother and the whole Court of Heave and to you, Rev. Father . . perpetual Power Chastity, and Obedience in the Society of Jesus, a cording to the tenour of the Apostolic Letters a the Constitutions of the said Society. (Place and Date)

IV .- SOLEMN VOWS OF THE PROFESSED

I.N., make my Profession, and promise to Almighty God in presence of His Virgin Mother and he whole Court of Heaven, and all here present, and o you, Rev. Father . . . perpetual Poverty, Chastity, and Obedience in the Society of Jesus, and moreover, special care of the instruction of youth, according to the mode of life contained in the Apostoic Letters of the Society of Jesus and its Constitutions, I also promise special obedience to the Sovereign Pontifi regarding Missions, as is set forth in the same Apostolic Letters and Constitutions. (Place and Date.)

-SIMPLE VOWS TAKEN BY THE SAME AFTER PRO

I. NN., Professed of the Society of Jesus, promise to Almighty God, in presence of His Virgin Mother and the whole Court of Heaven, and before the Rev. Father A. B. . that I will never in any manner contrive or consent that the ordinances of the Constitutions of the Society concerning Poverty should be altered unless at any time there should appear to be just cause for further restriction. I likewise promise that I will never so act or devise, even indirectly, as to be chosen for or promoted to any prelacy or dignity within the Society. Likewise I promise that I will never so act or devise, even indirectly, as to be chosen for or promoted to any prelacy or dignity within the Society, nor consent to my sleed the society, nor consent to my sleed the society of Jesus.

Place and Date.)

The Priest

Clothed with the armor of God stands Summoning mortal man,

Calling to penance the sinners all Fearing no foe nor ban: Truly a giant in this feeble world, Calling with accents keen, The sinner who cowers 'neath his lo

of sin:— His to be shrived and clean. Clothed with God's terrible armor stands, Yet, meek as the dove of Peace;

Ready to ransom the erring ones, 'Tis the sinner's but to cease. White as the snow on you mountain

crag. Glist'ning high in the sun, The darkest stain on thy soul may be,
If ye say, "thy will be done;—"
If the suppliant kneel and confess his

To the priest, that man of God, With the terrible armor that girds him round; With justice and mercy shod.

-DR. JAMES HENDERSON

RELIGIOUS LIFE

(By Rev. J. A. Homan, Chaplain of Judge Mercy Having already considered the signs of a true vocation, we shall now take up the subject of the beauty and advantages of the religious life, and the principles which must be lived up to in order to gain these advantages in fullest measure.

First—In regard to the advantages they are, both of the body and soul. Community life in holy religion encourages serenity, temperance, frugality order and peace. Nothing can be more courages serenity, temperance, frugality order and peace. Nothing can be more conductive to health than a combination of these physical and mental benefits under the cloistered roof. There is no place in the world where the simple life is led with so much perseverance and uninterrupted good cheer. There is nothing but mirth and gladness to be found in a well requisited community of found in a well regulated community of Catholic nuns. Sometimes the most difficult tasks are undertaken, which may require almost a superhuman effort, but require almost a superhuman effort, but everything is easy to the consecrated nun, who has attached her hopes and happiness to the cross of Jesus Christ. Whether it be on the battlefield nurs-ing the wounded or the dying, or in the hospital tending the sick, and bandag-ing their sores, or in the school room nospital tending the sick, and bandag-ing their sores, or in the school room and hovel teaching the ignorant, she is ever happy in the thought of serving Christ, and in the beautiful simplicity and humility of her life, in her freedom and humility of her life, in her freedom from care, in her conscientious adherence to nature's and therefore God's laws, but above all in the possession of that peace of mind which comes only to pure souls, she has an inestimable guarantee of physical health, than which physiology knows no better. How foolish, therefore, for some people to conjugate the service was a picture of gloomy conto conjure up a picture of gloomy convent walls, where nuns shut themselves vent wails, where nuns snut themselves up in prison and die a slow, lingering death! How far this is removed from the truth! It does happen, indeed, but only occasionally that for some special spiritual or moral reason some one in poor health is allowed to enter the convent and make a profession of vows, but in nine cases out of ten such a one's physical condition is improved by contact with the religious life and its healthful atmosphere, and her life is prolonged. The old Latin rule "Mens sana in corpore sano "—" a sound mind in a sound body," is generally accepted in religious communities as one of the tests of the fitness of a postulant for admission —of course, wisely and conservatively interpreted, and with due regard to the mental and religious endowments which point to a true vocation. Hence which point to a true vocation. Hence it is that some of the finest exemplars of womanhood, physically, mentally and morally, are found in our convents. While Ohristian mortification is practiced in every one of them, it is always done without violating hygienic laws-and in such a way that the health of the and in such a way that the health of the body is scrupulously regarded as con-ducing to the health of the soul. Another advantage to the body is that the nun is freed from all anxieties as to her material wants. Living in an at-mosphere and amid surroundings con-ducive to the health, she knows that if sickness overtakes her that she will get the best of medical attention and get the dest of medical attention and care. Furthermore, she believes in the efficacy of prayer, that she is a child of providence, and that sweetly resigned to the will of God, she will meet all

pest disposition that makes for the re-But if the religious beyond a doubt secures bodily advantages over the person who remains in the world, these are not to be compared to the inexhaustible treasure she wins for her soul. treasure she wins for her soul. It would be impossible to enumerate all of these, and we must be satisfied to touch upon only a few. The first of these may be described as a never-failing peace, to which the solitude of the convent largely contributes. She experiences nothing of the turmoil, dissension and rebellion in the world. Being still in the world, so far as her human exist-ence goes, she may truthfully say that she is nevertheless not of the world. Like a priceless pearl at the bottom of the sea, she is not disturbed by the commotion of the angry waves above. She does not hear the violent winds of the storm, nor is she tossed about by the billows of discord. She is as much at peace with herself and God as though she had been anchored upon Him. The stillness about her, which at stated times leads her to contemplation and prayer, is pleasantly interrupted by the cheerful companionship of sisters who are bound to her by the sweetest ties, or relieved by the charitable duties of her calling.

physical infirmity cheerfully and thank-fully—and thus she cultivates the very

She can never be lonesome in the lively consciousness of the presence of God, and in communion with His life and the love of soul's for Christ's sake. She can and ought to make her domicile whether it be the convent or hospital or school, a veritable paradise.

The second spiritual advantage consists in the particular holiness of her occupations. There are no sordid motives (or at least ought not to be) accompany-(or at least ought not to be) accompanying these, but they are all directed to
the honor and glory of God, and the
salvation of souls. In the world it is
sometimes difficult to have absolutely pure motives, there are so many temporal, selfish and even mercenary considerations apt to creep in, even in our most honest efforts at work or prayer.
The religious, having voluntarily
stripped herself of the world, is free,
like the eagle, to fly up to the very
throne of God, and offer up her homages

A third advantage in the spiritual life she enjoys by reason of the whole-some rules of the Order or Congrega-tion to which she may belong. These

ence quite so easy and lovely as that belonging to the religious, because it so completely emancipates her scul from the fetters of sin and makes it so perfectly free to co-operate with the grace of God. Some spiritual writers have compared the rules in religion to wings which enable the bird to rise to the skies, and to wheels which carry the charlot to the destined goal. They do not therefore retard, but accelerate and facilitate her progress in sanctity. They also steer the religious clear of the temptation and danger of sin. They are, indeed, so long as they are strictly observed with the liberty of the spirit, like a strong fortification, through which like a strong fortification, through which he enemy cannot enter to injure the

Still another and a greater advantage Still another and a greater advantage in religious life is to be found in the practice of the evangelical counsels—poverty, chastity and obedience—cheerfully and lovingly undertaken by voluntary vows. In the practice of these the soul will strive after the perfection which Christ speaks of: "Be you, therefore, perfect, as also your heavenly fore, perfect, as also your heavenly Father is perfect" and in another pas-sage: "If thou wilt be perfect, go sell what thou hast and give it to the poor, and thou shalt have treasure in heaven; and come follow Me." Nothing can be so stimulating of interior peace and holy joy as the conscientious observance of these vows. It will constitute a veritable paradise on earth-and must nearly fulfil the destiny of man, which is not only to be happy for all eternity in

heaven, but to be happy during his temporary sojourn on earth.

But in the religious life is also to be found the advantage of good example— not only good, but on account of its sacrifice and simplicity, heroically good. This good example stimulates the holi-est of emulation—the emulation of the saints. What great spiritual results must accrue to the soul, that is contin-ually spurred on to nobler effort in the cause of God and the kingdom of Christ by the prayers and sanctity of its fel-lows? If the happiness of the marriage tie consists largely in the unity of two souls with but a single thought and a souls with but a single thought and a single purpose—a merger of two existences, which St. Paul likened to Christ's union with His Church, how great ought not to be the bliss of religious who are bound together by one and the same vow and troth to their bridegroom,

Jesus Christ? Then there are the advantages of the many holy practices and devout exer-cises prescribed to the religious by rule. Nor is there any danger of suffering from sameness or crowding of wor-ship, provided the religious keeps her-self in touch with the presence of God —for God is a Being—the Supreme Being—in the contemplation of whose manifold beauty, sweetness and power, the human soul will never grow weary. And in this connection it must not be forgotten that the religious has really appropriated God—as Emmanuel—God with us—for she is ever dwelling near the God-Man, veiled in the Blessed Sacrament of the altar. Christ in the Holy Eucharist is under the same roof with her—His Sacred Heart beats close to hers, even when she has closed her eyes in sleep, and she cannot pass the

chapel door without an opportunity of adoring Him as God and greeting Him as a friend.

In regard to the general principles according to which the religious must live in order to gain these advantages, this beauty of life they have already been brought more or less to light in this instruction. I dare say that they are all comprised in the duty of a faithful observance of the rules and vows.
If she be considerations in these, she will surely be not only an exemplary but a very happy religious.

A CAMPAIGN OF PRAYER

MORE THAN TWO MILLION SION'S SUCCESS

telling about the mission These letters went to every convent, parochial school and eleemosynary institution in the United States in charge of English-speaking Sisters. There are about 60,000 Sisters in all, and the chil dren under their care number more than 1,500,000. The Paulist asked these Sisters and their children to pray for the success of the mission in Austin.

Speaking of this action Rev. John Handly, the Paulist, who, as chairman of the Knights of Columbus executive com mittee directed preparations for the mission, said:

"Our object in appealing to the Sis ters and their children in behalf of the mission is solely to obtain their prayers. Everyone who believes in a God recognizes the efficacy of prayer. In the practical working of the Catholic religious ion prayer is an essential preparation for every undertaking. I have always tried to secure prayers for my missions, and the more experience I have had in the mission field the more I have come to believe that without much prayer no mission can be a success.

"Last summer I gave a mission in "Last summer I gave a mission in Asheville, N. C., where a mission had never been given before. I wrote to my friends in many religious institutions, from one end of the country to another, asking them to pray for the mission. In Asheville itself every Catholic took a special patron saint for the mission, and special patron sant for the mission, and many of them recited as much as three rosaries each day from the time the mission was announced until it closed. Little children did countless acts of self-denial and devotion for the same insome rules of the Order or Congregation to which she may belong. These rules are the quintescence of the good sense of the saints. They were made to consult the physical as well as spiritual welfare of the religious. While they exact obedience, it is an intelligent obedience, because being so very reasonable in themselves and conductve to the highest good, none but the intelligent and sensible could submit to them. And this submission to rules, it must be remembered, was from the very beginning voluntary, spontaueous and eager. It was and continues to be a submission consecrated to God. There is no obedience in the order of heaven than of earth. Old habits of evil living were thrown aside, tention. Prayer for the mission became

churches, but that they understood the meaning of Christianity now as they had never done before, and would always feel indebted to the mission. Scores of Catholics who belonged to other parishes in even distant cities, and who were spending the summer in Asehville, came, acknowledging that they had failen away from practice of their religion and pledged themselves to become practical Catholics once more.

"In my last mission in San Antonio found even more striking evidences of supernatural aid. Several reconcilia-tions of Catholics to the fervent practions of Catholics to the lervent prac-tice of their religion were effected after years of utter neglect, and when I asked them what sermons had influenced them, they told me that they had not attended the mission at all. The mysattended the mission at all. terious forces at work during a mission had reached them in spite of their wilful absence from the mission exercises.

"These instances are not novel. Sim ilar things, often of a more wonderful character, have been encountered by every missionary at every mission. Even an unsuccessful mission is never commonplace. I merely mention them to explain my reason for insisting so much on prayer for a mission.

"In one of his South Sea stories, Robert Louis Stevenson describes a pearl collector alone on an island at the mercy of a band of pirates who had come to rob him of his treasure. They taunted him with his loneliness and helplessness, and he replied by striking a bell-note from a glass bowl on the table, saying: 'The One who will compel you to leave me unharmed is listening for that." " "Who ?'

"'God' the owner of the nearly calmly replied, the owner of the pearis calmly replied, and so vivid was their sense of the presence of Him Who answers prayer that the pirates left the island, empty-handed. Stevenson makes his readers believe this almost incredible story, which was, I have heard, actually founded on fact. A friend of mine, Charles Warren Stoddard, was one of the heroes of the tale.

"So far as I know a campaign of prayer on such a large scale has never before been attempted for a mission. The Sisters never refuse to pray for a good object such as this. There is no limit to their generosity. And they like to teach their children to pray for such things. As I said before, this kind of prayer is one of the essentials of the religion they are trying to teach.

"Even those who do not believe in God and the soul of Man are interested in a mission, because it will contribute to the peace and good will of the citi-zens. Those who honor God in their zens. Those who holor God it their hearts can conscientiously and cheer-fully pray for a mission because it will uphold the honor of the Most High. Bible lovers should pray for it because it will establish firmly the reasons why the Bible should be known and revered by all men. Christians should pray for it because it emphasizes the divinity of Christ and teaches the best way His merits. Many a non-Catholic will be benefited who will never come nearer the mission. For the sake of all the good that it will do, I beg for the cooperation of everyone in this great cam paign of prayer. In a certain true sense the prayers of the people of Austin are the keystone of this magnificent arch of SISTERS AND CHILDREN APPEAL TO HEAVEN FOR MISSION'S SUCCESS full force. God cannot help answering these prayers. He has pledged Hims Previous to the opening of a non-Catholic mission given in Austin, Tex., more than 5,000 letters were sent out talling about the mission. interiorly, and I believe that Austin will bear witness to the blessings of this mission for years to come."

A WOMAN'S VIEW

GOOD ADVICE FOR THOSE EN-GAGED IN THE FORWARD MOVEMENT

It is of vital importance that the Religious Forward Movement" missionaries should utter no uncertain or ambiguous sounds with regard to creed and dogma. If they lower their standards to the level of mere humanitarian ism (which has neither altar nor creed) they will only help in the ruin of Christian tcivilization—which is threatened everywhere outside of the Catholic Church, its creator and protector. The Church is God's reformation of

man. She watches over him from the cradle to the grave. The Catholic "re-former" priest or layman, strives to bring back to their senses and to their duties the very many Catholics who pursue the wrong in devious ways, while knowing the right. One of the greatest reformers in the Catholic Church was the wonder-worker, St. Catherine of Sienna. Perhaps in no other one life, among the followers of Christ do we find such outspoken truth about the abuses of riches and power; such blasting cen-sure of crueity and cowardice; such fearless arraignment of the high and mighty (whether pope, king, queen or prelate) for unreadiness to face wrong

Five hundred years ago there was much of this work to do, and there is still, and there always will be. If Protestants will only come back to Holy Church they will find plenty of opportunity to reform both themselves and others!

They can do as much as Martha and pray as much as Mary. There is no limit to either work or prayer in the Catholic Church, whose faith is that perfect freedom which serves both God and man.—Maria Longworth Storer in the Lamp.

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go cents.

When subscribers ask for their mail at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters

Subscribers changing residence will please give old as well as new address.

LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Applications of the Wall State of the

8 -6 Ottawa, Canada, March 7th, 1900.

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

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa Apos. Deleg.

LONDON, SATURDAY, FEBRUARY 10, 1912

BOOKS AND READING

"Could the RECORD not do something to help people to a knowledge of books that are worth reading?" This question was recently asked us and the little discussion that followed impressed on us the desirability of doing something along the lines suggested.

"To the making of books there is no end;" but there is a limit to every man's reading capacity. And when we see the time and opportunities that are generally frittered away by those who read and even read much, we wonder at the frequent jibes at the illiteracy of certain countries. From our public schools every year there are graduated thousands who have learned to read, but who have acquired no taste or habit of reading, who, practically, dolast read. Insofar asjeducation or cul ture is concerned, nay more, insofar as general information is concerned, will thinking man regard them as differing from the illiterate, from those who can not read. We confess that between those do not read and those who can not read we can see no great difference That there is such a class is admitted by every teacher, inspector or other person interested in the problems of education with whom we have discussed the

matter. Now, what of the other thousands who read and read much, but whose reading the late Goldwin Smith called intellectual intoxication. Any librarian in Ontario will tell you that the popular demand is on the "rubbish hole," which is the name given to the department of popular fiction.

Many years ago, a great writer said: chievous by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubmemory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention which of all our faculties needs most care, and is most improved by it."

" A common sewer," an expression perhaps stronger than we should use. but one perfectly justifiable. And there are many Catholics who retain only an impression of the anti-Catholic bias of all this rubbish. It is to those that a word in season might be of some

The habit of reading for amus entertainment, or such like, we do not for a moment condemn. Artemus Ward, who always respected the sanctities of life, was rewarded by receiving the last sacraments on his death-bed. Burnard, the editor of Punch, was a convert to the faith. We do not condemn fiction as such, but we desire to lead, at least, those who are capable, to something

Some People are in favor of a free expression of opinion on public questions only when these views coincide with their own. Such appears to be the attitude of the Orangemen of Ulster. We are astonished to note that some of our Canadian papers express sympathy with the wreckers of free speech in that province of Ireland. Says a contempor-

It will be seen that the resistance of "It will be seen that the resistance of the people of Ulster to Mr. Churchill has a greater significance than opposi-tion to Home Rule itself, deep-seated as that opposition may be. Ulster feels insulted that a politician who once so stoutly espoused her cause, and the son of a man who was a leader of Ulster thought and action, should now seek to come among them to advocate the very cause which but a few years ago he de-

We will suppose that an ex-priest pitched his tent in the Catholic section

of Belfast, and announced a series of lectures on the "Horrors of Roms and that the "Romanists" turned out in force, hurled missils at his head and refused to give him a hearing. Would not our confrere deprecate such conduct, and condemn in bitter words this ttempt to throttle free speech, the dearly bought privilege of every Briton." Truly Orangeism, by its insane conduct, will open people's eyes to its true meaning-injustice, oppression and violence.

THE MONKS OF THE WEST

One book that should be found in every library, public, parish or private, is "Montalemberts' Monks of the West." This work was first called to the writer's attention by an educate English Protestant, a graduate of Cambridge, when a young student. Even then, we read with avidity what we have lately re-read with interest and profit.

As a young student of seventeen Montalembert in his correspondence with a fellow-student, Cornudet, said : Would it not be a glorious thing to show that religion is the mother of liberty !" Now there is no truth more abolute than this. Religion is the mother of liberty, civil and religious. But how lew Catholics realize that their religion has played so important a part in the history of civilization.

Fascinated by the massive personal ity of St. Bernard of Clairvaulx, who so dominated his age, Montalembert conceived the idea of writing his biography. He soon saw that St. Bernard, like Gregory VII. and other dominant personalities of the middle age, were only the product of the monasteries. And, therefore, preliminary to any special biographies, should come nistory of the great monastic institu-

ions; hence "The Monks of the West!" We are accustomed to hear even from Catholic apologists that the monks saved the learning of the classic ages, that they taught the art of agriculture and similar things. At the very outset Montalembert lets us know that these things were merely incidental. The monks were the great, almost the only, civilizing and Christianizing force for centuries. Some Catholics, like Chateaubriand, regard the monasteries, whether for men or women, as a sort of moral hospitals. Montalembert, who spent twenty years of his life in the losest study of monastic institution

and orders, says:

"The distinctive characteristic which shines from all the series of great mon-astic creations and existences, and which desire to exhibit before my readers, is strength; not that strength which man has in common with animals; not that material strength which de moralizes the world with its contempt moralizes the world with its contemptible triumphs; not that external strength, the dangerous help of which is invoked too often by blind and cowardly Christians; not that strength which consists in imposing on others one's own convictions or interests: but that which signifies the discipline of self, the power of ruling, of restraining, of subduing rebellious nature — that strength which is a cardinal virtue, and which overcomes the world by strength which is a cardinal virtue, and which overcomes the world by courage and sacrifice. I do not hesi-tate to affirm that the menks, the true monks of the great ages of the Church, are the representatives of manhood under its most pure and most energetic form—of manhood intellectual and moral—of manhood, in some manner condensed by celibacy, protesting against all vulgarity and ba ondemning itself to efforts more great, sustained and profound, than are exacted by any worldly career, and by this means making of earth only a stepping-stone to heaven, and of life but a long series of victories."

The great historic fact of civilization is the monks. A study of their work is a study of the history of civilization. And this study proves that religion is the mother of liberty. One more quotation and we leave our readers to the pleasure of the perusal of " The Monks of the West."

"No men have ever showed less terror "No men have ever showed test terror for the strongest, less weak complaisance towards power, than the monks. Amidst the peace and obedience of the cloister they tempered their hearts every day, as indomitable champions of right and truth, for the war against injustice. "Noble spirits, hearts truly indepen-dent, were to be found nowhere more dent, were to be found nowhere more frequently than under the cowl. Souls calm and brave, upright and lofty, as well as humble and fervent, were there and abounded—souls such as Pascal calls perfectly heroic."

YES. VERY SILLY

We have received from a Newfoundland subscriber some clippings from local papers with a request that we should notice them. The first refers to a press despatch which appeared in all our papers without calling forth, in this part of the world, any Anglican com-

We Leave it to Theologians

Editor Daily News :

Editor Daily News:

Dear Sir,—In this morning's issue of
the Daily News, and also in last evening's papers the following phrase in the
cable news, re the Church and Home
Rule appeared, viz.: "The Primate of
the Church of Ireland (Anglican.)"
On behalf of 'myself and some friends
when do not understand its meaning. I

On behalf of myself and some friends who do not understand its meaning, I would be much obliged if you could inform me as to the meaning of the word "Anglican," which appears in brackets. "Anglican," which appears in brack after the name "Church of Ireland."

As far as we can ascertain, the Irish Church idees not claim to be "Angli-can:" it is not a branch of the Church of England, but claims to be the true branch of the Holy Catholic Church in

How can the Church of Ireland be "Anglican?" It is Irish, not English, it claims as its mother, not the Anglican Church but the Holy Catholic

CATHOLIC CHURCHMAN. St. John's, Jan. 19.

We are sorry not to have " Meal thoir's " answer; but this was not sent However, another letter from 'Catholic Churchman" gravely asumes that the question of who is the primate of all Ireland is just now called

into question. "Nobody doubts but that the Most Rev. John Baptist Crozier, D.D., has the most claim to the title, but, at the same time, no Irishman would permit him to be called the 'Anglican' (or English) Primate, as he is dubbed by the Herald's correspondent. He purely and simply the Irish Primate. The comment of our corresponden

follows : " Is not this silly ?" And we can only only answer, "Yes; very silly." The whole question involved is whether we Catholics are Catholics at all, or are the Anglicans, whether Church of Ireland, Church of England or Protestant Episcopal Church, are the real Catholics. It is just as true now as it was 1,500 years ago, that if you asl where is the Catholic Church, anyone will direct you at once to the Roma Catholic Church, and in the time of St-Augustine some of those sects that have since died out were more important than the"Anglo-Catholic Church"of the pres ent day. Ninety-nine out of every hundred of the churchmen of "Catholicus Anglicanus" would resent as something insulting the term Catholic.

We are Catholics. Every one, even the Anglicans, recognize the Cardinal Logue is recognized the whole world as primate all Ireland. Bishop Crozier may be a more learned man, a more commanding personality, but he is not cognized, even by the Anglicans, as the real successor of St. Patrick

Our Anglican correspondents cleverly but with a chesp John cleverness, try to throw the burden of proof, the onus probandi, on us who are Catholics and who are recognized by the world as the only ones entitled to the name.

Let "Catholic Churchman" or "Catholicus Anglicanus" prove their absurd claim. The onus probandi rests on them.

ULSTER JUSTICE

It will no doubt bring astonish ment to the minds of many Canadian when they are told that nearly all the igotry in Ireland is fostered and pertuated by the ultra-Protestant and Orange element of Ulster. In an editorial article in the Toronto Globe this matter is dealt with at length. It contains such valuable and indisputable facts in regard to conditions in Ulster that we deem it advisable to transfer it to our columns. It will be an eyeopener to those of our fellow-citizens who hold that the Orange organization is the bulwark of civil and religious lib

erty: "The northern Province thirty-three constituencies. Of the sixteen return Unionist representative while seventeen are held by National-ists. Half of these were returned unopposed, so no correct comparison of the relative strength of the parties on the register, can be made. In three contested divisions of the city of Belfast, and the city of out of a total registered vote of 31,342 the Unionists polled 16,111. In two contested divisions of Antrim, another stronghold of Unionism, the successful Unionist candidates polled only 8,829 stronghold of Unionish, the stronghold of Unionish, and Unionist candidates polled only 8,829 electors out of an aggregate registered vote of 17,416. Uister, therefore, is about evenly divided on the issue of Home Rule. Some of the divisions in Ulster have been continuously represented by Nationalists for over forty years. The Chairman of the forthcoming meeting in Belfsst, at which Mr. Winston Churchill is to speak, will be Lord Pirrie, head of the world-famous shipbuilding firm of Harland and Wolff. In 1893 Lord Pirrie guaranteed \$50,000 to fight Home Rule. To-day he is a convinced Nationalist.

"Nor is Ulster, as some allege, over whelmingly Protestant. Political divisions follow very closely the lines of results."

whelmingly Protestant. Political divisions follow very closely the lines of religious cleavage. There is one important qualification; the active political Labor vote, mainly Protestant, is anti-Unionist. Antrim, Down, and Armagh are the Protestant and Unionist strong-holds. Outside these the Roman Catholics are in a majority. Omitting the city of Belfast, where Roman Catholics number nearly one-third of the population, the figures for Ulster, according to the census of 1901, are: Roman Catholics, 690,202]; Protestants, 627,674, showing a majority for the former of 71,528.

"On its political side Unionism rests on the untenable assumption that under no circumstances must Ireland be governed in accordance with Irish ideas; that Ireland, in relation to her purely local affairs, must be satisfied to remain local affairs, must be satisfied to remain a permanent minority in the Imperial Parliament. On its religious side the charge of bigotry and intolerance against the Irish msjority is not established by the facts. Monsghan county, for instance, which is Nationalist, has thirty-four Catholic officials and twenty three Protestants. Antrim Council, which is predominatingly Unionist, allots only five positions to the Roman

cants. Out of \$350,000 paid in salaries the small sum of \$4,000 goes to Roman Datholic officials. Protestants have no Catholic officials. Protestants have no reason to complain of the treatment meted out to them. Throughout the south and west of Ireland the prosperous merchants and shopkeepers are in the main Protestant, evidencing the entire (absence of bigotry among the Roman Catholic population in the everyday affairs of life."

POLITICS AND CHURCHES

At a meeting of the Sunday School Association, recently held in Hamilton a rather startling arraignment Sunday School methods was made by Rev. R. P. Shephard, B. A., of St Louis Mo. His manner of putting the matter must have brought consternation to the Canadian delegates, who are wont to express their views in parliamentary auguage, save in cases where Romanism is up for discussion, and then rugged English is in order. We reproduce the remarks of the rev. gentleman from Missouri as a sample of the breezy slang of the West:

"You let your boys and girls go perdition by the multitudes, then you send for a gatling gun evangelist to bring them back, and shout your note of victory from house to house. But you forget you see only half of the hand, and the other side is black with the shame

you ought to have," he declared, in criticizing Canadian methods.
"It you want to do Christ's work, you will have to reverse the traditional holdings of the church for the last twelve centuries and place the child in your midst as was done of old." He further;said: "There is too much politics our schools and churches. You take this man and that woman, and appoint that 'high muckey-muck,' on sparkling regalls, and then they just it. It's a mighty poor policy to have heralded in urging the re-organ-ization of the Sunday schools, the teachers of which thought mainly about collection and keeping the boys

The rev. gentleman is pretty severe We will leave it to our separated prethren to say how far his strictures re deserved.

A LESSON FROM QUEBEC

There are many who believe that lliberality and narrowness towards the Protestant minority are the characteristics of the Catholics of Quebec in the natter of education. The very reverse is the case. Catholics in the Province of Ontario are only too well aware of the fact that their Separate schools particularly in the old days, were merely tolerated, and in many respects this unfriendliness and unfairness made it real hardship for Catholics to carry them on. Were it not that the Protest ant minority in the Province of Quebec lemanded the privilege of having Proestant Separate schools certain we are that the Catholic minority in Ontario would never have been given them. The following extract from the Antigonish Casket describes the position accurately :

"The Protestant Separate schools in the Province of Quebec, receive more ald from the provincial government than do the Catholic Separate schools in Ontario. The government of Quebec supports Protestant Separate High schools and Normal schools; which is not done for the Catholics of Ontario. Also the Quebec government proposes to make a grant to Bishop's College, a Protestant institution."

Were the Catholics of Ontario to de nand High schools and Normal schools and ask a grant of money from the provincial treasury for a Catholic college Orange body would have a busy time denouncing the proposal in press and platform in every part of the province.

A RESOLUTION

The Orangemen of the County of Carleton have passed a resolution con demnatory of Home Rule and "Roman ism" which is remarkable for its violence of language. Can it be that there a Bill Nye. One would think so after reading the document. Amusing it would be were it not an exhibition of crass bigotry and an evidence of the execrably bad work of the public schools in the county. From the tone of the production we would be led to the conclusion that the yeomanry of Carleton read only the official organ of Orangemen, The Maria Monk, of Toronto. Here is what Toronto Saturday Night has to say about Ulster bluster. The editor, as every one knows, is not a Cath-

"The newspapers are filled with a great deal of inflammatory talk from Ulster. Threats of armed resistance to the Government's moderate Home Rule proposals are hurled through the air and the Belfast mob is incited to kill any constable who offers prohibition to a meeting whate these proposals are kill any constable who offers prohibition to a meeting where these proposals are being explained. All this talk is perhaps merely racial, but if it is possible for a North of Ireland man to have a sense of humor, he must sometimes reflect that if talk as seditious as this were indulged in by nations of the South of Ireland he would at once demand a force of 50,000 red coats to go charge of bigotry and intolerance against the Irish majority is not established by the facts. Monaghan county, for instance, which is Nationalist, has thirty-four Catholic officials and twenty-three Protestants. Antrim Council, which is predominatingly Unionist, allots only five positions to the Roman Catholics, while sixty go to the Protestants. In the city of Belfast less than a dozen Catholics all salaried positions under the Council, against 437 Protes-

If Clater rises, however, it is to be boped that all the Orange spouters in this country, who claim that their accestors came from there, will return and remain across the brine."

A NEW TACK

We are told that the Evangelical whoever they may be, are about to place the Ne Temere decree situation before Sir James Whitney, Premier of Ontario and Hon. J. J. Foy, Attorney General. In this action the meddlers in other people's business have placed themselves in a very peculiar position. They will ask Sir James to favor the enactment of a law which will seriously infringe upon provincial rights. It seems that when all the petitions which are pouring in from every part of the provace are received they purpose sw ing upon Sir James and demanding that handle the matter without gloves Knowing Sir James as we do, we firmly believe that he will handle, not the Ne Temere decree, but the ministerial busyhodies without gloves. A great deal of valuable time has been lost in hawking these Ne Temere petitions about the country. To swell the volume all manner of persons are asked to subscribe their names, and not one in ten thousand knows anything whatever about the matter in hand. It is something against the Pope, they will be told, and that is quite sufficient. When the petitions reach Ottawa the usual formalities will be observed. A member rises in his place and declares that he wishes to resent a petition from certain people for such and such a purpose. It is laid on the table, find its way into the minutes of proceedings and then deposited in the parliamentary curiosity shop.

THE ORANGE ORDER IV

Whenever an Orange orator opens his nouth he tells us that Ulster owes its possted prosperity to the propagation of the principles of his order, whereas the other three provinces owe their industrial stagnation and poverty to the niasma of Popery. Ulster does things cause she is not afraid of the anathema of the priest. Let us see what Orangeism and Ulster have succeeded in Ulster has been less unfortunate than

the three other provinces, and for s very obvious reason. The woollen in dustry in the south and west was sup ressed by acts of the English Parlia ent because it competed with a similar industry in England. The linen inlustry in the north was encouraged besause England did not find it to her interest to compete with it, and also besause it was almost entirely in Protest ant hands. Out of the linen industry grew the ship-building industry, because work had to be found for the husbands and sons of the women employed in the linen industry, and male labor was cheap. Belfast was, moreover, in close proximity to the coal posts of England, and that gave other industries a chance. Belfast was also helped by the long leases which the landlord of the town, the Marquis of Donegal, alone in Ireland, readily granted. Belfast had all these advantages, and what is the result? A huge collection of smoke stacks with a few rich masters and a multitude of poor slaves. "A gigantic slum" is the way the special correspon a leading English review described this monument of Orange prosperity. Women, mothers of families, working for a cent an hour! Thousands of others, men and women, unable to find work at all! This is what the writer above mentioned says of it: "But in those splendid streets you will see strange figures, ragged men in search of work, men who elbow each other in the public is in the constituency a Josh Billings or libraries to get a glimpse of the advertisement columns of the papers, and worse still, shame-faced men who have given up the task in despair and are living on the underpaid labor of their wives and daughters. Within a few hun dred vards of the magnificent city hall you will find women and children babies one might well call them-work ing in their miserable homes till late at night in order to make just enough to keep the family above starvation point. Little children in the streets beg of you under the pretence of selling newspapers or matches. To one such, who said he had had no dinner that day, I gave a penny. Within the next five minutes I was applied to by five other infants on the same plea. The editor of the best newspaper in the city told me that every night children slept in the entrance to his office, ten or twelve at a time." What a commentary on the boasted prosperity of Belfast! What a subject for Orange boasting and pride! Belfast has grown in population at

he expense of the province. During the last fifty years the nine Ulster counties have lost over a million inhabitants. If the Roman Church is responsible for the poverty that sends Munstermen and Connaughtmen into exile how happens it that the free and enlightened Ulstermen are forced to emigrate? Perhaps some Orange genius will solve the mystery? The rate of decrease of population in Ulster is to-day greater

than that of the other provinces, and the strangest thing about it is that the decrease is greatest in those counties where the inhabitants are Protestant Orangemen. From May, 1851, to December, 1906, 28 per cent. of population of Ulster emigrated, the perentage from the other provinces being; Connaught, 16; Leinster, 17; and Munster 35. The emigration returns or 1910 are as follows : Ulster, 12.271: Munster, 8,330; Connaught, 7,598; Leinster, 4.258. In the light of these figures what becomes of Ulster's boasted prosperity? The number of persons employed in the production of textile labrics decreased from 193,864 in 1871 to 109.588 in 1901. Surely Ulster is

eminently prosperous! Ulster is not prosperous. How does it stand as regards wealth? Taken by counties the rateable valuation per head is higher in no less than thirteen counties in Leinster and Munster than in the highest county in Ulster, County Down. One wonders what reply the Orange orators, who are continually holding up Ulster as a proof that Engish rule in Ireland is all right, and that the people would be happy and prosperous if priests and politicians let them slone, would make if confronted with figures? And when the new Unionist Leader, Bonar Law, said the other day that what Ireland wanted was nore industries and less politics, did he pause to consider what industries had done for "prosperous Ulster?" In Ulster the paralysing influence of the Roman Church was absent. Orangeism had a fair field, and this is the result What consummate hypocrites are these leaders who for so long have unscrupulously duped their unthinking followers When will Orangeism awake to the knowledge that it is but pauns in the game of grab, and that it is being used to gratify personal ambition and the greed of power? Until that day dawns all this talk of liberty and equal rights is but the merest twaddle and cant. When they realize that their enemies are not the men and women who knee at the Catholic altar, but rather their so-called leaders who play on their prejudices and lead them they know not where, then will there be some hope of real unity-then, and not till then, right Democracy will come into its own.

COLUMBA

THE CHURCH CHRIST ASSISTS Not only the gospel narrative but right reason also, demonstrates that sanctity should characterize the Church of Christ. Naturally men perceive that whatever surpasses the power of man in the pursuit of virtue must be attributed to the special aid and intervention of Almighty God. And men see clearly, and all history bears testimony, to the fact that nature alone is now and ever was incapable of rearing saints and sanctity. And, finally, men know the special aid required to produce holiness will not be given by God in favor of a false religion. So if any religion leads men effectually to sanctity in great numbers, especially if it be heroic or remarkable, that religion by that fact alone, proves that she is from God, that she is approved and assisted by God, for, as sanctity is over and above and beyond all the powers of nature, so heroic sanctity in the church that it decorates must ever shine forth as the ther that the descendants of several unmistakable mark of God's

assistance and approbation. We have heard much of late concern ing the open Bible, the pure word of God and enlightened Christianity. But what nations have they civilized? Where are their saints? What practical proof doestheir teaching furnish that these are not mere empty terms? Does their success in the production of saints and the moral elevation of man, give men any guarantee that their teaching does or ever did enjoy God's assistance or approbation? Produce a saint! What means this whining about empty pews, and men not being church-goers, and the church-meaning, of course, their own warring sects-losing its hold on the multitudes. It means that their teaching has not only not produced a saint but that by their own confession it has actually succeeded in disgusting men with religion. What a sad compliment to the teaching of the sects!

Those outside the Church may have good works; they may say wise and even just things, but their teaching does not reach and regenerate the heart subdue the passions or renew the spirit. Their teaching has not produced a single saint, a new man. I do not say that the clergymen of the sects take pleasure in the conditions they see around them, in seeing their flocks wedded to pleasure, wealth and position. They would gladly see Christ reign in he hearts of men. What I mean is, not that the teaching of the sects does not aim at bringing men to Christ, but that it has no power to do it. "By their fruits ye shall know them." Their teaching has neither God's assistance nor approbation. Their teaching is like their fruits, of the earth-earthy, and no pruning of that corrupt tree can make it bring forth the good fruit.

JAMES MCGUIRE, O. M. I.

NOTES AND COMMENTS THOUGH HAMPERED by atheistic gov-

ernments in Europe and, in keeping with the promises of her Foundermaligned and insulted in Canada, the Church continues to thrive and expand at the world's outposts. In Jamaica, for example, where she has had to experience similar treatment, last year's statistice show a healthy vitality. "We have received into the Church 522 converts," writes Father Prendergast, S. J. and baptized 2,625 babies. Our flock numbers 20,000. There are at present 71 mission stations on the island and we can boast of 45 parish schools with an attendance of 4.190 children." A community of 20,000 souls that can in the pace of one year produce 2.625 infants for baptism, may laugh at their traducers. The 522 converts evidently knew a healthy environment when they saw

A WAGGISH correspondent facetiously suggests that the best answer to the brood of slan ierous parsons at present so much in evidence in Ontario (Toronto in this as in some other respects maintaining the pre-eminence) would be to formulate something similar to the socalled "Jesuit Oath" and fasten it upon the Methodists. The suggestion, though not devoid of horse-sense, is so tirely out of keeping with Catholic ideas of decency and decorum as to be impracticable. Yet, were some resourceful individual to carry out the suggestion it would be exceedingly diverting to sit back and watch the row that would thereupon ensue. It would be the most picturesque "scrap" to be seen out of County Tyrone and would furnish moving picture enterprises with sufficient films for a year's supply. And, however far-fetched the thing might be theoretically, as an enunciation of the actualities it would not be very wide of the mark. For incendiarism is the very essence of sectarian zeal where its anti-Catholic antipathies are aroused.

IT MAY not be generally known that some of Charles Dickens' descendants are Catholic. The novelist, himself, was not free from bias against Catholics as his "Child's History of England" (a most narrow-minded and unfair composition) testifies. Nemesis has, however, overtaken him in his grandchildren. His son, Henry, a lawyer of reputation and a King's Counsel, though himself Protestant, is married to a Catholic and all their children have been brought up in the Faith. One of them, Mrs. Hawksley, has a family of her own, also being brought up Catholics, so that Dickens' descendants in the second and third generation are well represented in the Church. Referring to the "Child's History," Mrs. Henry Dickens said that it would never have been written had its author known the twith. Readers of the novels will readily acquit " Boz " of conscious bigotry. He was but enslaved by the almost universal cloud of falsehood in which three centuries of Protestant tradition had enveloped the Church—a tradition now undergoing the process of dissolution. The Dickens family are regular attendants at the Brompton Oratory.

WE REFERRED a few weeks ago to the Catholic descendants of Sir Walter Scott. It is interesting to recall furother English writers of distinctionmong them some noted for their bitterness against the old Faith—have found their way into the Church. Charles Kingsley was at times particularly virulent in his attacks upon Catholic doctrine, or rather upon what in his blindness he considered to be Catholic doctrine: his daughter, Mrs. St. Leger Harrison, known to literature as 'Lucas Malet," became a Catholic in 1904. William Howitt, a popular writer of fifty years ago, and the author of a "History of Priestcraft," found his nemesis in the fact that his wife, Mary Howitt, and his daughter, Mrs. Alaric Watta, a writer on art, both became Catholics. The only living descendant of Lord Byron, his grand-daughter, Lady Anne Blunt, wife of the wellknown traveller and poet, Wilfrid Scawen Blunt, is a Catholic. And the celebrated Dr. Arnold of Rugby, author of a "History of Rome," gave to the Church his second son, the late Thomas Arnold, joint author of "The Catholic Dictionary." Thackeray, too, the centenary of whose birth was celebrated last year, is represented in the role of converts. His niece, Mrs. Blanche Cornish, wife of a Vice-Provost of Eton College, and daughter of Hon. William Ritchie, Legal Member of the Council of India, became a Catholic in 1903. A convert of different antecedents is Mrs. Kernahan, wife of Coulson Kernahan, the novelist, who is a grand-niece of John Hicking, the last minister sent out by John Wesley, the founder of Methodism. The list might be greatly expanded but this is sufficient to illustrate now time works out its revenges.

REFERENCE HAS BEEN made in these columns to the "School History of England" written in collaboration by C. R. L. Fletcher and Rudyard Kipling. Kipling's humor, we scarcely need to remind his readers, is of a very grim sort but in this history he has outdone himself. Kipling as the author of "The Light that Falled," "Tales of the Hills," and "Barrack-Room Ballada." made for himself a unique reputation in English literature—a reputation he has gone far to discount by his subsequent performances as the laureate of jingoism. This School History "however, has precip-itated him headlong from the lower heights to which he had already fallen, and if some kind friend does not induce him to buy in the whole edition and consign it to the flames, he will have shattered completely a reputation which any normal man would prize.

Some extracts from the book have already appeared in the CATHOLIC RECORD. No further comment is necessary than to reproduce a few more: Popes were in the bad habit of doing

these little jobs (granting divorces) for "St Patrick, you may have beard, had benished the suskes from that island, but had not succeeded in banishing the murderers and thieves, who were worse

"Certainly until the middle of the sixteenth century Ireland had shown little affection for Pope or Catholic faith. But rebellion in some shape refaith. But rebellion in some shape remained the one thing that Irish chiefs loved, and it occurred to some of there early in the reign of Elizabeth that a rebellion in the name of religion would be a much more successful affair than

without that name."

"England is now Protestant; therefore let Ireland rise for the Pope.

The idea 'caught on,' as we should say, with the whole Irish nation, should say, with the whole Irish nation, and everyone went about shouting 'Pope aboo,' 'Spain aboo,' and 'O'Neill (or Desmond, or some other wild earl) aboo.' Thus England, when she tried to keep order, always appeared to be 'persecuting' Catholics in Ireland."

The "School History" certainly must have been written for the Unionists of Belfast. It should, in common justice, have been dedicated to Sir Edward Carson. Kipling for once has forgotten the elementary courtesies.

PROFESSOR RONCALIA, an emilent physicisn of Mantus, who, unfortunately, has generally cided with anti-clericalism in Spain, recently addressed a gathering of two hundred trained nurses in his native city, and in view of his political antecedents his conception of the ideal nurse, as imparted to his auditors, be comes as interesting as it is important. He said :

"Allow me to bring before you the example of those who were and will be always the models of the competent nurse, the example of the Sisters. Do not believe, however, that in speaking of them I have any intention of propagating elericalism. No. Who knows me knows that I am not a clerical; quite otherwise. However, in speaking quite otherwise. However, in speaking of them it seems to me that I am throw ing a ray of light on their work, so noble, ing a ray of light on their work, so noble, so great, yet so unknown. You see these Sisters fitting about among the wards, quick, light, silent, always with the same expression of goodness on their faces, with the same indulgence in their actions. You see them pass from bed to bed, hastening to where they are called without ever allowing the least sign of impatience to expans them. I have without ever allowing the lease sign of impatience to escape them. I have always opposed, and always will oppose, the idea of expelling the Sisters from the hospitals. At Mantua I have insisted on the point of obtaining them as assistants even in the operations. I have said, and repeat it, the Sisters are model of the true nurse; they are the sublime in goodness and in self-sacbnegation.

It is the more to be regretted that one so imbued with right ideas as to the place of the Sisterhoods in the economy of the nation should by his countenance of the spirit of anti-clericalism, lend himself to the elements that make for their destruction. It has been the aim of Freemasonry and the other secret societies under its domination to propagate the idea that the religious congregations are of the parasitical order and that their presence is inimical to the progress of the nation. Professor Roncalia dispels this notion, and places the Sisters in their true light as the benefactors of the race. No "clerical" could put greater emphasis upon the absolute disinterestedness of their lives.

"And what presents itself before them as reward for their mission? The pros-pect of passing their lives from dawn to late night amid the laments of those who late night amid the laments of those who suffer and the death rattle of those who die; the probability of acquiring the infectious germs of terrible aud incurable maladies, as happened a little while ago to a young Sister in the flower of her health and youth, who died of tuber-relative, the forcestipless and ingraticulosis; the forgetfulness and ingrati-tude of those who benefit by her minisns; the absolute absence of amuse ments and of relaxation; a table not too well laden with the good things of this life. With all this you will see them going about contented after a manner, without asking for anything, without any pretence, content only to give their whole lives and their whole work to the relief of the suffering and the unfortuncontent only to give their

And it is precisely these Sisters that I put before you as examples to fol-low, as examples to put in practice. Endeavor to walk in their footsteps, and bedside of the poor invalids be good, always good, very good."

AT THE RECENT sale of the Hutt Library, at Sotheby's, London, two rare Irish books attracted much attention. One of them, the "Hibernia Dominica,"

by Thomas de Burgo (or Bourke) Cath lie Bishop of Ossory, and printed in Kil-kenny, in 1762, realized only £8. The same author's "Catechism, Moral and Controversial," also printed by Edmund Finn in Kilkenny, in 1752, brought but £3.5s. It is to be hoped that they fell into the hands of seme Catholic library. Books printed in Ireland in the eigheenth century, particularly the work of Catholic authors, are sufficiently rare to e noteworthy, and should be kept in reland. An essay on the productions of the Irish press at that period would be interesting. We have, ourselves, some notes on the subject which we may find time presently to work into form for the delectation of those interested in the subject. The history of the Catholic press of Ireland is an integral part of the history of the Church through the ages of persecution.

OATH IS A BARE-FACED FOR-GERY, SAYS JESUITS' HEAD

FATHER LECOMPTE, PROVINCIAL OF THE ORDER IN CANADA, WRITES THE STAR ABOUT REV. C. O. JOHNSTON'S QUOTATION -WORDS ARE "ABSURD, FILTHY, AND CRIMINAL"

St. Mary's College, Montreal, Jan. 31, 1912. Editor of the Toronto Star :

It is only to day that the clipping of It is only to day that the clipping of a Canadian Press despatch, dated Montreal, Jan. 24, was handed to me. It has in bold type the following heading: "Jesuits admit the oath quoted, but say it's obsolete," and a little down the words: It was announced by the college authorities this morning that Mr. Johnston was using a copy of an obsolete Jesuit oath in his arguments, and that a copy of the oath used to-day had been sent him, and his error pointed out."

to-day had been sent him, and his error pointed out."

Now, permit me to say that patience has its limits, and that this is really going too far. The statement made above is an unqualified untruth; the college authorities made no such announcement. On the contrary, we vehemently repudiate as a barefaced forgery that absurd, filthy and criminal oath, which no sane man could take or even believe in, and which, though a hundred times refuted and exploded, has made its way from the initial forger, Robert Ware, in 1680, down to his latest progeny lecturing in a Toronto church. I count upon your fairness, sir, to publish this letter, and to withdraw your Montreal correspondent's offensive statement, giving your heading the same prominence as was given the despatch from Montreal.

from Montreal. Yours Truly,
ED, LECOMPTE, S. J.
Provincial of the Jesuits in Canada.

LIFE OF ST. PHILOMENA. VIRGIN AND MARTYR

(FEAST AUGUST 11TH.)

The name of this glorious virgin and martyr is not as well known to the youth of our country as it should be. From the beginning of the present century, this saint has been singularly honored in Itsly, as the patroness of youth, and the fruit of this devotion has been truly mirandons.

youth, and the fruit of this devotion has been truly miraculous.

The extraordinary devotion of one of the most celebrated personages of modern times—the Cure D'Ars, lends a new and holy charm to her name, while its amazing fruits show how powerful she is with God. His biographer tells us that the curious devotion to this holy virgin and martyr was almost chivalrous. She granted everything to his prayers; he refused nothing to her love.

martyr, till the time came, when our Lord would have her glory to appear; and then He chose a companion for her in the lonely time-worn priest to whom He had given a heart as child-like and a He had given a heart as child-like and a love as heroic as her own; and He gave her to be the helpmate of his labors and bade her stand by him to shelter his humility behind the brightness of her glory lest he should be affrighted at the knowledge of his own power with God.

St. Philomena (or Filomena) was the daughter of a Prince who governed a small state in Greece. Her mother was also of royal blood, and as they were without children and both idolators, in order to obtain some, they used contin-

without children and both idolators, in order to obtain some, they used continually to offer to their false gods sacrifices and prayers.

A doctor from Rome named Publius, lived in the palace in the service of the Prince; he professed Christianity. Seeing the affliction of the Prince and his wife and moved at their blindness, and by the impulse of the Holy Ghost he spoke to them of our faith and even promised them posterity if they consented to receive baptism. The grace which accompanied his words enlightened their understanding, and triumphed over their will. They became Christians and obtained the long desired happiness that Publius had promised them as the reward of their conversion.

reward of their conversion.

At the moment of their child's birth they gave her the name of Lumens, in allusion to the light of faith, of which allusion to the light of latter, or which she had been, as it were, the fruit; and on the day of her baptism they called her Filamena, or daughter of light, (filia lumina) because on that day she was born to the Faith.

The affection which her parents bore the same of great that they would have

The affection which her parents bore her was so great that they would have her always with them. It was on this account that they carried her with them to Rome, in a journey that her father was obliged to make on the occasion of an unjust war with which he was threatened by the haughty Dioclusian. Philomena was then thirteen years old. Being arrived in Rome, the family proceeded to the palace of the Emperor and were admitted to an audience. As soon as Dioclesian saw Philomena his eyes were fixed upon her; he seemed to

soon as Dioclesian saw Philomena his eyes were fixed upon her; he seemed to be prepossessed in this manner during the entire time that her father was stating, with animated feelings, everything that could serve for his defence.

As soon as he had ceased to speak the Emperor desired him not to be disturbed, but that, banishing all fear, he should think only of living in happiness. "I shall place at your disposal all the forces of the Empire, and shall ask in return only one thing—that is, the hand of your daughter." The Prince, dazzled with an honor he was far from expecting, willingly acceded on the spot to the proposal of the Emperor, and on the return to their dwelling the parents did everything in their power to induce Philomena to yield to Dioclesian's wishes and to theirs. "What!" said she to them, "do you wish, that for the love of a man I should break the promise I made two years since to Jesus Christ." "But you were too young," answered her father, "to form any such engagement," and he enjoined the most terrible threats to the command he gave her to accept the hand of Dioclesian. The grace of God rendered her invincible and her father not being able to make the Emperor allow for the reasons he alleged, in order to disengage himself from the promise he had given, was obliged by his order, to bring her into his presence. She had to withstand for some moments beforehand a new attack from her father's anger and affection. Her mother, uniting her efforts to his, endeavored to conquer her resolution. Caresses, threats, everything was employed to induce her to compliance. At last she saw both of them fall at her knees and say, with tears in their eyes, "My child, have pity on thy father, thy

At last she saw both of them fall at her knees and say, with tears in their eyes, "My child, have pity on thy father, thy mother, thy country, our subjects."
"No, no," she answered, "God before everything, before you, before my country! My kingdom is in heaven." At these words the parents were plunged into despair. They brought Philomena to the Emperor who tried to win her by promises, allurements and threats, but promises, allurements and threats, all to no purpose.

Dioclesian, in a fit of anger, had her

Dioclesian, in a fit of anger, had her cast into prison, loaded with chains, thinking that pain and shame would weaken her courage; but prayer supported her. She ceased not to recommend herself to God. Her captivity lasted thirty-seven days. In the midst of a heavenly light the Blessed Virgin appeared to her, holding her Divine Son in her arms. "My child," she said, "three days more of prison, and thou shalt leave this state of pain. Fear not, I with my Divine Son will sustain thee." These words of the Queen of Virgins gave her fresh courage. Dioclesian despairing of bending the will of this noble spouse of Christ, commanded that she should be publicly scouraged in the presence of his courtiers, after which she was again dragged to prison, but our she should be publicly scourged in the presence of his courtiers, after which she was again dragged to prison, but our Blessed Lady again visited her, with her Divine Son, curing her wounds, and rendering her more beautifut. The Emperor, on hearing this, tiled to persuade Philomena that she owed her cure to Jupiter, who desired her to be Empress of Rome. Again he endesvored by flattery and promises to induce her to accede to his wishes, but this dear child was more steadfast than ever. So enreged was the Emperor that he ordered her to be buried with an anchor tied to her neck in the water of the Tiber. The order was executed; but God permitted that it should not succeed, for at the moment she was precipitated into the water, two angels cut the rope that bound her to the anchor. She floated on the surface and was then borne by the angels to the bank of the river in the presence of an immense multitude. the presence of an immense multitude.

Many were converted, at the sight, to
Christianity. Dioclesian then ordered
the Saint to be shot with arrows, after which cruel treatment she was again cast into prison half dead, but again, she was miraculously cured—the Emperor now ordered a still more cruel punish-now ordered a still more cruel punishgoodness on their ndulgence in their surposes, from bed to be extraordinary devotion of one of may be from the stress of the most celebrated personages of get he least sign of pet them. I have always will oppose, ig the Sisters from Mantua I have infoltant the curious devotion to this fobtaining them as the operations. I ti, the Sisters are une nurse; they are need to her of the heroism of the hearing the heroism of the hearing that this time the ends of the might dediction of the

ordered that Philomena's head should be out off, which cruel order was executed, gaining for this noble spouse of Christ the glorious crown of Virginity and Martyrdom.

The body of this great Saint remained in obscurity at Rome till the year 1802, when it was discovered during one of those annual excavations, which are usully made at Rome. On removing the stone the sacred relics appeared and close beside an earthen vase, half-broken, the sides of which were encrusted with close beside an earthen vase, half-broken, the sides of which were encrusted with blood. On the outside of the tomb were engraved these words—"Filumena, pax Teoum" (At) "Filumena, peace be with thee; amen." The figures on the stone were an anchor, an arrow, a palm and a kind of lash, (also a lily,) evidencing clearly the manner of death to which the Saint had been subjected.

Well may St. Philomena be named "The Thamusturga." She appears in

"The Thamusturga." She appears in the Church militant in order to exercise a glorious apostolate. Her merits are still living, though many ages have passed away. St. Philomena continues to obtain all sorts of favors for those who are devout towards her; and, to quote the words of one of her most ervent clients, we may truly say, Everything she undertakes is crowned

with success."
May this small tribute to the glory of this great virgin and martyr contribu tons great virgin and any to propagate devotion to her, as well as to manifest her power in places where her name and her glory are yet unknown.

A CLIENT.

M. I. J. Griffin's Example

M. I. J. Griffin's Example

Mattin I. J. Griffin, a founder of the local Catholic Total Abstinence Union, who died November 10, was one of the most consistent advocates of total abstinence and a "radical" to the point of prohibition, says the Philadelphia Catholic Abstainer. He was one of those who are styled "cranks" by the unthinking, but wo, to quote an expression of a priest active in the movement, was one of the "cranks" who set a pace that keep the rest moving. At his death there were those who differed with him in discussions of this and other subjects who were ready to admit not only that he may have been right, but even to go so far as to say that probably he was. His interest in the cause

ade him not only a subscriber to the atholic Abstainer, but he ordered tem in thousands at times at his own

FATHER VAUGHAN IN NEW YORK

THE DANGERS TO SOCIETY

New York, Jan. 31.—Father Bernard Vaughan, the noted English Jesuit priest and orator, told an audience that crowded Carnegie's hall to-night that the greatest dangers threatening society to-day are a lax system of divorce and marriage, cradieless nursaries and ciety to-day are a lax system of divorce and marriage, cradleless nursories and a system of education which removes Christ from the rank of head master to a place on the back seat and instead of drilling an army is only arming a mob. Only by restoring Christian principles in all things, can society be saved from approaching the low level of pagan Rome in the muddiest stage of its. "muddy golden age."

Father Vaughan spoke under the auspices of the layman's league for retreats and social studies.

pices of the layman's league for retreats and social studies.

Father Vaughan declared that present day society, "while not yet at the cemetery, is heading rapidly toward it." He instanced as one of the causes of the decadence of the age the careless system of divorce, which, if not improved, he said, would be ruinous to the country. Socialism in its various phases, he assailed.

"Man and woman are in nothing alike," he said, "each gives to the other what the other has not. Their union should be indissoluble. Careless marriages bring about cradleless nurseries. The man and woman who come together and dictate terms of policy to God, to defy His will and ignore His inspirations, are playing a poor game.

inspirations, are playing a poor game You are too heavily handicapped to run

a race with God.

"Besides careless divorce and cradle "Besides careless divorce and cradleless nurseries we are endangered by a
Godless education. There is only one
Master who can teach and drill children in the use of the weapon of knowledge and His name is Christ Jesus. In
every school He is the head master or
He is nowhere. Put Him on a back
seat and He leaves the room. I fear in
great part instead of drilling an army in
your schools you are arming a mob.
You are putting dreadful instruments of
knowledge in the hands of boys and
girls and already I see the flash of their
arms and hear them cry against things
as they are.

as they are.
"Like decadent Rome, too, we are falling into thriftless lives. We want pleasure and we want it at once. We love pleasure instead of work. Recrea-tion we need, but not dissipation. In tion we need, but not dissipation. In the evening nowadays men talk about the sport they have had, when they should say the sport they have not had. In such lives there is nothing uplifting. As result to-day we are living in an age of suffragettes because men have lost their hold and women are getting the upper hand."

MANY AMERICAN CONVERTS

Mr. Scannell O'Neill of St. Peter's Net has, says the Catholic Herald, England, issued his quarterly grouping of the more notable conversions in Europe and America. They are, of sourse a mere fraction of the total number of converts within that period. In the United States alone they amount to about States alone they amount to about thirty thousand a year, and there are thousands more whose names will never appear in print. And even of the more notable converts, only a small number are included in this list. But they tell as comething at least of the mighty

Saxony.

Mrs. Rose Lawton Douglas, wife o Mrs. Rose Lawton Douglas, wife of Mr. G. B. Douglas, Atlanta Georgia and mother-in-law of Colonel James

and mother-in-law of Colonel James Hamilton Lewis, Democratic candidate for the Governorship of Illinois.

John Reginald Edwards, son of Mrs. Laura Gardner Edwards, Pittsburg, late of the Interlaken School, La Porte, Ind., and an Oblate of the Holy Cross (Anglican). Mrs. Edwards, mother of Mr. Edwards, became a Catholic last year. Hayden W. Collins, of the National Tube Company, Pittsburg.

Charles T. Terry, of the National Tube Company, Pittsburg.

Tube Company, Pittsburg.
The late James Eyre Hays, Camden,
N. J., late City Solicitor, general counsel for the Philadelphia and Atlanta

sel for the Philadelphia and Atlanta R. R. Co. Dr. Philip A. Helmer, late Junior Warden, St. John's Episcopal Church,

Kewanee, Ill.
The late Thomas W. Ditty, Assistant United States District Attorney, Kansas City, Mo. Mrs Laura Shaffer Edmondson, of the

Mrs Laura Shaffer Edmondson, of the cathedrai parish, Chicago.
William H. Barry, Business Manager of the San Francisco Star Press, and son of James H. Barry, editor of The Star.
Mrs. Heylin Ashton, New York, whose late husband was a grandson of Cyrus W. Field. Mrs. Lentilhon and Miss Lantilhon of New York Miss Lentilhon, of New York.

Miss Mary Veronica Fritts, Salt Lake
City.

Edward Whitten, druggist, Alblon, Neb., of a North of Ireland Protestant

family.
The late Richard Lelane Wilson

The late Richard Lelane Wilson, broker, Denver, Colorado.

Miss Esther Johansson, Colorado Springs, Colorado.

H. B. Wilson, County Assessor of San Bernardine County, California.

Miss Agnes Lawrence, daughter of Mr. John Lawrence, New York.

The lata Miss Winnifred Hollingsworth, Denver, Col.

At the Church of St. Mary, Kansas City, during August. Mrs. Nellie Gray.

City, during August, Mrs. Nellie Gray, Mrs. Laura Lanahan, and Miss Ella Burgese were received by Father O'Reilly.

The late Mrs. Wintz Gleason, White Castle, La., her two daughters and three sons.

Miss Bobel Spaher Ritscher, Pitts-

Dr. Henry Hall, Pittsburg, Penn., of

old New England families, founders of the city of Taunton, Mass., and of a line Protestant ministers.
Miss Caroline Cecilia Hall, Pittsburg;

Miss Caroline Cecilia Hall, Pittsburg; sister of Doctor Hall.

Miss Georgia Kayse, Miss Pena Hansen, and Mr. Louis Tadlook—all three of Omaha, Neb.
Sixty-eight colored persons, almost all of whom were converts, were confirmed by the Archbishop of Philadelphia recently in the church of our Lady of the Blessed Sacrament, Philadelphia.

The Bishop of Omaha confirmed twenty adult converts recently in the church of St. Bernard, Benson, Neb.

The Archbishop of Montreal is quoted as having recently said that no less than

The Archbishop of Montreal is quoted as having recently said that no less than four hundred non-Catholics have entered the Church since the Eucharist Congress at Montreal last year.

The Bishop of Pittsburg confirmed twenty-four converts in the cathedral of Pittsburg recently.

At the close of a late mission held by the Jesuit Fathers in the cathedral of Philadelphia, fifty converts were received.

eived.

ceived.

The Cardinal Primate, on June 7, in the cathedral of Baltimore, confirmed a family of seven Jewish converts.

In St. John's Church, Lima, O., last June, twenty-four adult converts were received into the Church, having been interested for three months by the zealinstructed for three months by the zeal ous pastor and convert-maker, Father

ous pastor and convert-maker, radies Schwetner.

Rev. Thomas S. Major, pastor of the church of the Good Shepherd, Frankfort, Ky., who died last August, was a convert, and a veterau of the Civil War, having fought under the Confederate, General Morgan.

Sixty-one adult converts were received at the Mission of St. Benedict the Moor, New York City, last year.

THE HOME RULE BILL

ondon, Feb. 2.—The Daily Chronicle London, Feb. 2.—The Daily Chronicle publishes a forecast of the Home Rule bill. This provides that the Irish parliament shall have full control of customs and excise, and provision will be made for the continuance of complete free trade between England and Ireland. Ireland is to receive for 15 years an annual imperial subsidy of \$10,000,000, after which she will make contributions to the imperial expenditure, based on a percentage of revenues.

to the imperial expenditure, based on a percentage of revenues.

The Irish parliament will consist of two houses—a legislative council of about 50 members, and a legislative assembly of 103 members. The council will have a suspensory vote on legislation. In the event of a disagreement between the two houses, after the second rejection of a bill by the council, it will be submitted to the two houses deliberating and voting together and adopted or rejected according to the decision of the majority.

Ireland will continue to be represented in the imperial parliament, but in greatly diminished numbers. The Irish parliament shall have no control with respect to the navy, army or militia, foreign policy, coinage, military camps or cosst lighting and will be forbidden to establish or endow any religion or deal with any religious matter.

for a period of 12 years.

SOCIALISM AND THE FAMILY

It will be impossible for socialism long to hide itself behind its simple pro-fession of love for the workingman. It must define in what this love consists. The rude awakening may come amonthe devotees of the socialist theorie

the devotees of the socialist theories when they are brought face to face with what socialism really stands for.

What honest-hearted, working man would care to be torn from the wife he loves on the assurance that socialism requires it? Marriage promotes individualism and individualism is the plague which socialism must dissipate.

A recent divorce among some literary and widely known socialists gives the New York Times opportunity for a striking editorial developing the attitude of socialism toward the family. We quote it at length:

quote it at length:

The great foe of socialism, of the com munistic idea of society, is the family. Marriage is the flower of individualism. Marriage is the flower of individualism. As the family grows and its cost increases, its need of an independent income becomes vital. The ideal family man is the capitalist, the "good provider." Prof. Sumner used to say:

"Every socialist who can think is larged to go into a war on marriage and

forced to go into a war on marriage and the family, because he finds that in marriage and the family life the strong-holds of the "individualistic vices" which

holds of the "individualistic vices" which he cannot overcome. He has to mask this battery, however, because he dare not put it forward."

The embarrassment of the socialist is well illustrated in the litigation growing out of the domestic troubles of Mr. Upton Sinclair. When Mr. Harry Kemp, the consists took of Kanasa, who comthe socialist poet of Kansas, who com-pletes the triangle in this case, pleaded, pletes the triangle in this case, pleaded, at their conference preceding the suit for divorce, the men and women "if allowed freedom would eventually evolve a perfect monogamic state through trial marriage," Mr. Sinclair is reported to have said:

"Which brings us to the question of the economic emancipation of woman. The solution is the endowment of mother-hood by the state, for only in the rarest

hood by the state, for only in the rarest

cases can the mother be free to support herself when she is rearing a child. This resolves itself into socialism, and until it is achieved there can be no solution of the problem."

This avowal contains implications that we accommentary upon the defense

Miss Hobel Spaher Ritscher, Pittsburg; Asglican.

The late Miss Ruth Tweed Aubry, Los Angeles, musician and interpreter of Indian melodies, daughter of the State Mineralogist of California.

Father M'Donough, of the Church of the Immaculate Conception, Denver, on Jaly 23, received into the Church, Miss Elvo Ball and Mrs. John Hawkins.

Mrs. Samuel I. Ridgeley, Santa Cruz, California, late a member of the Cample bellite sect and for over a quarter of a century a prominent Mason.

Mrs. I. Mello, Santa Cruz, California, has followed her three children into the Church.

Mr. Frank Dow, electrical engineer, Omaha, Nebraska.

Mr. John E. Jensen, Portland, Oregon.
Rev. James Small, late pastor of the Episcopal Church, Waupaca, Wis., and be secretary to Bishop Webb' of Milwands waukee; graduate of Nashotah Seminary.

THE CHURCH OF ROME IS RIGHT

The Rev. C. Sylvester Horne, a leading Nonconformist of London, a M. P., and pastor of Whitefield's church, Tottenham Road, who describes himself as an "impetitent radical and advocate of modern Puritanism," and claims to be the first Christian minister in Parliament since Praise God Barebones, spoke recently at a luncheon given in his ment since Praise God Barebones, spoke recently at a luncheon given in his honor by representative men of nineteen religious bodies in New York. Some of the things that he said inspirited, others startled, all interested his hearers. The ineffectiveness of the churches was his main theme. Some of his most striking sentences, as reported in the New York Times, were these: "Every London bobby' in my neighborhood," said he, "knows where the Nightingale and the Bush is; they know where the Red Lion, and where every public house is, and can direct you to every music hall, Lion, and where every public house is, and can direct you to every music hall, but they don't know where my church is. The same is true everywhere. It is because we are afraid to act, afraid to let ourselves be known. We cannot even stir up a controversy. It is all indifference. The church has become inlet ourselves be known. We cannot even stir up a controversy. It is all indifference. The church has become insipid, and the last vice of Christianity is insipidity. There are two texts from which, I think, I shall never tire of preaching. One is 'Ye are the salt of the earth,' and the other is about faith as a mustard seed. Salt and mustard, the two things that the Church absolutely lacks to-day, and what the world needs more than anything else. We are suffering from the respectability that has kept the commandments and has missed the beatitudes. We have fallen into a fatal groove and a grave is a matter of depth. I agree with Mark Pattison that the least important thing about Calvin was his doctrine. The important thing about Calvin was the way he ruled Geneva. He believed that the Church is the final judge of all human things, and that we must return. If the Church does not take the leadership in international brotherhood, and the leadership in social and political reform, then some one else will. The greatest opportunity in the history of the world is before the Church to-day. The Church of Rome was right when she claimed imperial sway. Though I think she sought to gain her ends through means often unjust and far from praise-worthy, her glorious ideal was exactly right, and to it all churches must come.

means often unjust and far from praise-worthy, her glorious ideal was exactly right, and to it all churches must come. It was the ideal that there was nothing outside the sweep of the Church, and that all government and all law must come to the Church as the court of last resort. Whatever we think about the history of the Roman Catholic Church, we must admit that her aim has been the only true one, for it aimed at auth the only true one, for it aimed at auth ority."—The Churchman (Anglican).

THE GOVERNMENT OF THE CHURCH

Ecclesiastical pathways throughout the centuries are strewn white with the bones of those who fell ingloriously in their efforts to insurge against the dele-gated authority of the priesthood of the Catholic Church. No age, no nation, since Jesus Christ founded His Church and gave power to the pastors of that Church, their bishops, their archbishops and the Holy Father in ascending de-

and the Holy Father in ascending de-gree, has been free from those who sought for various reasons to defy that divinely-constituted authority.

For the genuine Catholic it is highly enough that in the providence of Al-mighty God a means of salvation has been provided whereby he may work his way into the Kingdom of Heaven. He has quite enough to do to see to it that he guards his soul from the snares of the devil. He has neither the desire nor the opportunity to attempt to dionor the opportunity to attempt to dictate the action of the Church.

The order of the priesthood assume grave responsibilities and awful burden grave responsibilities and awful burdens in the very act of the ordination of each one of its members. The record of the Catholic Church, wonderful for twenty centuries, is the best proof of the fact that the Catholic priesthood, composed of men, is endowed with the especial grace which has preserved and magnified the worship of Our Blessed Lordand maintained the Church He created. But regardless of the lessons of the maintained the Church He created. But regardless of the lessons of the ages, there are ever and with increasing rarity pseudo-Catholics who seek to rebel against constituted authority, chronic rebels who set themselves up for wiser and more blessed with clarity and exactitude of judgment than the sacerdotal body and the prelates of that body.

To the true Catholic their attitude is outrageous and ridiculous. The only harm they ever do is twofold, first to narm they ever do is twofold, first to themselves in assuming an attitude which puts them out of harmony with the Church, and secondly, in the false impression which they give non-Catho-

Their rebellions are always fordoomed to failure, they wreak spiritual devasta-tion and famine in the souls of the rebels and at the last solution of every such contingency the Church and the constituted authorities of the Church

are impregnable and unimpressed.

If there could be a more ideal situation in Holy Mother Church than that in which the Ordinaries and the pastors were unimpeded in the discharge of their great offices by all the people and in which all the people worried not whatsoever about administration, but

were zealously and persistently con-cerned about their souls, we cannot imagine it. That day is approaching and an occasional eddy is only the ex-ception to the rule of progress which constitutes its irrefutable proof.—Cath-cite Universe.

AN EVIL OF NO SOCIAL CONSEQUENCE!

Alluding to the various reform agencies and their efforts to find causes for the evils that exist, while ignoring the great cause, Joseph H. Crooker of Roslindsle, Boston, says in the National Advocate that it is certainly very discouraging and (extremely harmful that so many influential writers and speakers on social problems should exhibit such ignorance or indifference respecting the evils connected with the use of liquors. One-twentieth of the population annually arrested for drunkenness! But this is a fact of no social consequence. Every tenth child born with a serious handicap, due to parental use of liquor! But this is a fact of no social consequence. One young man in every small meighborhood annually turned to a criminal career by the saloon! But small_neighborhood annually turned to a oriminal career by the saloon! But this is a fact of no social consequence. Every tenth man more or less incapacitated as an industrial agent by whiskey! But this is a fact of no by whiskey! But this is a fact of no social consequence. Three out of every four persons who step across the threshold of the poor-house driven there by the curse of drink. But this is a fact of no social consequence. Twice as much money wasted on drink as spent for all kinds of insurance! But this is a fact of no social consequence. The ravages of disease enlarged and intensified by liquor! But this a fact of no social consequence.

onsequence.
This indifference to the evils of drink in high places is a calamity. It is one of the most serious obstacles in the way of temperance reform. This widespread blindness to the awful facts must be removed before we can make any satisfeatory progress, not simply in temperance, but in the more general fields of human betterment. As Philip Snowden a leading social reformer in the House of Commons, has recently said, success in temperance reform means infinite leaf for any reference. help for every other reform.

THE WAY IN SWITZERLAND

It is high time that effective laws were passed and enforced in our land against the post-cards, novels, periodi-cals and moving pictures that have become such a grave menace to the morals of the young. The censorship of films, for instance, is so lax or so easily evaded that from the Middle West comes a complaint that a disgraceful series of pictures, called "The Secret of the Construction." pictures, called "The Secret of the Con-fessional," has been on exhibition re-peatedly; the sale of suggestive post-cards, too, and their transmission through the mails seems to go on without protest or hindrance, and shameless novelists are boasting that the books they have already sent broadcast in thousands will be considered quite decent and decor-ous compared with those they mean to write.

ous compared with those they mean to write.

Legislators and magistrates, moreover, both here and abroad, own themselves at a loss how to frame or enforce laws that will successfully put down this growing evil. A year or two ago, however, the little canton of Berne, in Switzerland, seemed to find a way. For it was enacted that:

"Whoever by pictures, writings, speech or actions publicly offends modesty or morality shall be punished with a fine up to 300 francs, or by imprisonment up to three months.

"Whoever produces for sale, introduces, sells, publishes, circulates, advertises, lets for hire, or exhibits obscene writings, pictures, or any other obscene

writings, pictures, or any other obscene objects, and whoever arranges obscene performances at places that are accessible to the public shall be punished with imprisonment up to three months."

Excellent as these laws are, they

would, of course, be quite worthless un-less rigidly carried out. Instead of a fine, if a term in prison were imposed upon those whose pictures or writings corrupt the young, the number of objectionable films, books and post-cards sold or exhibited would soon grow less, while public morals would

AN INDISPENSABLE WORK

Archishop J. L. Spalding in the Christian Year.
Efforts to stimulate and arouse our
Catholic people to a more spiritual life,
whether intellectual, moral or religious,
deserve the approval and co-operation
of all who are capable of taking a genuine interest in the welfare of the
Church and the Republic.
Our doctrines and practices are so defined and fixed that there is an almost
irresistible temptation to accept and
follow them mechanically, and conse-

follow them mechanically, and consequently to miss their vital and educacional influence. Conformity comes to be considered the chief and all-importbe considered the chief and all-import-ant religious duty, and when we comply in a perfunctory way with ecclesissical rules and requirements we consider our-selves practical Catholics. But true religion is life and thought and love and religion is lite and thought and love and ceaseless striving for deeper insight and more unselfish conduct. If we were more alive in mind, in heart and in con-science, we should be able to do almost incredible things to bring the kingdom of God to multitudes who wander be-wildered and lost, because there is no one to throw about them the light which Christ came to kindle. Not the priest alone is His minister. We are all His servants and the servants of all for whom He died, if we are not recreant

and false.

The work which the Catholic periodicals do is indispensable; it is greater and more necessary than any one recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence and are brought into conexistence and are brought into conscious sympathy and communion. They help their readers to live in the things of the mind and the soul, to swim in a current of ideas which flow from the fountainhead of Christian faith, hope and love, and so to identify themselves more completely and more effectually with the life work of Christ and His

FIVE-MINUTE SERMON

SEXAGESIM A SUNDAY

THE CHOSEN FEW

These are very important words which we should lay deeply to heart. Their meaning opens out the more we study them, and we would do well to spend a little time in finding out whether we come under the condemnation or not. Let me try to assist you in your exam-

Our Lord was a personage that was constantly surrounded by crowds of men and women who were impelled towards Him by many and various motives. His fame had spread throughout the country, and He was regarded by all as a great man; but all were not equally impressed as to the kind and extent of Hence it was that some His greatness. Hence it was that some came out of pure curiosity, some to re-ceive a favor, while a few we may believe were led to Him by a desire to learn from His lips a higher doctrine than any they had hitherto been

who would estimate His teaching as the babbling of one not wholly in his mind. He acted mercifully because he thereby freed them from the penalty attached to the non-fulfilment of their duty learned in these discourses; for not plainly being ld the will of God, they could not be you it is given to know the mystery of the kingdom of God; but to the rest in parables." Here we have the antithesis "you" and "rest." The "you" refers dir-ectly to the Apostles, and indirectly to all who are in the same condition of mind and heart is theirs. By the "rest" are to be understood those who are either antagonistic to the divine word, or who are too steeped in sin and ignorance of anything nobler than pondering to the wants of the body and the demands of the passions, to be prepared to receive the revelation that God makes Yes, brethren, the heart and the intellect must be in a suitable condition be-fore we may expect to benefit from anything that God makes known regarding imself or ourselves. Man of his own natural powers cannot

effect anything. In order for us to rise to the supernatural, we need the assist-ance of the Holy Spirit, whose work it is to fill our minds with supernatural vidual co-operation to accomplish in us whatever God has designed from all eternity. The Apostle St. James tells us that "every best gift and every perfeet gift is from above," and surely there can be no more best and perfect rift than the divine whisperings of the cirit of God. This is the reason why e vast mass of mankind in general and Christians in particular, seem to have so little concern with the things pertaining to the soul. They seldom or never hear the voice of God or conscience, instructing them as to the means of salvation, or illuminating their minds for a clearer and larger grasp of the truths of our holy faith. always appear to be stupid and indifferent on any subject not having a direct reference to the things of this life. This, brethren, betrays a sickly state of our spiritual nature. We who are born again by the waters of regen-eration and nourished by the other sacraments of the Catholic Church, and There is no excuse for us. If we do not co-operate with the grace of God, then shall share the lot of those of whom it is said, "But he that hath not, from him shall be taken away even that which he hath."

REPEATING CONFESSIONS

A MISSIONARY SERMONETTE FOR SCRUPULOUS PENITENTS

Rev. T. W. Drumm in the Apostolate " If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity." (I. John

My dear Christians, if you did me the My dear Unristians, it you did me the honor of reading my last sermonette on the process of making an ordinary con-fession, you probably have a shower of questions to pour at me now. You don't ed to. I have been asked them dozens of times on the mission. That shows that they are of such practical interest

and injurious. (Next time about those that are useful and necessary.) I am speaking now to those poor penitents who are never certain, always doubting, always questioning, fearful, worried supersensitive, scrupulous. For these I put the whole sermonette in two words and say to them: Never repeat your

Please remember that I have already laid down all the fundamentals of every laid down all the fundamentals of every good confession; that is making each confession the best possible, and that anybody in any confession may repeat profitably any big sin, even though it has been confessed many times before. I wish that were established as a standard the confession of the confe ard there would be no repeating confes-

sions, and no need of any.

But to the questions. One will ask to make a general confession, and will give as a reason: "Because I am not sure that my confessions were good;" an-

Chilblains So Bad He Couldn't **Wear Boots**

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Though thousands suffer from chilblains every winter, few are laid up with them as was Mr. J. A. McFarlane, of Napanee, Ont. What cured him will surely cure anything in the way of chilblains. Mr McFarlane writes :

"Douglas' Egyptian Liniment cured me of chilblains. My case was so bad that at times I was confined to the house, the affected parts being so sore and festered that I was unable to wear boots. Many remedies were tried without benefit, until I procured Egyptian Liniment, which gave immediate relief.

"Whenever I feel symptoms of this temble attention of

trouble returning, one application of the Liniment is sufficient to check it. It's wise to keep a bottle of Egyptian Liniment always on hand, ready for im-mediate use when needed. In the case

nedate use when needed. In the case of frost bites, burns or scalds, it gives instant relief.

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than any they had hitherto been taught.

Now, with such a motely gathering always around Him, our Lord could not but speak cautiously on subjects so new and difficult to be understood by His hearers. He was only carrying out His own command, "Give not that which is holy to dogs: neither cast ye your pearls before swine." Our Lord in thus acting only did what was reasonable as well as merciful. He acted reasonably in that it would have been the height of folly for Him to use words above the native understanding of the majority, who would estimate His teaching as the world with think it was wrong till this mission;" another, "because I don't think I had the right kind of sorrow;" another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; another, "because I don't think I had the right kind of sorrow; ano contessed my sin and they are lorgiven, yet they keep coming up all the time, they bother me so, and if I tell them again I may get rid of them; another, because I didn't tell everything; because the confessor wouldn't give me time : he wouldn't let me explain ; he brought to account for any neglect in sent me to communion when I wasn't fit its carrying out. Our Lord says, "To to go, and so I did not go; he did not understand my case; I'm a great sinner, and he thought me scrupulous; I'm

> These are samples of the excuses people offer for making general confes-sions. Some are constantly teasing to repeat their past confessions, and if one confessor won't let them they'll go to another and another. In fact, they sometimes resort to tricks and false pretences to weary a poor confessor and keep weary sinners waiting, and all with a lot of sins long confessed and oft forgiven; and they rejoice in their success and turn the trick again at the first opportunity—like the old lady who went around thanking God and her own smartness, after the mission, that she

made "two general confessions to one of the holy fathers and one to the other." Now listen. Confessions once honest-ly made need never be repeated. Re-peating confessions means looking backward, to the neglect of the future. Good souls are often worried over nothing and grievously tormented. If you not dead certain of having made bad confession, don't repeat. In doubt about sin or confession on sorrow, you are not bound to repeat. Small sins, details and general confessions need never be repeated. Worried, nervous, sensitive and scrupulous souls—never

repeat anything.

These principles ought to satisfy all These principles ought to satisfy all the souls to whom I speak here. If you are "not sure" that your confessions were good, it is likely they were. If you "don't think" you had right sorrow, it's most likely you did have. Be assured the "priest knew what you meant" or he would ask questions. If you can't swear you meant to deceive him you need not you meant to deceive him, you need not repeat confessions. Don't imagine he "did not understand your case;" that is his affair, not yours. If you don't know life. This, brethren, betrays a sickly state of our spiritual nature. We who are born again by the waters of regeneration and nourished by the other sacraments of the Catholic Church, and pessessing so many helps for attaining to a high degree of sancity, should, it was need them rightly and persistently. to a high degree of sanctity, should, if we use them rightly and persistently, rise day by day to a clearer and fuller perception of the divine mysteries, till we come after death to the perfect and complete vision of God in Paradise.

Sin; don't repeat all others. Repeating ahead living it.

In this instruction I wish to discourage the habit of making general confessions won't keep your sins from "coming up all the time." They show the first of compulsory abnegation in the single that it is a show head all others. Repeating in the meselves intellectually bankrupt by imitating him? Newspapers that write down to their uneducated readers, and age the habit of making general confessions by a great many who do not need to make them at all. I want them to pay of the slang that is so common now awould be well-nigh bankrupt. a warning to others to keep from sin that will "bother" later. You can "get rid of them" by gilding them over with

devotion and prayer. Mortify yourself, fast, visit the sick and the poor, give charity cheerfully.

A last word, then, to these souls:
Make your ordinary confessions always
as good as you know how. That is the
rule. Never repeat them unless on the advice of your confessor. Put your case before him once for all, and abide by his instruction and never refer to it

again.

Now, a word to the poor scrupulous and the near-scrupulous. Poor things!

They are the most piteous penitents with whom we have to deal. They are always anxious about the past, always always anxious about the past, always questioning, always going into ridiculous details, always repeating, and nearly always dissatisfied. They want to make a general confession every time they go, and if you let them, they will go every day and every hour in the day. And even then it is hard to get them to go to Holy Communion. They worry about nothing in the past, and overlook the sins of today, and these are often worse. as to demand a satisfactory answer.

Here I am going to talk to you about repeating confessions, and particularly about those repetitions that are useless and injurious. (Next time about the

A scrupulous conscience and a delicate conscience do not mean the same

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A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

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London, Ontano. Dr. McTaggart's vegetable remidies for the liquor and tobacco habits are healthful safe, inexpensive home treatments. No hypodermic injections, no pub-licity, no loss of time from business, and a certain

thing at all. Sometimes a near-scrupulous person imagines that his scruples are an indication of delicacy on the point of sinning. A delicate conscience fears real sin and wants to avoid it; a scrupulous person imagines there is sin where there is no sin at all. I am reminded of a pony I used to have. He was nervous, shied at every shadow and worked himself into awful excitement, fretted and sweated till he was good for nothing. Now, there was no need of that at all; all shadows, fancies, nothing. Just so with the scrupulous; they fret

Just so with the scrapulous; they free and stew over endless nothings. These poor souls begin by imagining that everthing they do, even good actions, are sins, great and small, and they figure these up in annoying numbers and extraordinary phases. Then they lose all interest in prayer, stay away from the sacraments, grow dis-obedient, stubborn and desperate, and end in becoming wild-eyed, wondering skeletons, maniacs or in the horrid throes of despair and desponder cy.

Poor things! Let us help or save hem if we can by kind advice. If your confessor ever tells you you are scrupulous or getting scrupulous, prick up your lears right away and believe him instantly. It's a warning. Don't go to one conlessor after another; don't go to two; go to the same one always. If ever you made a general confession, make another and then die; just one. Don't ever repeat anything that you ever told in confession; once and quit. In your ordinary duties banish scruples as you would any other bad thought. Don't on any account dally with details or particular phases of sin. Keep the mind well occupied with bright, cheerful thoughts and meditations. Don't talk to you about them.

Put absolute confidence in your con fessor, following his advice blindly. Let nothing tempt you to change or to disobey him who will lead you safe. Father in heaven, our best mother. Rejoice that God is so good, Christ so kind and full of mercy. Open up your heart and fill it with confidence, joy, calm, peace and cheerfulness.

other day I received a letter from Sister Thomas in which she relates an incident that will prove very instructive here, so, I take the liberty to insert it. A dear, good, pious old lady, was listening to a discussion on the merits of general confessions; some one had advocated repeating them often. The dear old saint spoke up rather warmly:
"What! D'ye want to make a liar o'
God. Didn't He say that if we confess our sins once with sorrow and try to give them up after that that they are forgiven and blotted out forever? that enough for ye? What do you want to be confessing them again for?

looks as if you didn't believe Him and want to make Him a liar." That is theology, common sense and Christian wisdom all in a nutshell. A kind person who has generously par doned a fault once is not pleased or complimented if the person thus for-given keeps coming again and again apologizing and asking pardon. He wants him to go away and forget it and not do it again. So with God. He has forgiven; He is kindness and goodness itself, and He only wants you to show that you are sincere. Don't be bothering Him and questioning. His power and authority by repeating your confessions when you have made them honestly and He has forgiven. That remark of the old lady is truth

instinctively expressed. It is a perfect commentary on the text of St. John; it gives the correct meaning to a "T." It gives the correct meaning to a "T." is only another way of saying the same divine thing. It is the inspired truth in simple human words. If we confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all ini-quity." To the best of our ability we have complied with His conditions, have done all that He requires. He will be

fessions and thus to depend less on general confessions. Many people de-



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on the other. They slide over the one and worry over the other, forgetting that they approach a holy sacrament in either case. In this way many souls are very much retarded in their spiritual advaccement disturbed and worried about the past and neglectful of the present and the future.

I hope I may have succeeded in deter-ring many from repeating unnecessary or hurtful confessions, and helping all make confessions good and in bring-ing peace and pardon and strength into many hearts. Amen.

INTELLECTUAL BANKRUPTCY

"Slang phrases," says the Autocrat, " are the algebraic symbols of minds which have grown too weak or indolent to discriminate. They are the blank checks of intellectual bankruptcy." Are these well-known strictures of Dr. Holmes too severe? "I do use slang," a man of education and refine-ment may admit, "but only for the sake of its vividness, novelty or directness. Besides, I have a poet's love for striking metaphors." It is to be feared, however, that most of those who use habitually the cant words of the street leave themselves open to the

Autocrat's censure. The vocabulary of the average schoolboy is so wretchedly poor that he forces a half-dozen slang phrases to hear a hun-dred significations, some of them quite contrary. Such a boy is plainly too lazy, vulgar or ill-read to use words that would convey his meaning with clearness and precision, even if he did not have a marked preference for slang

for its own sake.

But why should his elders declare themselves intellectually bankrupt by initiating him? Newspapers that write tion might be extended almost at pleasof the slang that is so common now adays that it has been heard at the table of the hostess, from the chair of the pro-

fessor, and even from the pulpit of the preacher.

Men and women who would resent with indignation the least hint that they are wanting in culture or refinement nevertheless permit themselves the cant expressions of the underbred. Time was when ladies and gentlemen scrupulously avoided the use of all slang. Are tandards now changing in this matter? Let us hope not. Since modern slang is often as ungrammatical as it is vague and banal, those who aim at speaking the English language not only correctly but also with precision and discrimina-tion, should rigorously exclude from their vocabulary all slang phrases.—

A MIRACULOUS PHENOMENON

In his latest of the remarkable series of articles which Hilaire Belloc is writing for the Catholic World, that scholarconstancy of the Irish race to the faith.

He contrasts it with the defection of England in the "Reformation" days, and declares that it was the weight of British apostacy that turned the scales in Europe and made Protestantism a movement to be counted with.

The Reformation claimed its obtained to the scales of the scales

power among the peoples who fringed the Roman civilization, the acceptance of its principles by England brought the first Roman-turned territory under its

Says Belloc: "And its elect upon Europe was stupendous; for though England was cut off, England was still England. You could not destroy in a Roman province the great traditions of municipality and letters. It was like a phalanx of trained troops joining un-trained natives in some border war. England lent, and has from that day continuously lent, the strength of a great civilized tradition to forces whose original initiative was simply directed against European civilization and its tradition. The loss of Britain was one

great wound or lesson in the body of the Western World. It is not yet healed." He thus makes the contrast with Ire land: "Yet all this while that other He thus makes the contrast with Ire land: "Yet all this while that other island of the group to the north-west of Europe, that island which had never been conquered by armed civilization as were the outer Germanies, but had spontaneously and, as it were, miraculously accepted the faith, presented a contrasting exception. Against the loss of Britain, which had been a Roman province, the faith, when the smoke of battle cleared off, could discover the astonishing loyalty of Ireland. And to this exceptional province — Britain—now lost to the faith, an equally exceptional and unique outer part, which had never been a Roman province, yet which now remained true to the traditions of now remained true to the traditions of Roman men, lay upon the map as a counter-weight. The efforts to destroy counter-weight. The efforts to destroy the faith in Ireland have exceeded in violence and cruelty any efforts observ-able in any part of the world. They have failed. As I cannot explain why they have failed, so I shall not attempt to explain how and why Ireland was saved when Britain went under. I do not believe it capable of an historic ex-lanation. It seems to me a phenomenon planation. It seems to me a phenomenon essentially miraculous in character, not generally attached (as are all histori-cal phenomena) to the general and divine purpose that governs our large political events, but directly and speci-ally attached. It is of enormous signifaally attached. It is of enormous significance; how enormous men, perhaps, will be able to see many years hence when another definite battle is joined between the forces of the Church and her oppon-ents; for the Irish race alone of all Europe has maintained a perfect integrity and has kept serene without interna reactions and without their consequent

CHRISTIAN SCIENTISTS

There is a large class of men who may be described by the above title, and yet do not believe in the gospel according to Mrs. Eddy. The announcement that the Catholic Truth Society, in pursuit of its very timely anti-Rationalist campaign, is about to publish short lives of eminent Catholic scientific men, is very welcome, for there is hardly any erro more widespread amongst the unthink-ing than there is something incompatible between the possession of pro-found scientific learning and the Christ ian faith. How false this impression is has been aptly pointed out by Father Kueller his Das Christentum und die vertreter der neueren Naturwissenschaft. Let us imagine, he says: "a man so passionately hostile to Christianity as to reject in science and in practical life all help that comes from a Christian hand. How badly off he would find himself! In chemistry, he would have to ignore Berzelius, Dumas, Liebig, Deville, Chevreul, and, practically, rediscover the whole of the modern chemistry for himself. In electricity he must do with Galvani, Volta, Ampere, and Faraday; in Optics he must reject the discoveries of Fresnel, Fraunhofer, and Fizeau, and go back to the old the-ories of emission; in Heat he must dis-card Mayer and Joule. As for Astronomy, when he has shut out the research made possible by Fraunhofer's telescope and the work of Leverrier and Laplace,

there will not be much left.

And turning from speculative science to practical life, our anti-Christian will have to use tallow candles, for stearine is presented to him by the Catholic hands of Chevreul, and as for electricity, he cannot pay for it without paying tribute also to the Catholic names of Ampère and Volta inscribed on his bill. Aluminium he must abandon, for he owes it to the Catholic Deville. He cannot continue to pasteurize his wine photography, nor water-glass, nor cement. His pharmacy will lack Pel-letter's quinine and Pasteur's whole fabric of bacteriology; his medical practices do without Laënnec's auscultation. This list of compulsory abnega-

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n Europe and made Protestantism a novement to be counted with.

The Reformation claimed its chief power among the peoples who fringed the Roman civilization, the acceptance of its principles by England brought the first Roman-turned tervitory under its sway.

Says Belloc: "And its effect upon Europe was stupendous: for though the counter of the coun

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This will not prevent materialists like Mr. McCabe from repeating the parrotery - scientific enlightenment s of faith. This theory, like that of abiogenesis, is necessary for their pro-paganda, and they simply cannot dis-card it. They may even believe it, for the credulity of "scientists" of that stamp has become proverbial.

CHANGES IN THE BREVIARY

The Motu Proprio of the Holy Father on the changes in the Breviary has been issued, and at the same time the Vatican Press has published an imprint of some twenty thousand copies of the psalter as newly distributed, while the Pontifical Publishing Houses are already busy upon a new edition of the Breviary including the rearrangement of the psalter. The papal document allows the immediate use of the new ordinance to whoever desires it, but does not prescribe its use until January The present changes affect only the psalms to be recited, not only in the nocturns of Matins, but also in Lauds, Little Hours, Vespers and Com-pline, even the latter changing from day to day during the week. An additional set of Rubrics accompanies the Motu Proprio, giving directions how to recite the Office in the new form, pre-scribing the Dominical and ferial offices more regularly and yet in general reducing the length of the onus diei. The present recast is only a beginning of a thorough reform of the whole Breviary, which the Holy Father hopes to have completed within a reasonable time, and for which he has appointed a Commission consisting of Mgr. La Fontaine. Mgr. Piacenza, Mgr. Gasparri, all officials of the Congregation of Rites; Mgr. Rechi and the Mingrite Father Mgr. Tecchi and the Minorite Father Brugnani, both of the Liturgical Com-mission; Father D'Isengard, director of the Roman Liturgical Academy; Mgr. Bressan, private secretary of the Holy Father, and Father Fonck, S. J., rector of the Biblical Institute. The Holy Father has also added to the member-ship of the Commission on Biblical Studies Cardinals Lugari and Van Ros

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CHATS WITH YOUNG MEN

WORK AND INCLINATION WORK AND INCLINATION

It is a hard saying, that we usually do our best work in the things that come hardest to us, says the Angelus. But this is a truth that is being abundantly proved, in every walk of life, with every passing year. It calls only for a fair facing of the facts to recognize it.

It is as wrong to seek for difficulties as to seek for ease. It is not possible, but it is a positive duty, to enjoy our work. It is wrong to "hunt trouble," though readiness to meet difficulties is needful as commendable.

It is true that one's best work is likely to be hard work, rather than easy; on this account, inclination and facility in a certain direction are likely to be barriers rather than helps to real

tacility in a certain direction are facely to be barriers rather than helps to real success; God is likely to call one into the work within which he can be best; and God's call, not man's bent, should be the determining factor every time. We are not, as a rule safe judges of our We are not, as a rule safe judges of our own fitness or unfitness in any line, and man is seldom to be trusted to pick out his own field of labor. It is safer to let God do this, and God's call, not personal inclination, should settle the matter for us all. If God's call be in accordance with our own inclination and like ance with our own inclination and liking, that does not alter the case. Duty is none the less duty because it is pleas-ant from the start. But it is only fair ognise that ease in doing our best work is the exception rather than the

rule.

As for enjoying our God-ordained work, that is a duty to which divine ordinance summons everyone. And there is no joy that compares with the joy of overcoming. The joy that is found in hard work makes the joy of easy work pale and colorless. This found in nara work makes the joyout easy work pale and colorless. This vigorous, full-blooded joy is a growth and a result; it comes out of effort, in and by accomplishment. It is possible in every form of effort to which God calls—but in no other. There is therefore no gain nor sense in seeking ob-stacles for obstacles' sake, of course; but there is tremendous gain in refus-ing to be deterred by obstacles if they lie between us and God's work and in recognizing that God's call is very likely to be in that direction.

DO KINDNESS NOW

Not long ago there was a broken-hearted man on the streets of a town in Kentucky. He came from the mining regions of Idaho, where he had been working for thirteen years. He is known there as one of the most success ful miners in that section. He was among the poorest when he reached Idaho, but now he owns a mine and has

Idaho, but now he owns a mine and has several well paying interests.

His return to Kentucky was for the purpose of finding his niece and her mother, who at the time of his becoming a miner, were as poor as himself. In fact, they were scarcely able by their utmost exertions in sewing for the tailors of the town to provide the necessaries of life.

saries of life.

Before going to Idaho the man had promised them that if he was successful he would provide for them, and, being a he would provide for them, and, being a bachelor with no near relatives, he re-solved to make them his heiresses. But for all the thirteen years of his absence, he had not communicated with them.

took with him \$10,000 wrapped up in a package to them. He pleased and entertained himself on his journey by imaging their surprise and delight when he would place it in their hands.

But he could not find them at the heart where there formerly lived and

house where they formerly lived, and when he made inquiries about them learned both were dead. The man's

The time to do good deeds to our fellowmen is right now, this very minute. The uncertainty of life makes present benevolence wise; we or our neighbor, may be gone to morrow, and with us our opportunity for the intended loving service. How many harsh words would be unsaid and good resolves carried into execution if men could only know that death were coming to make a ser

forever.

It is a mistake to wait too long to render the physical and spiritual re-lief to our fellows which we intend. A single flower for the living breast is worth a wreath of them for the coffin.
One single word or an act of love performed is worth a thousand intended and delayed.—Intermountain Catholic.

the banker, after reading the letter and putting a few questions to him, said putti

I CAN'T Did you ever know a person who has a great many "I can'ts" in his vocabulary to accomplish very much? Some people are always using the words, "Oh, I can't do that;" "I can't afford this;" "I can't afford to go there;" "I can't undertake such a hard task, let some-

else do that."
is said that Napoleon hated the
The banker sat a minute in deep
The banker sat a minute in deep body else do that."

Is the greatest factor in achievement.
Self-faith is a powerful asset, better
than money capital without it. Nobody believes in the youth who thinks
he cannot do things, who has no confidence in himself, no faith in his ability,
because everybody knows that he can. because everybody knows that he cannot do a thing until he thinks he can. He must first believe in himself, must be convinced that he can accomplish it.

when the opportunity which, perhaps, he has been working a long time for, comes, he wilts, his stamins seems to ocze out, his ambition wavers, and he does not feel equal to it. He can see how somebody else can do it, but he does not feel equal to it himself. When the object of his ambition is a good way off he believes he can do it; but when he gets close to it he wavers. His courage fails him. He does not have faith in himself equal to his ambition. Of

course his life is a disappointment.

This is why men have been able to do
great things which seemed impossible
to others—because of their colossal nce that they were equal to the

made the lives of our fathers so much more calm and peaceful than our own, says an editorial in the Rochester, N. Y. Union and Advertiser. The example is furnished us by the Panama Canal laborer, Juan Rodriguez, who was blown to see with the days pear, where and to sea while fishing near shore and spent thirty days in his little open boat before he was rescued. When picked up, he declared that he had been cheered by a little crucifix he had cent caered by a little crucifix he had carried with him and that he had prayed daily that he would be restored alive to his wife and children.

Whatever one's views upon religious beliefs or practices, this case shows that they have a real value. The man had faith and he exercised it. It conhad faith and he exercised it. It consoled and strengthened him. Thirty days in an open boat, tossed by the sea, with sharks expectantly following his little cockle shell, would probably have driven him insane, had it not been for the little crucifix, the emblem of his faith, and for the prayers which brought to his mind the thought of One all powerful to save him. Quite likely, many candles will be burned on the home altars to honor and thank his God for his rescue. And who shall dare say his faith had not its reward?—Pilot.

MORAL CHARACTER There is nothing which adds so to the beauty and power of a man as a good character. It dignifies him in every station, exalts him in every period of life. Such a character is more desired than anything else on earth. No servile fool, no cruching sycophant, no treacherous honor seeker ever bore such character; the pure joys of righteouscharacter would dignify and exalt them, how glorious it would make their prospects even in this life, never should we find them yielding to the groveling and base born purposes of human nature.—

OUR BOYS AND GIRLS

THE HOUSE OF THE PIN

In the southern part of France, near In the southern part of France, near the Pyrenees and not far from Spain, lies a picturesque old fashioned village, consisting of small farms and groups of two or three cottages dotted here and there among the woods and fields. There is one attempt at a general store, but absolutely no street worthy of the name, and the most remarkable thing in the whole village is a very plain, white the whole village is a very plain, white washed cottage which the proudly point out to you as "the house

of the pin!" Yes, of the pin.

This house, of course, has a history, or, rather, one of those born and bred there

Jean Lafitte, though the son of poo peasants, was a quiet, studious, remark-ably intelligent lad, and the village schoolmaster, who took great interest in him, not only persuaded his parents to allow the boy to pursue his education much longer than was the custom among his comrades, but gave him in his spare time a special course of study. When Jean was about eighteen, his

send him to Paris to make his fortune. His kind friend, the schoolmaster, had had in his youth some acquaintance with a fellow student who had since become one of the richest bankers of Paris, and he gave his heleved applicable to the state of the stat But the capitol was a long, long way off, and, in spite of the great sacrifices his parents had made, poor Jean's purse was of the slenderest, and it was only by dint of much walking, traveling in passing wagons and so torth, that, after many hardships, he finally arrived at Paris, weary, footsore, and well-nigh penni-

ess. He lost no time, however, in finding out the great banker's address, and, after having made himself as presentable as his scanty wardrobe permitted, he called at the house which had been pointed out to him. With some diffirich and very busy man. He presented his letter of introduction and stated as well as he could his qualifications and hopes of obtaining work, or at least advice. To his bitter disappointment, the banker, after reading the etter and putting a few questions to him, said

any time a vacancy should occur he would not forget him.

Poor Jean felt he was dismissed, and, Poor Jean felt he was dismissed, and, with aching heart, turned to leave the room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the

It is said that Napoleon hated the word "can't," and would never use it if he could help it.

Did you ever think that every time you say "I can't" you weaken your confidence in yourself and your power to do things? Confidence is the greatest factor in achievement. three things about him: First, his power of observation even of small things; secondly, his habits of precision and order; and thirdly, his strict sense of ho esty, which had caused him to give back the pin to the one he thought to be its owner, instead of sticking it in his own coat as so many people would

Jean proved that his employer had Jean proved that his employer had not been mistaken in him, and rose rapidly from one position to another until, after some years, he was taken as partner in the firm, married the banker's daughter, and became in his turn a wealthy and influential man. He did not forget to show his deep gratitude to those to whom he owed so much, and amply provided for his friend and bene-factor, the schoolmaster, and for his parents, to whom he gave a fine residence not far from his own. He never lost sight of his humble origin, however nor was he ashamed of it, but always kept reverently the little cottage which had been the loved home of his child-

small opportunities, for sometimes, though we know it not, a mere trifle may be the turning point in our lives.—H. E.

STICK TO IT

Too many of the young people of to-day will begin a task, no matter what it may be, from the preparation of a Latin lesson to the weeding of an onion bed, do perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for the young people to allow themselves to form such habits.

Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by se ting high, and working for his aim in life. When you have a lesson to be learned,

keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quiter !-The American Boy.

A SLIGHTED TASK

"Hurry up and get it done any way," No one is proud of a slighted task after it is done. The imperfections stand out glaringly, and rebuke us. The way it should have been done, the beauty that might have been, looms

thing is a joy and a satisfaction to the doer. It bears inspection by himself or anyone else. One who has stood before piece of his work well done is in less

FAMILY READING

At the risk of being considered too insistent in repeating advice to parents, we again make an earnest plea for family reading. Nothing can take its place as means of instruction in the home, and it inculcates a habit that will be a life-long gratification to its possessor. We do not advise the father of a family to attempt a radical change in the domestic routine by fixing an hour when all must be present to listen to him read what may suit his taste, though it may be in-comprehensible or distasteful to his audience. This is an efficient way of leading children to dislike reading

The wise father will find out what The wise father will find out what interests the children. He will not ask gruffly "What book is that you have?" Now, when he sees his boy absorbedin a book, his chin on his breast, his whole mind intent on what he is reading, he will say incidentally: "What is it all about, Johnnie? Suppose you read a chapter or so to me." Read to father! The boy is pleased and honored by the request, and does his best to give satisfaction. At the close of the reading father and son drop into a friendly discussion of the subject, and the parent learns the trend of the young mind. He improves his opportunity to censure wisely, to praise, and to suggest. The nind intent on what he is reading, he wisely, to praise, and to suggest. younger children listen, and when anyounger children listen, and when another opportunity offers they too are ready to read to father and are very proud of being allowed to do so. Little by little the influence spreads. Father and mother give more thought to the and mother give more thought to the selection of reading matter; and more careful in excluding papers filled with reports of crime and teaching contempt for authority; they consult together to be ready for the children's questions

grow older, home still keeps its attracintellectual intercourse excludes all undue desire for the social frivolities that people who have been given no menta

equipment.

By a very simple, gradual process the father has led his boys and girls to a fount of true knowledge. He has accustomed them to read and know the best of literature and surrounded them with a circle of friends whose company is an unending joy and edification. How can the ordinary father or

notice do this? we hear some one ask.

Any father with a genuine interest in
the real welfare of his children can do
it. The mother may plead lack of time,
but where there is a will there is a way. The baby may be fractious, but even fractious babies sleep, and while the mother is sewing she can listen to little Mary or Margaret read from her school reader or history and talk to her about the characters. She can take up the Catholic paper and study the advice about books that it gives, or she can make a note of an interesting story to tell the children, or of a description of beautiful Catholic customs in other countries that she will bring to their attention, perhaps while they are stand-ing beside her showing her the geography lesson they must prepare. A good mother will not fall for such home instruction.

She will stimulate the children's efforts to please and surprise father with the progress they are making, and father in turn will find home a pleasant place to stay in, in the evenings, with his little circle all eager to get his assistance and approval.

In inculcating a love of good reading, In inculcating a love of good reading, as in every other lesson he teaches, the father must be wise and patient. "Your father will be pleased to hear you recite this so nicely, George," said a teacher to a retiring child, who had recited a poem faultlessly: "Oh, don't ask my father to come," exclaimed the boy, "I'll forget every word, teacher." "I father to come," exclaimed the boy, "I'll forget every word, teacher." "I thought he helped you to learn it," said the teacher, and the boy made answer, "He made me say it over, but I was frightened and forgot and he yelled at me, 'You'll never learn it, you blockhead!"

In this age of doubt and skepticism, it is sometimes a relief to read of a present day example of that faith which is all never to neglect small duties or lead!"

And yet he was called a model father! There are others like him. They need the discipline of coming down day after day to the level of the children's needs

and attainments; of seeing life through their eyes; and of learning to mould with infinite care and tenderness the plastic young minds and souls that God has given into their temporary keeping. One of the most efficacious methods the modern father can use to know and in-fluence his children is the practice of family reading.—Sacred Heart Review.

VIEWS OF PROTESTANT UPON CATHOLIC VIRTUES

REV. FREDERICK LYNCH, EDITOR PROTESTANT ORGAN SOUNDS HIS VIEW OF ERROR IN PROTESTANT CONDUCT

"How are American Protestants going to face the fact of the rapid increase in power of the Catholic Church? What power of the Catholic Church? What is to be their attitude toward "this uni-versal neighbor?" Many Protestant journals are trying to answer these questions, now more insistent than ever since the elevation of three Americans to thee cardinalate. Their editors have written in many cases in so bitter and caustic a vein that their words would be profitless to quote. Occasionally, however, we find an expression of opinion which, while voicing Protestant criticism of Catholic belief and practicism of Catholic belief and practicism. tice, is free from those railing accusations which the Archangel Michael durst not bring against his worst enemy. In this vein Dr. Frederick Lynch sets out to answer the queries put above. Is our attitude, he asks, "to be one of hostility and prejudice, such as our fathers entertained, or one of utmost fathers entertained, or one of utubos cordiality and friendliness as to one of the same faith as ourselves?" "Are we going to waste our energies fighting a church which follows the same Master," he continues "or unite with them against he continues "or unite with them against the common enemy of all good?" In the Christian Work and Evangelist, New York, Dr. Lynch, who writes The Optimist column, deals in the following broad-minded way with the question:
"This is a very serious question and must speedily be answered by the American people, for the Roman Church is becoming a powerful factor in American.

ning a powerful factor in American Some of us who spent our youth in country towns remember well the feeling that existed, of almost bitter hatred. This feeling was further fanned into flame by weekly papers, which came from Boston, if we remember rightly, and were full of most scurrilous stuff about the Church and its Irish adherents. Societies were formed of Protest-ants, which excluded all Roman Catholies, and spent their sessions hearing fearful tales of their doings, and de-nouncing the Pope. The members of ese societies, as we recall them, spent much more time attacking the Roman Catholic Church than in assisting the rotestant Church of the community. feeling ran so high in my home town in Rhode Island that many actually be Rhode Island that many actually be-lieved and repeated the story that great armories had been excavated beneath the Cathedral in Providence, and stocked with thousands of rifles for the day when the Roman Catholics should rise to seize the government and install the Pope as king in a palace James Gordon Bennett king in a palace James Gordon Bennett was to build on the Hudson river (near

New York, of course)."
The writer "admits that the Roman Catholic Church has not been altogether above criticism in this country." For"She has said and done many foolish
things, not the least foolish of which, things, not the least foolish of which, and quite typical, was the remark of Archbishop Farley the other day to the effect that he hoped New York would soon have a Catholic governor. This nation has nothing to do with Catholic governors, nor Protestant—simply with good men and capable men. But every once in a while this Church does things and says things that misdoes things and says things that miswhen the now anxiously expected family lead the Protestant section of the reading hour arrives. A close bond of union draws parents and children together, and all are learning lessons of measureless value. When the children than any plain of politics by a church than any plain of politics by a church. The Roman Catholic Church, or certain sections of it, has justly laid itself open to criticism by demanding state money for church schools. This was a grave mistake, for the American people will never consent to any recognition of a particular denomination as a dependent

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own children.

tack on his Church and a going over

liam Harman Van Allen deems it an

considered suggestion "to go to Rome for a remedy. The one thing, necessary says Arthur R. Gray, Educational Secre-

says Artnur K. Gray, Endoastonal Secre-tary, Church Mission House, N. Y., is a "missionary spasm." A. T. Mahan, the great authority on ships at sea, says that he goes to church to pray with other fellow beings, and that prayer in

ts broadest significance covers every kind of worship; perhaps he mears war

No one of all the writers doubts that

No one of all the writers doubts that Catholic men in large numbers go to church on Sunday. The fact is too patent to admit of denial. Many more would go were it not for the thousand

and one necessary occupations prevent-ing them. But it never seems to occur to these well meaning critics to ask

Catholics why they attend church with

so much regularity. The reasons are simple. First, the Catholic is bound to

simple. First, the Catholic is bound to do so, under pain of grievous sin. Only a serious reason will excuse him. The Catholic recognizes a supreme authority in determining matters of faith and morals and in the guidance of the public worship of the Almighty. Protestants also I have nothing but rejected.

testants, alas! have nothing but private judgment to guide them, and private

udgment will not only vary in different

persons, but will vary at different times in the same person. Secondly, the

him to the Catholic Church.

of the government. The other causes of large numbers." He admits that it is fear are not as well founded. Of course, the descendant of the old Paritan stock hates any course that is not open, frank and aboveboard, and he no doubt, has got the impression sometimes that the Catholic Church practiced more schem-Catholic Church practiced more scheming and Jesuitism than is becoming in a democracy, and that she was more concerned in strengthening her own position than in forwarding the kingom of God. But two priests, even two priests with a bishop added, do not re-present the whole Church. The criticism of the Catholic immigrant by many Protestants, that he puts allegiance to the Pope above allegiance to country, has been answered by Pope Leo XIII. himself. "The Almighty has appointed the charge of the Roman race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human things. Neither obeys the other within the limits to which each is restricted by its constitution.' As a matter of fac, the history of the Roman Catholies in the United States has been one of loyalty to the nation, and then—what good Christian does not put loyalty to the Kingdom of Christ first?"

From this point the writer gives "his own position," speaking as "the optimist."

"When he sees the paganism in our great cities, the utter indifference to religion of thousands of men, the wor-ship of pleasure and the frenzy of the masses over sports, the frivolity of our nodern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life. He had infinitely rather see her churches multiplying in Chicago than to see the low music halls, the gorgeous cafes, the halls of pleasure, and gilded halls of champagne and vice, and theatres, given over to nastiness, mu tiplying on ever side. He had a thousand times rather see her preachers of judgment and of the righteousness God demands of men preaching on every corner than to have Nietzsche, Bernard Shaw and Mrs. Glynn gaining increasing hold upon our people. This is what we Protestants have got to remember.

we Protestants have got to remember.

"We Christisns have got a long, arduous and flerce task before us in this century of combating the all-prevalent materialism with idealism, the widespread Epicureanism with the gospel of service and of mission. Are we going to waste our energy and our feelings in hating that which, in spite of some doctaines and practices, which we dislike. trines and practices, which we dislike, is with us, on our side, instead of welcoming any ally in the fight against the sin of the world? For, fundamentally, the Roman Church believes as we do: God, righteousness, the sacrificial life, the forgiveness of sin Christ the only Saviour of humanity, the unparted life of God, eternity in our hearts, the imhave no time to waste in hating another Christian Church while we stand almost despairing before the thousand enemies of Christ. We count as our friend and fellow worker the great and good Cardinal Gibbons, when he says that the Roman Catholic Church 'stands for law Roman Catholic Church 'stands for law and order, for liberty, for social justice, for purity. It works for the loyal observance of the Constitution, and obedience to the government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic that hordes of immigrants that come through our gates. By word and action it propagates the virtues of justice and charity. . . Striving to maintain the home, that unite of a strong nation, she has vigorously condemned divorce, permitting only that kind of dissolution of the marriage bonds which is known as separation from bed kind of dissolution of the marriage bonds which is known as separation from bed and board; and we count that man our enemy to be overcome who recently said; am in this world simply to get all when the transfer myself." out of it I can for myself.'

WHY MEN DO NOT GO TO CHURCH

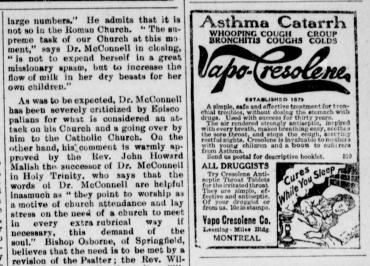
A great stir has been created in Episcopalian circles on account of an article concerning the Church written article concerning the Church written by the Rev. Dr. Samuel D. McConnell, formerly of the Holy Trinity Church, Brooklyn. The article was published in the Churchman, an organ of the Pro-testant Episcopal Church. Dr. Mc-Connell writes that for thirty-seven years he was in the active ministry of the Episcopal Church, but owing to a physical breakdown seven years ago, he became a "private Christian." "Since became a "private Christian." "Since then," he says, "I have been learning the way things appear from the pew instead of the pulpit."

That men go to church at all is to the

doctor a very marvelous thing. His ex-perience of the last half-dozen years has led him to the conviction that as things are in the Protestant churches in the are in the Protestant churches in the provision for public worship is almost totally unfit to satisfy the elemental human need which has all the ages led men to say: "I will go into the house of the Lord." "The sober fact is," declares Dr. McConnell, that men are giving up church-going in

Catholic goes to church because he knows he is present at the Holy Sacrifice of the Mass, which is the highest act of the mass, which is the nigness act of worship that man can perform or in which he can take part. God should be honored by some act which will distinguish our worship of Him from the worship of our fellow beings. We pray to men, Catholics pray to saints and angels, but the act of Secrifica its directed to God slower if pray to saints and angels, but the act of Sacrifice is directed to God alone; it would be blasphemy to give it to another. There is no truth in the re-mark that there is no complete religion where God is denied the highest act of worship, namely, Sacrifice—not sacrifice in a metaphorical sense, but sacrifice in the full meaning of that word .- America.

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CATHOLIC TEACHING AND PRACTICES NOT AGAINST 'LOCAL OPTION"

Editor Record: — Dear Sir, — Father Cline's letters, which appeared during the past few weeks is several issues of the Record, are deserving of more than a passing notice. Earnestness and sincerity are stamped on every line, and one can only wish that his spendid talents were used in a better cause. He does not approve of "Local Option." In that he is free to exercise his good judgment in view of facts bearing on the question. But he brings theology and the practices of the Church to bear him out in his stand for individual freedom in the moderate use of alcoholic drinks. out in his stand for individual freedom in the moderate use of alcoholic drinks. There he places Theology and the practices of the Church in a false light, which calls for a little friendly criticism, and a few corrections, to undeceive any of your readers who may be led to believe, by reading the aforesaid letters, that the Church actually does, or at any time did, voice her disapproval of Local Option as a prohibitive measure legislat-ing against the sale of intoxicants.

ing against the sale of intoxicants.

In his onslaught against Local Option, which seems to loom over his horizon of vision as something to be dreaded, Father Cline mixes things just a little. The light of experience, he avers, has no bearing on, or is no test of, the morality of acts. Hence, he says, Local Option must not be viewed in that light. There per makes a mistake. True, to make experience the test supreme or otherwise, in biblical exegesis, is to take away from the revealed word its infallible character. The test of faith, not of experience, applies there; and Father Cline exposes the fallacy of the modern methods in scriptural hermaneutics follows: ne makes a mistake. True, to make ex-

Oline exposes the fallacy of the modern methods in scriptural hermeneutics followed at the Method Conference.

But ethical conduct is something very different. There the light of experience may have much to do with the morality of our acts. The principal virtues which have the bringing of our actions into conformity with the Moral Laware the four Cardinal virtues. The first of these is prudence; and surely experience is the handmaid of prudence. Hence in those dealings which hear on Hence in those dealings which bear on Hence in those dealings which bear on ethical conduct, or the morality of acts, we must not disregard the light of experience, flickering though it be, without divorcing prudence from the category of moral virtues. Particularly is that so in case of liquor drinking, as St. sthat so in case of liquor drinking, as St. Paul points out in his epistie to the Romans: "It is not good," he says, "to eat flesh or drink wine, or anything whereby thy brother is offended or scandalized or made weak." (italics mine) In another passage the Apostle advises his disciple to take a little wine for medicinal purposes; but here he anathematizes as something not good the touching of wine, if in the light of experience, it is found to be the cause of scandal to others, and not from any inherent evil in the act of itself, as is evident from his advice to his disciple.

Surely, Father Cline must know that if any indifferent act was ever the cause of scandal it is the act which is begotten

if any indifferent act was ever the cause of scandal it is the act which is begotten of the open bar, whether by high license or low, or any other way, when it is a fact that the evil arising from the sale of intoxicants is filling our jails with criminals, our asylums with lunatics, our homes with inebriates, our hospitals with patients, and the Potter's field with

with patients, and the Potter's field with drunkards' graves.

Father Cline argues that man has a right to that which he can legitimately get and properly use. Yes, I say, an undeniable right, as long as that right does not militate against the right of the community. Man must waive his personal right the moment the right of the community calls for it, even to the relinquishing of his claim to life—the first of man's natural rights—when the nation calls on him to face death in defence of his country, and that when not even the life but the honor only of the country demands it.

country demands it. Cline forgets himself when he rather Cline forgets nimself when he says that the Church would not willingly surrender the individual rights of her children to legislation by the majority. When that legislation is founded on justice. tice it is always to be tolerated, as in the case of a just war or the like; when it has for its object the uplifting of man by moral reform, it is to be highly approved of, and the Church does approve, and always did approve, by her practices and teaching, of such reform. Her fight from the beginning has been against Principalities and Powers, the enemies of moral reform; and it will continue to be her work till the Angel of the the Augel of the Apocalypse will sound his last warning note over the valley of

judgment.
To say that Christ did not join any of the Total Abstinence societies of the day, is, putting it very mildly, to speak thoughtlessly. Is not total abstinence a higher virtue that temperance? Temperance? Temperance? perance is certainly a virtue, but a necessary virtue like justice, any over-stepping of the boundaries of either stepping of the boundaries of either being a sin, more or less grievous according to the trespass. But, as liberality is a higher virtue than justice, so is total abstinence (a heroic virtue), higher than temperance. Father Cline surely does not deny the practice of this heroic form of temperance to the Son of God. When he insinuates so, like the Psalmist in declaring everyman to be a liar, "he speaks in his excess." What about Christ's fast of forty days in the desert? Did he not place himself before us as an exemplar of total abstinence?

As to the community's right to local

As to the community's right to local option, or prohibition, if you will, who can deny it? When the sale of liquor is can deny it? When the sale of liquor is known to be the source of great evil to the community it is the scored right of the people to legislate against it, even although the glass may be harmless to some. And this is not only a privilege of the people but a duty as well; as it is a duty on the part of the individual to abide by such legislation as soon as it becomes law.

The Egyptians of old were commanded by the voice of authority to band over one fifth of the fruits of the land, and

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all the corn to Pharao's keeping; and that command was just because the good of the community called for it to provide against the seven years of famine. These goods were the property of the people; they had a stronger claim to them, as the fruit of their toli, than any moderate drinker had, or will have, to the glass which, although it may be harmless to him, is filling the land with misery and ruin, yet, the common good called for the relinquishing of personal rights, and the voice of God and man approved of it.

If people could be made to see less use in spirituous liquors, which the greatest

If people could be made to see less use in spirituous liquors, which the greatest lights of medical science in the world to day condemn as a deleterious drug, except in special cases of sickness, local option would be found to be a beneficent legislation, easy in its enforcement and fruitful of unteld good in its results. Here I mean by local option that which limits the sale of liquor to the legally captifed druggist.

limits the sale of liquor to the legally qualified druggist.

"Men cannot be made sober by acts of Parliament" is an unworthy excuse for the sale of liquor behind the open bar. In the name of reason and fairness why urge this objection to legislation in the case of temperance any more than in the case of the other moral virtues? Honesty is a great virtue, yet, has it not parliamentary legislation to safe guard it? Our every contract with our fellowman is circumsoribed with legislative acts, demanding commutative justice in our

liquor laws, among them prohibition, on the ground that the law is often viola-ted? The voice of divine command which dictated the decalogue amidst the terrific majesty of Sinai did not recall His decree although it has been and will be violated to the end of time. He has not repented of having framed His law but He has repented of having executed many who transgresses it.

J. A. M. GILLIS, P. P. Mulgrave, N. S.

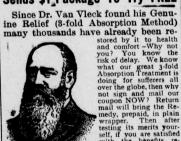
THROUGH DENSE SMOKE

PRIEST PLUNGES TO SAVE THE

With the flames bursting through the with the names bursting through the roof and sweeping about the altar, Father Bernard J. Reilly, pastor of the church, plunged through the dense smoke, clad only in bathrobe and slippers, and rescued the ciborium, which held the Blessed Sacrament, from its place in the tabernacle. He was

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almost overcome by the smoke before he could get out of the church. The church was taken over by the Catholics in February, 1842.

DIOCESE OF PETERBORO

The graduating exercises in connection with St. Joseph's hospital, Peterborough, were held recently, when the graduates of the class of 1911, received their diplomas and medals. The spacious operating room was converted into a veritable bower for the occasion and his Lordship Bishop O'Connor who graced the occasion by his presence, personally presented the diplomas. In his remarks his Lordship dwelt on the dignity of the nurse's callings, and the sacredness of the duties entrusted to them, and urged each one to be always faithful to the ideals of their profession.

Dr. McNulty gave a resume of the

ful to the ideals of their profession.

Dr. McNulty gave a resume of the evolution of the nursing profession. evolution of the nursing profession, pointing out its early association with religion, its more widespread development as a result of Fiorence Nightingale's work during the Crimean war and the more recent influence of science in raising the profession to its present high redected.

pedestal.

Short addresses were also given by Rev. Father P. McGuire, Rev. Dr. O'Brien and Rev. Father Galvin, and by members of the staff, including Dr. Gallivan, Dr. Neal, Dr. Cameron, Dr. McCullough, Dr. McPnerson, Dr. Fredericks, all of whom spoke of the efficiency of the hospital training, the aptitude of the graduating class, and predicted success for them in their chosen work. The first part of the program was brought to a close by Rev. Father McColl, who acted as chairman and who in his remarks, expressed the Father McColl, who acted as chairman and who in his remarks, expressed the gratitude of the Sisters and nurses for the many kindnesses of the staff and for the deep interest in, and generous support accorded to the hospital by them. The graduates were Miss A. Galvin, Miss M. Farley and Miss B. McGuire.

BROTHER NARCISSUS DENIS

On January 17th, the funeral services of Rev. Brother Denis, of the Brothers of the Christian Schools, and for many of the Christian Schools, and for many years Director of the Archbishop's Academy, took place in the presence of a large concourse of sympathizing friends and numerous delegations of pupils of city schools including the Archbishop's Academy, Mount St. Louis College, St. Patrick's and St. Ann's. Three former pupils of the deceased religious, Rev. Fathers Mc Shane, McCrory and Reid, officiated at the altar, while St. Patrick's chancel choir, under the direction of Professor P. J. Shea, sang the Requiem Mass. We can readily imagine with what joy Brother Denis, who held the vocation of a Christian teacher in such high regard, looked down from his heavenly home on that vast concourse of children gard, looked down from his neavenly home on that vast concourse of children' and adults whose united prayer has such power over the heart of God. Some hours before his death he was heard to say, "If I recover, I shall be willing to resume my work among the heard to say, "If I recover, I shall be willing to resume my work among the children; but if God has ordained otherwise, His holy will be done." He was greatly consoled shortly before his death by a visit from His Grace the Archbishop of Montreal who imparted to him his blessing. He had already been prepared for his passage to eternity by the reception of the last sacraments, administered by the chaplain of the Hotel Dieu.

Dieu.

Brother Narcissus Denis was born sixty-five years ago at St. Felix de Kingsey, Drummond county, Archdiocese of Quebec. In 1863, at the age of sixteen, he entered the novitiate of the BLESSED SACRAMENT

New York, January 20.—Nearly a century old, the Church of the Nativity, in Second Avenue, was so swept by flames to-day that it will probably be abandoned, and one of the oldest landmarks on the East Side will pass away. Originally a Presbyterian place of worship, it has been a Catholic institution since 1842, but its worshipers have dwindled away under the influx of foreigners of other creeds. orown it with success. How that effort was blessed by God is best attested by his many pupils in Montreal, Toronto, Quebec and Halifax, who by reason of his early instruction, have attained prominent places in Church and State. This is especially the case with his pupils from the Archbishop's academy, so long governed by Brother Denis who have shed so much lustre on their Alma Mater. His pupils had unbounded confidence in his judgment and many sought his shed so much lustre on their Alma Mater. His pupils had unbounded confidence in his judgment and many sought his advice in the solution of their difficulties. Moreover, his zeal in the service of his Master prompted him to encourage those who he believed were called to the religious and ecclesiastical states. As a conscientious educator, he insisted above all on the intellectual, moral and Christian education of the children confided to his care, and for many years reserving for himself the first Com nunion class. His respect for the word of God was evinced by the fact that he attentively followed the weekly catechetical instruction given to the pupils by a priest from the Archbishop's palace.

Born to command, he gently but firmly maintained strict order among the pupils of the school over which he had control and profited by the ascendancy he had over the children to aid and sustain the work of his teachers. A true son of St. John Baptist De La Salle. Brother Denis was ever faithful

and sustain the work of his teachers.

A true son of St. John Baptist De La Salle, Brother Denis was ever faithful to his duties as a religious, and, when one knows the many self-sacrifices called for by the religious state, one can understand that the greatest eulogy which can be pronounced on the deceased is to say that he never shrank from the observance of the minutest details of his religious profession.

In 1873, his superiors called him to direct the Archbishop's Academy which had been in existence for some years. The accommodation not being sufficient for the great number of pupils who pre-

for the great number of pupils who pre-sented themselves, the school was en-larged, Brother and his community relarged, Brother and his community residing meanwhile at the Archbishop's palace. Called to France in 1888, he made a retreat at the Mother House and then visited various educational establishments conducted by the Brothers in Europe. On his return to Montreal, he was appointed Sub-Director of Mount St. Louis College which was just then founded. The following year he became Director of that important

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institution. Two years later, he was

institution. Two years later, he was placed at the head of the commercial academy, Quebec. Finally. in 1893, he resumed the direction of the Archbishop's Academy in Montreal, a position he held until his death.

For the past few years he had been in declining health. Nevertheless, this did not prevent him from exerting himself in the noble cause of Christian education until an attack of pneumonia, acting on a constitution already undermined by disbetes, hastened the fatal event. Hurriedly taken to the hospital, he was daily attended by Doctors Guerin and Mignault. Notwithstanding all their efforts and the care and evotedness of his brothers in religion he rapidly sank under his infirmities and slept peacefully in the Lord on January 14th. Death had no terrors for him; he accepted it as he had accepted life, through duty. His holy Founder St. John Baptist De La Salle must have John Baptist De La Salle must have greeted him with joy on his entry into heaven, recognizing in him one of his most faithful disciples, and as he had labored for the glory of God for well-nigh fifty years here on earth, his reward will be proportionately great in heaven.—(Translated from the Semaine Religieuse of Montreal.)

THE ONLY STANDARD

THE SAFEGUARD OF EVERY

Rev. Bernard Vaughan, S. J. What is more pathetic, than the sight of a blind man sitting beside some chalet where the Swiss mountain scenery is at its best? I can recall an instance of it. A Swiss peasants at under his little grands with his grandshild on his little veranda with his grandchild on his knee, blind to all the rapturous scenery which made up his environment. But, I know a spectacle sadder far than the sight of a man unable to feast on nature's ripe repast of beauty, and it is that of a nation ignoring those, high ideals which like the lofty peaks of a mountain range were wont in the days gone by to arrest the attention and to inspire the lives of men and women for gone by to arrest the attention and to inspire the lives of men and women for a lofty and holy destiny. We are being told to-day a good deal about the alcoholized unfit and other degenerates, but it seems to me that we do not concern ourselves enough about the materialized unfit; in other words, about those who have no uplifting ideals to carry them beyond the things of time and sense. Not on bread alone does a nation live. It needs some dominating principles of life, some ideal, enabling it to push its way through storm and stress to triumph

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oatmeal?

over itself and to eternal victory. Men are led by ideals more than by ideas; more by example than by any theory, no matter what that theory may be.

In his history of European morals, Leokey has reminded us that it was reserved for Christianity to present to the world, life's highest ideal, Jesus Christ, "Who not only the highest pattern of virtue but the strongest incentive to its practice." Who. I want to know, of those self-centered materialists who in their mad attack on the old traditions are trying to tear down the ideals which in the days gone by did more to vitalize and virilize the life and limble a !country han any isystem of eugenics or of evolutionalists, I ask of these modern iconoclasts what they propose to lift up in the place of the ideals which they have torn down in life's great cities and market places. If we want to live at all as human beings we must have some central view of human life, some background and some rallying point, some center of gravity from which nothing under God's sun can shift us. In other words, what is wanted to-day in the cities of America as well as elsewhere is the man of character; that is to say, the man whose life is dominated by lofty and holy ideals. No standard lower than this can save a country. this can save a country.

Liquor Blindness

Liquor Blindness

From the fact that so many eminent performers and sociologists neglect to pay any attention to the drink curse, one is often moved to infer that a majority of educated people are so liquor blindthat they cannot see the most gigantic evils in the modern world. Surely the time must come when the scales will fall from rhe eyes of the American people; when the liquor blindness' will pass away; when the present complaisance will cease, and the intelligence and conscience of American citizens will be so aroused that something adequate shall be done to educate the quate shall be done to educate the masses in principles of total abstinence to repress the saloon, which is the breeding spot of disease, crime and pauperism, and to drive the representatives of the liquor traffic from city halls and legislative chambers. May that day of the Lord, which will mean the redemption of man, soon come!-J. H. Crocker in Unity.

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A subscriber wishes to return thanks for a temporal favor received after a novena to our Lady of Perpetual Help. A reader wishes to return thanks to our Lady of Victory for a favor re-ceived.

A subscriber wishes to return thanks for a favor received through prayers to the Blessed Virgin and St. Anthony. A reader wishes to return thanks for favors received after prayers to our Blessed Lord and St. Anthony.

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A subscriber wishes to return thanks for favors received after prayers to the Sacred Heart and Blessed Virgin. A subscriber wishes to return thanks

for a favor received after prayers to the Infant Jesus, St. Anthony and the Souls in Purgatory.

A reader wishes to return thanks to the Sacred Heart of Jesus, the Blessed Virgin and St. Anthony for a number of

favors received after prayers. A subscriber wishes to make an act of kegiving to St. Joseph for a tem poral favor received, after promising prayers in his honor.

A subcriber wishes to return thanks for favor received after prayers to the Sacred Heart, Blessed Virgin and the

A subscriber wishes to return thanks to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Odilia, St. Anthony and St. Teresa for favors received. Also ask the prayers of the faithful to the Sacred Heart of Jesus for success in an ex-Purgatory.

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