

NORA BRADY'S VOW.

BY MRS. ANNA H. DORSEY.

CHAPTER VIII. CONTINUED.

Nora followed her with a timid step into the small, dingy room. On a bed in the corner the sick man lay; but she could not see his face, or even his person, because there were two or three women grouped around him, attracted by that strange fascination which the appearance of death always presents to the living. The atmosphere of the room was stifling from the heat of the stove and the number of breaths in it, and Nora quietly opened the door and raised the window a little way. She resumed her seat. A dip candle burned in a tin candlestick, on a table which stood in a recess beside the chimney, and the flickering shadows it cast on the wall, with the quick, gasping sobs of the unconscious man, filled Nora's heart with a nameless terror.

CHAPTER IX.

"Oh, blessed be that warning, my child, thy sleep adorning. For I know that the angels are whispering to thee: And while they are keeping bright watch o'er thy sleeping, Oh pray to them sweetly, my baby, with love. And shouldst thou wouldst rather they'd watch o'er thy father: For I know that the angels are whispering to thee. The rich autumnal glories, the burnished shadows of golden sunlight, were over. The thrush had sung her last song on the moss-covered turret of the ruined abbey of Fada Brae, and a wild, cold wind had swept down from the Galties, like an "Army with banners," and "orn away the few withered leaves which had been left clinging, like human hopes to earthly promises, to the bare and gnarled branches overhead. For two miles no letter had come from Nora Brady, and heart-sick with anxiety, Mrs. Halloran had almost ceased hoping to hear from her husband. Innumerable fears assailed her, and her imagination was filled with anticipations of some terrible disaster having befallen him,—of loneliness, illness, and perhaps death, in the land of the stranger. It is true that the roads had been almost impassable for weeks, and there was no way of sending to Butevant unless Dennis Byrne walked there; and that was impossible, on account of the frequent storms, the swollen streams, and the piled-up snow drifts. Many of her old friends and neighbors around Glendariff, Protestants and Catholics, had made a day's journey to see her during the fine autumnal weather, and had cheered her somewhat by their hearty sympathy and the onsets of amusing or interesting news which they imparted. They all knew Mary Halloran's poverty; but not daring to offer pecuniary assistance which they were well assured her pride would reject, their generous Celtic hearts suggested many modes of aiding her without offending her sensitive delicacy; and many a hamper of game, wine and delicacies of various kinds, found their way mysteriously into her larder, which caused Dennis the full exercise of his ingenuity and imagination to account for, by telling her plausible tales of wonderful purchases when he went to Butevant with butter and eggs; and it was edifying to observe his patience when she gently reproved him for his extravagance.

"She'll have to know it afore long," said poor Dennis, as Mrs. Halloran went away, while a puzzled expression settled on his countenance. "The blight is on the potatoes: they're rotted black in the ground everywhere, and I've been buying everything, until there's but little of my own left; and as to sellin' off the old McCarthy More silver and jewels, the few that's left, why agril it's not to be done at all: for, as sure as God rules, they'll come to their rights again." And between him and Ellen there was much state kept up around the wreck of Mary Halloran's fallen fortunes as if she had been a captive queen. She was tended with a watchfulness and care, and all her wishes anticipated with a fidelity which can find no parallel under the sun, out of Ireland. Dennis generally circulated around the table at meal time with an antique silver salver in his hand, and Ellen was as scrupulous about the courses at dinner as if there had been a banquet, instead of the too frequently poor meals of bread, cheese and tea. The children were daily drilled into the importance of using their silver forks and table napkins properly, and were in a fair way to believe that it was a much better thing to be poor gentry than to be a lord's servant, when they were never allowed to do anything for themselves when either of their faithful guardians were present.

"It's not becomin', sir, or miss," Dennis would say, "for one of the old stock like yourself to be lettin' yourself down to do such a thing when there's servants to the farm, and you come home at the old princes of Munster, an' it's no use to try and make yourself like common people; because it ain't in human nature to do it. You might as well attempt to wash Major O'Grady's nag coachman white in the Suire. What God made us we is, an' not all divid' informers, with the English to help, can ammake it."

roots: only their souls, which is the flower, bloom in heaven. They could not see God without passing through death and the grave. Heaven is their spring and eternal summer; God is their sunshine; and the earth holds their bodies until the great day comes for all the world to be judged; then, little darling, those dear innocent ones who sleep in the dust will arise, filled with new life and brightness, never to know death again."

When the window, mamma, by my bed, she asked, one evening. The window was opened, and in flowed a gold and crimson flood of sunset. The sky, like a "sea of fire," glowed behind the ragged and wild cliffs of the Galties, and above, in the blue, silent depths, a few splendid cloud spots twinkled. The child looked out long and thoughtfully; then, turning her full, beautiful eyes on her mother's face, she said:—"When I die, and go away up there, and have wings like Birdie's, can I see you every day through these windows?" "Die! Oh, my child, why talk of dying? Do you wish to die?" "Yes, ma'am."

other one should nurse her, so jealous was she of every moment that she lingered. But amidst it all there was an unacknowledged hope that her ceaseless care and tender nursing would bring her through; for the doctor still assured her there was not much to matter.

When I die, and go away up there, and have wings like Birdie's, can I see you every day through these windows? "Die! Oh, my child, why talk of dying? Do you wish to die?" "Yes, ma'am." "And not afraid, my own?" "No, ma'am—not afraid."

away before he comes, for you know I'm going far, far away; but do you find him, Cousin Donald, and bring him to mamma and Desmond."

"I'll try, Grace; but make haste over her soles. When I come again, shall bring some beautiful French toys and pictures." "Bring papa, and give my best love to him," she said, leaning back exhausted on the pillow. "Good-bye, Cousin Donald; I am so tired." And then again a portentous slumber stole over her senses.

"I fear so," was the reply. "Then, my merciful God," she exclaimed, throwing herself on her knees, "spare her wild agony and bitter struggle. O angels! bear her gently away and shield her from wild affright. Oh, my child! I would that I might bear thee through the dark waters on my bosom, and place thee in the hands of Him Who gave thee life!"

"I love Him," she said, folding her attenuated hands together on her bosom, with a holy expression. Just then, Birdie, her dove, flew into the room, and perched on the cornice of her bedstead, where he sat, arching his white, graceful neck, and while he looked down with his soft gray eyes on her face, and while they gazed with looks of love at each other, a deep slumber stole over her.

"I fear so," was the reply. "Then, my merciful God," she exclaimed, throwing herself on her knees, "spare her wild agony and bitter struggle. O angels! bear her gently away and shield her from wild affright. Oh, my child! I would that I might bear thee through the dark waters on my bosom, and place thee in the hands of Him Who gave thee life!"

"I fear so," was the reply. "Then, my merciful God," she exclaimed, throwing herself on her knees, "spare her wild agony and bitter struggle. O angels! bear her gently away and shield her from wild affright. Oh, my child! I would that I might bear thee through the dark waters on my bosom, and place thee in the hands of Him Who gave thee life!"

ly, she said, "I beg your pardon," said Nora, unable any longer to keep silent, and leaning eagerly forward, "but Mr. Halloran has a friend in Boston who will be broken hearted intirely to hear of his illness; an' it's Mr. Donahoe, your reverence, at the Pilot Office."

Nora would sit watching every symptom and almost every breath of the sick man. To the moment, she gave him his medicine, and regulated the temperature and light of the apartment with instinctive judgment. When there was nothing else for her hands to do, she would sit beside the fire, gazing down into the embers, while her imagination like a prophet, foretold many beautiful and happy things. She saw under grand old trees a stately home, where were once more united all that she loved on earth. She heard the sound of Mary Halloran's harp, and the clear, wild cadences of her sweet voice, ringing down through the magnificent woods, as the sang strains of the land of their birth. She saw John Halloran, his face pale, thoughtful and noble, walking with a stately step through those handsome halls and lofty rooms, and heard his kind voice speaking gently and cheerily to all. Then, floating up through the vision came sweet, fate-like tones. Little children were at play, and Gracie's gentle tones mingled softly with Desmond's merry laughter. Dream tones indeed of the one who was gone, which would never more be heard on earth, for far away, beside the shining water which flows from the throne of God, her voice was blending sweetly with the angel melodies that make glad the celestial City. Then came a softer spell—the twilight hour, the day's toil over, and a quiet stroll with Dennis Byrne through the old woods; and many a heart-felt word and bright anticipation seemed to be whispered in her ears, while ever and anon their thoughts fled back to "Holy Ireland" and lingered lovingly amid the scenes and beside the graves they loved. The entrance of Dr. Bryant or Mr. Mallow, or perhaps the crumbling of a coal, or a low moan from the invalid, dispersed the rainbows of her fancy, leaving only to her aching heart the stern and sad reality.

Tom Donnellan's Rosary. The Donnellans lived in a comfortable farmhouse set in a beautiful locality, just at the base of the Wicklow hills, with a distant view of the shimmering blue through the trees and shrubs that grew before the porch and hall door. They held a broad farm of many acres, and the trim little homestead, with its tiny lawn, its wide flowerbeds filled with blossom of every hue and variety, gave a safe index to the neatness and cleanliness prevailing within the house, as well as to the care and unremittant labors bestowed on the farm outside.

When Eily was about fifteen, a great sorrow, the keepest he had ever known, came into Tom Donnellan's life. The child was suddenly stricken ill; some strain or hurt, contracted they could not tell how, affected the spine and kept her in bed week after week, month after month. That happened to be a very warm summer and the great heat and the close confinement to her room weakened and wasted the frail young body, till at last she seemed the mere shadow of herself. With anxious, miserable forebodings, her father watched her from day to day. There was the sign of consumption in the family; his sister Mary, when about Eily's age, had faded out of life just in the same way that his dear little girl seemed now likely to do. The big dark eyes, the little white transparent hands lying so quietly out side the coverlet, the pale, bloodless lips that smiled so bravely at his coming, each sent a sharper stab of pain to the father's heart. He had always known she was too sweet, too good and lovely to stay with them; why had she ever come to leave their hearts thus desolate at her going? And yet, God knows, it had been much to have her, this dear loving treasure, even for a few short years.

"Go on, go on, my pet!" he said at last. "You must not stop your prayers for me. Let me say them with you, child—if I only remember how!" A strange look of happiness came into the young face, lying so white on the pillow, flushing it to a delicate wild rose color. "That will be beautiful, father," she said. "Shall I begin it again? Mother and I were only at the first mystery." He nodded assent, and she began. As he listened to the sweet girlish voice, ringing with a sweet sound of joy and happiness, and dwelt with a mind as collected as might be on each wonderful mystery, repeating the Paters and Aves unforgetten of his youth, the whole joy and peace, the purity and tender solace of the religion he had cast aside came back as if borne on angel wings, and settled down on his soul. Pleadingly, brokenly, his voice went up to heaven with those of wife and child, he begged God to spare one dear life to him, whilst they brought their Heavenly Father to bless this father on earth, and grant him the priceless gift of faith. That was but the first of many rosaries which Eily's father offered up for his child's restoration to health. Every night from that onwards the saintly father extended his arms in pleading care, he put forth heart into his work because of his Eily, for whom more than any of the others the fruits of his labor must henceforth be laid by. The little girl grew up slender and graceful, with winsome, happy ways made none the less cheerful and bright because of a very real piety and a strong sense of duty inculcated by her mother's teachings. M's. Donnellan had a great devotion to the Holy Rosary, and whilst all the boys and their sister were yet young, had made it a custom that they and she should every morning recite the rosary for a special intention, which intention, she and Eily alone knew, was that God might bring back the heart of the husband and father once more to himself. Last the hearing of it should annoy or inconvenience him in any way, they always took care to get this devotion over while the father was yet out in the fields. Sometimes he caught the whisper of the murmuring voices as he passed by the parlor window, and the sound latterly, since Eily had grown so dear to him, filled him somehow with a new sense of loneliness and loneliness when he had heard the prayer once when he had peeped into the child's little bed and white bedroom, and found her lost in prayerful contemplation, unaware of his presence, before the flower decked altar of the Mother of God.

Educational.

New Term

from Jan. 2nd. Enter any day for long or short course. New Catalogue ready. Write for it if you have any idea of a college course. Address W. H. SHAW, Principal, Central Business College, Toronto.

St. Jerome's College, BERLIN, CANADA. Commercial course—latest business college features. High School course—preparation for matriculation and professional studies. College or Arts course—preparation for degree and honours. Nursing course—thoroughly equipped experimental laboratory. Critical English Literature receive special attention. 25 students by day and tuition only \$12.50 per annum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R. PRES.

A METHODIST TRIBUTE TO A CATHOLIC SOCIETY.

The following tribute to the work of the Holy Name Society is from the Christian Advocate (Methodist), New York: Bishop McPaul (Catholic) of New Jersey, addressing 14,000 members of the Holy Name Societies said: "No people can assert themselves unless they manufacture public opinion. Read your Catholic publications. If you don't support a Catholic paper, how are you going to be abreast of the times on Catholic questions?" (As true for Methodists as for Catholics.) The Holy Name Society is a protest against profanity. Every man in line carried a small flag of the order with white letters "H. N. S." The houses were decorated with American flags. At Newark 20,000 men, members of the Holy Name Society, with bands of music and banners bearing their mottoes and flags, marched for miles through the streets. It is estimated that about 50,000 persons participated in the Benedictine services. Two thousand members of Holy Name Societies, from Morristown and several adjacent towns paraded. All over the country this society is doing good work and another Catholic society devotes itself to total abstinence. Every person must approve these efforts. Profane swearing demoralizes the moral sense when it is begun, shocks those that hear it for the first time, and when it has become spontaneous and almost automatic, disgraces people in society in which on no account they would be guilty of such speech. Worst of all, it undermines reverence, takes the sympathy and love out of the name of Jesus and the majesty and authority out of the name of God. None who profane the name of God and Christ habitually are in the habit of sincere prayer, though they may count their beads or utter in public or to themselves stereotyped Methodist phrases. —Sacred Heart Review.

Send \$1—receive 5 wool remittances suitable for Boys' Knee Pants up to 11 years. Give age and we will cut out pants free. Add 25c for postage. N. S. H. Hest & Co. 4 Coote Block, London, Ont.

Galt Steel Siding advertisement featuring an illustration of a man working on a building and text describing the benefits of Galt Steel Siding for frame buildings.

Scott's Emulsion advertisement featuring an illustration of a man carrying a large fish on his back and text describing its benefits for strength and health.

ELECTRO-CHEMICAL Rheumatic Rings advertisement featuring an illustration of a ring and text describing its effectiveness in curing rheumatism.

The Catholic Record

Price of Subscription—\$2.00 per annum. THEOS. COFFEY, L.L.D., Editor and Publisher.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coffey:

Dear Sir:—Some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ, D. FALCONE, Archbishop of Ephesus.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1906.

Dear Sir: For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ, D. FALCONE, Archbishop of Ephesus.

LONDON, SATURDAY, FEB. 29, 1908.

CAUTION TO TORONTO SUBSCRIBERS.

A swindler has been collecting subscriptions for the CATHOLIC RECORD in Toronto, and we should deem it a favor if any one upon whom he may call would give him in charge of a police officer, and advise us.

TERRIBLE FIGURES.

Missionary zeal amongst a lot of our separated brethren has taken quite a start. Funds are needed for the conversion of heathens, Catholics and others. Quebec and Italy no less than China and Japan appeal to the enlightened gospel peddlers.

no high ideal nor any restraint of interior conscience will have but one result. To return to our missionary: he may mean well and intend great things but there is too much gliding about the whole business.

THE PHILOSOPHY OF PRAYER.

One of the last articles written by the late Monseigneur Conway, a well known American agnostic, was an objection to prayer. "Is it logical," he said, "to make any suggestion to Omnipotence, or to propose any modification to Omnipotent Wisdom?"

INDULGENCES.

We have received from a correspondent three questions upon indulgences. They are intricate, since they mix up Beads and Stations of the Cross as well as manner of practising those devotions.

CATHOLIC SOCIETIES.

El Paso, Texas, February 14th, 1908. Editor THE CATHOLIC RECORD, London, Ontario.

Dear Sir,—In reading your editorial on Catholic Societies, of date February 5th, I was surprised to learn that the Knights of Columbus are prohibited in the diocese of London, owing to the peculiar diocesan regulations.

THE INDEX.

As many people have false ideas about the Roman Index Regulation the Congregation of the Index, and the Index of Proscribed Books we have much pleasure in drawing the attention of our readers to a new book we have just received and which gives much valuable information on this important question.

CHURCH NEEDS LEADERS OF GENIUS AND VALOR.

CONDITIONS IN OUR AGE AND OUR COUNTRY PREGNANT WITH DANGERS TO THE FAITH.

If ever or anywhere in any age or in any country Catholic truth stood in need of able exponents and valiant defenders it has need of them here in our land in the beginning of the twentieth century.

NOT LONG AGO IT USED TO BE TAKEN FOR GRANTED BY MANY IN THESE ISLANDS THAT ENGLISH-SPEAKING CATHOLICS WERE EXEMPT FROM THE LEGISLATION OF THE INDEX BY VIRTUE OF A TACIT DISPENSATION AND IN SO FAR, AT LEAST, AS IT ENJOINED THE ECCLESIASTICAL LAW.

RESPECTFULLY.

FRANCIS EUCHEMAN.

As our American friend is far away he will excuse us if we point out some things in this letter that are not as clear to us as they seem to be to him.

BE SURE THAT WHATEVER HAS COME UPON YOUR SOUL, AND SO LEAVE TO THAT FORESEER AND LOVING FATHER THE CARE OF THE DAYS THAT ARE YET BEFORE YOU.

Do not lose yourself in morose calculations as to an unknown future, but try to begin well and to end well each day as it comes, for "sufficient to the day is the evil thereof."

God hides from us the view of the whole week, and only shows to us, day by day, little by little, that portion of the design which we are actually engaged.

INDULGENCES.

We have received from a correspondent three questions upon indulgences. They are intricate, since they mix up Beads and Stations of the Cross as well as manner of practising those devotions.

CATHOLIC SOCIETIES.

El Paso, Texas, February 14th, 1908. Editor THE CATHOLIC RECORD, London, Ontario.

Dear Sir,—In reading your editorial on Catholic Societies, of date February 5th, I was surprised to learn that the Knights of Columbus are prohibited in the diocese of London, owing to the peculiar diocesan regulations.

THE INDEX.

As many people have false ideas about the Roman Index Regulation the Congregation of the Index, and the Index of Proscribed Books we have much pleasure in drawing the attention of our readers to a new book we have just received and which gives much valuable information on this important question.

CHURCH NEEDS LEADERS OF GENIUS AND VALOR.

CONDITIONS IN OUR AGE AND OUR COUNTRY PREGNANT WITH DANGERS TO THE FAITH.

If ever or anywhere in any age or in any country Catholic truth stood in need of able exponents and valiant defenders it has need of them here in our land in the beginning of the twentieth century.

NOT LONG AGO IT USED TO BE TAKEN FOR GRANTED BY MANY IN THESE ISLANDS THAT ENGLISH-SPEAKING CATHOLICS WERE EXEMPT FROM THE LEGISLATION OF THE INDEX BY VIRTUE OF A TACIT DISPENSATION AND IN SO FAR, AT LEAST, AS IT ENJOINED THE ECCLESIASTICAL LAW.

RESPECTFULLY.

FRANCIS EUCHEMAN.

As our American friend is far away he will excuse us if we point out some things in this letter that are not as clear to us as they seem to be to him.

BE SURE THAT WHATEVER HAS COME UPON YOUR SOUL, AND SO LEAVE TO THAT FORESEER AND LOVING FATHER THE CARE OF THE DAYS THAT ARE YET BEFORE YOU.

Do not lose yourself in morose calculations as to an unknown future, but try to begin well and to end well each day as it comes, for "sufficient to the day is the evil thereof."

God hides from us the view of the whole week, and only shows to us, day by day, little by little, that portion of the design which we are actually engaged.

INDULGENCES.

We have received from a correspondent three questions upon indulgences. They are intricate, since they mix up Beads and Stations of the Cross as well as manner of practising those devotions.

CATHOLIC SOCIETIES.

El Paso, Texas, February 14th, 1908. Editor THE CATHOLIC RECORD, London, Ontario.

Dear Sir,—In reading your editorial on Catholic Societies, of date February 5th, I was surprised to learn that the Knights of Columbus are prohibited in the diocese of London, owing to the peculiar diocesan regulations.

THE INDEX.

As many people have false ideas about the Roman Index Regulation the Congregation of the Index, and the Index of Proscribed Books we have much pleasure in drawing the attention of our readers to a new book we have just received and which gives much valuable information on this important question.

CHURCH NEEDS LEADERS OF GENIUS AND VALOR.

CONDITIONS IN OUR AGE AND OUR COUNTRY PREGNANT WITH DANGERS TO THE FAITH.

If ever or anywhere in any age or in any country Catholic truth stood in need of able exponents and valiant defenders it has need of them here in our land in the beginning of the twentieth century.

NOT LONG AGO IT USED TO BE TAKEN FOR GRANTED BY MANY IN THESE ISLANDS THAT ENGLISH-SPEAKING CATHOLICS WERE EXEMPT FROM THE LEGISLATION OF THE INDEX BY VIRTUE OF A TACIT DISPENSATION AND IN SO FAR, AT LEAST, AS IT ENJOINED THE ECCLESIASTICAL LAW.

RESPECTFULLY.

FRANCIS EUCHEMAN.

As our American friend is far away he will excuse us if we point out some things in this letter that are not as clear to us as they seem to be to him.

BE SURE THAT WHATEVER HAS COME UPON YOUR SOUL, AND SO LEAVE TO THAT FORESEER AND LOVING FATHER THE CARE OF THE DAYS THAT ARE YET BEFORE YOU.

Do not lose yourself in morose calculations as to an unknown future, but try to begin well and to end well each day as it comes, for "sufficient to the day is the evil thereof."

God hides from us the view of the whole week, and only shows to us, day by day, little by little, that portion of the design which we are actually engaged.

INDULGENCES.

We have received from a correspondent three questions upon indulgences. They are intricate, since they mix up Beads and Stations of the Cross as well as manner of practising those devotions.

CATHOLIC SOCIETIES.

El Paso, Texas, February 14th, 1908. Editor THE CATHOLIC RECORD, London, Ontario.

Dear Sir,—In reading your editorial on Catholic Societies, of date February 5th, I was surprised to learn that the Knights of Columbus are prohibited in the diocese of London, owing to the peculiar diocesan regulations.

THE INDEX.

As many people have false ideas about the Roman Index Regulation the Congregation of the Index, and the Index of Proscribed Books we have much pleasure in drawing the attention of our readers to a new book we have just received and which gives much valuable information on this important question.

CHURCH NEEDS LEADERS OF GENIUS AND VALOR.

CONDITIONS IN OUR AGE AND OUR COUNTRY PREGNANT WITH DANGERS TO THE FAITH.

If ever or anywhere in any age or in any country Catholic truth stood in need of able exponents and valiant defenders it has need of them here in our land in the beginning of the twentieth century.

NOT LONG AGO IT USED TO BE TAKEN FOR GRANTED BY MANY IN THESE ISLANDS THAT ENGLISH-SPEAKING CATHOLICS WERE EXEMPT FROM THE LEGISLATION OF THE INDEX BY VIRTUE OF A TACIT DISPENSATION AND IN SO FAR, AT LEAST, AS IT ENJOINED THE ECCLESIASTICAL LAW.

RESPECTFULLY.

FRANCIS EUCHEMAN.

As our American friend is far away he will excuse us if we point out some things in this letter that are not as clear to us as they seem to be to him.

BE SURE THAT WHATEVER HAS COME UPON YOUR SOUL, AND SO LEAVE TO THAT FORESEER AND LOVING FATHER THE CARE OF THE DAYS THAT ARE YET BEFORE YOU.

Do not lose yourself in morose calculations as to an unknown future, but try to begin well and to end well each day as it comes, for "sufficient to the day is the evil thereof."

God hides from us the view of the whole week, and only shows to us, day by day, little by little, that portion of the design which we are actually engaged.

THE BUSINESS SIDE OF RELIGION.

THE LAY STANDPOINT. By Rev. J. T. Roche, LL. D.

An editor for whose opinions I entertain a good deal of respect has been kind enough to remind me that no treatise on this subject can be regarded as satisfactory which deals with the duty of giving to the exclusion of that other and very important side of the question which has to do with the expenditure of the moneys received. The laity, he gently intimates, have also a few rights. They have a right to insist that the business of the parish be administered wisely and economically. They have a right to such information as will enable them to judge just where the parish stands financially. They have a right to a regular and specific accounting, in order that they may give intelligently and according to the real needs of the situation.

The editor's stand is well taken. There is no room here, however, for misunderstanding or difference of opinion. These rights of the laity every priest is willing to admit. Taxation without accountability has never been productive of satisfactory results. Automatic methods in the conduct of parish affairs are somewhat out of date in this age of intelligence and practical business methods. Reasonable people are entitled to reasonable treatment, and it has been found by experience that men and women give better when they know how their money is being spent. In the average parish no difficult or complicated system of book-keeping is necessary. The ordinary sources of revenue are few and easily understood. Fuel, insurance, janitor's service, incidental repairs, improvements, interest, Sisters' and pastors' salaries are things which even people of limited comprehension can easily grasp. The duty of accounting to a parish is, after all, an easy one. It is a duty which is made obligatory upon all pastors by diocesan and general legislation, for the reasons already given. Our present methods of Church government are the result of centuries of experience. Whilst at the first glance they may appear to be wanting in some of those elements which contribute to the success of ordinary business ventures, it must not be forgotten that the Church is governed from above rather than from below. Bishops are responsible to the Holy Father, and priests to Bishops. The laity who do not understand the business principles in the conduct of parish affairs are liable to forget that the constitution of the Church leaves it in the power of the Bishops to regulate all these matters in such a way that the real interests of religion will never be sacrificed to purely financial considerations. The supernatural must never be lost sight of, and when people give from super-natural motives they are generally content with leaving the responsibility for the spending to those to whom it rightly belongs. Thanks to the sagacity and prudence of our Bishops, the credit of the Church in this country is everywhere of the highest order. Mistakes have been made, but the percentage of failures is very small compared with those undertakings in which "business" has been the paramount and sole consideration.

I have endeavored to make it evident from the beginning that the chief purpose of this series of articles has been to reach those who are not doing their duty in the matter of giving. I have been trying to put in cold type those things which priests cannot well say from the pulpit. I hope I have succeeded in hurting the sensibilities of the poor pay, the slow pay and of those who do not pay anything at all. I am duly conscious at the same time of the fact that thoughtlessness frequently plays a large part in the failure of many people to live up to even the ordinary standard of Christian duty. It is not malice; it is not meanness, but just plain, common, every-day, old-fashioned neglect. They really mean well at bottom, but they keep putting off the doing of the right thing until in the end their negligence really becomes a serious matter. If I have said an easy matter to be absent-minded in the matter of paying out money, I have been trying as effectively as I know how to reason with reasonable people, and at the same time to unmask the pretense and subterfuges of the unreasonable. The Church of God must have means to carry on its work. These means must come from the people. Giving will ever and always be a burden to the giver, and the interests of religion will always suffer until our people, taken as a whole, have been educated up to the duty of giving according to their means. There is no other side to this question. No pretext can justify any man or woman for failure to give. Laying the blame on somebody else will not satisfy the obligation. The disappointed little parish boss, the constitutional crank, the censorious critic will all have their say, of course, but, after all has been said and done, the duty of giving according to their means still remains. Priests will make mistakes, as they have done in the past. Architectural froaks will be contracted, blunders will be made in the location of churches, economy in the administration of parishes will sometimes be lacking, but none of these things affect the force of the commandment requiring us to contribute to the decent support and maintenance of religion.

FOR WHOM INTENDED. I wish it were possible to use none but sweet and pleasant words in the treatment of a subject of this kind. I wish it were possible to point out the path of duty without hurting the sensibilities of those who do not walk therein. Soft words, however, as the old saying goes, "batter no parails," and they would be misunderstood by those for whom they were intended. I wanted the shoe to pinch, and I am glad to know it has pinched. "Money talks" from the pulpit are open to the objection that those who do well are forced to listen to sermons intended for those who do badly. One of the difficulties about sermons and preaching in

general is that those for whom they are intended seldom apply the lesson to themselves. I want the poor pay and the bad pay and those who do not pay at all to understand that all my arguments have been directed towards one end, namely, that of bringing them to a sense of what is just and right in this matter, and nothing more. I made the statement at the beginning that 90 per cent. of the priests' worries were financial ones. I made another statement. It was to the effect that at least one-third of our Catholic people are doing nothing, or practically nothing, towards the support of religion. This is my justification for the use of words which cannot be and may not be misunderstood.

TIDE TOWARDS CATHOLICISM.

There used to be a very common impression abroad in this country that the Catholic Church appealed mainly to the ignorant classes. It is often said at the present time that the main purpose of the Church is to keep her people as ignorant as possible in order thus to encourage them to believe rather than to know things. The burden of all that has been said with regard to the recent papal encyclical is that this is only another effort on the part of the Pope to keep the members of the Church from knowing too much about modern progress and modern science and thus get away from their allegiance to the Church. How often has it been said that science sterilizes faith. This is, indeed, one of those smart remarks that to many shallow people assume the force of an argument. How interesting it is to find, then, that the Catholic Church has the greatest appeal at the present moment to the educated classes. The converts that are being made come more from among university-educated people than from any other class. This is especially true in England. We have said over and over again in these columns that a much larger than her due proportion of the writers and thinkers of England belong to the Catholic Church. Doubtless even some of our Catholic readers have been inclined to think this rather a boastful bit of self-gratulation than a plain statement of fact. However, it is entirely the latter.

The London Tablet has recently been reviewing editorially the Catholics of England. A 'Catholic Who's Who,' that is, a catalogue of the names of the prominent members of the Church and some account of who they are in the educational, literary and political world of England, proves a great surprise to many people. We must confess that the citation from the Tablet proves so even to ourselves, and we were ready to look for the very best from our English Catholic brethren. Since it is so we prefer to give it just as it is written. Those who think that the Catholic Church appeals only to the ignorant and to the lower classes or who think that even its principal appeal is to them should read this. Catholics who are proud of their Church's position should be glad to show it to others and to call their attention to what the Church means in lands where there is true liberty of conscience. Here is the Tablet's comment:

England's greatest parliamentary boast is that of her pioneer part in the emancipation of the slave; and, behold, there are in the world now more Catholic than Protestant descendants of William Wilberforce. All Byron's descendants are Catholics, and Catholic is the line of Walter Scott. Those of Stevenson's kith and kin nearest to him among the men of the succeeding generation are of the religion of Father Damien whose name he has enshrined in our literature. Lockhart and Bulwer, Henry Taylor and Arnold, each race of England's literary soil, are represented on these lists. Dickens is there in the direct line, and Thackeray by collaterals. As if all this were not English enough, the little Lord Trafalgar of the future will be winning their battles on the playing-fields of Beaumont or Downside; for Earl Nelson's sons, Lord Merton and his brother, have "barded the bayonet of St. Peter—a feat of spiritual manliness not unworthy of the name of Nelson." Another point worth a mention in this connection will strike the observant reader. There is one great office of state, other than the king's own, closed against Catholics in this country, the lord chancellorship. But the keeper of king's consciences could not, it would seem, keep the conscience of his descendants. From whatever cause—perhaps by the play of some law of reaction more subtle than any law decided from the bench—the descendants of lord chancellors adorn this list of current Catholics in larger proportion than is afforded by any other class, witness the memorable names of Cottenham, Enocombe and Kenyon, of Law, Bethell and Theisiger. But there is hardly a page of this blue-book that does not offer us at its first coming some fascinating points of speculation or research, of romantic hope or of fulfilled congratulation; and we find ourselves at the end of our space while only at the beginning of our theme."

In our own land hundreds of names could be cited—names of men and women eminent in their chosen professions—that are enrolled in the record as converts to the true Church.—Buffalo Catholic Union and Times.



FRANK SMITH, MAYOR OF LONDON, 1866.

We have pleasure in presenting to our readers the striking features of the late Hon. Sir. Frank Smith, as he looked in 1866, when Mayor of London.

What lends this picture particular interest at the present time is the opening of a Branch of the Home Bank of Canada in London. Frank Smith left London and went to Toronto in 1860 and three years later became President of The Home Savings and Loan Company, the present Home Bank of Canada. He continued as President to the time of his death and was the heaviest shareholder in the institution.

Frank Smith will be remembered by all old Londoners. He came to London in 1849 and opened a general store the site where John Garvey's store now stands on Dundas Street. He was Mayor of London for one year and during his short term of office he re-organized the finances of the London and Port Stanley Railroad and put it on a paying basis.

In Toronto Frank Smith became a millionaire. For many years he controlled the Toronto Street Railway, and, besides his heavy interests in The Home Bank, he was a big shareholder in The Consumers Gas Company, and The Niagara Navigation Company. Frank Smith did not organize The Home Bank as its history dates from 1854.

EDUCATOR AND CIVILIZER.

A NON-CATHOLIC'S ELOQUENT TRIBUTE TO THE CATHOLIC CHURCH AS FOUNDER OF SCHOOLS AND PATRON OF LEARNING. A correspondent of the Erie (Pa.) Dispatch, who signs himself "Songisto," having lately delivered himself of the declaration that the Catholic Church discourages education in sciences, has happily elicited the following noteworthy tribute to the educational activity of the Catholic Church from an outsider. The letter appears in the Dispatch of February 7: "Songisto, I have never been accused of being a Catholic. The Church in which I was reared, by the way, never made a speciality of bigotry. It did not teach me that all the members of our congregations wore wings and that horns were sprouting from the forehead of any other who did not believe just as I did. I still pay respectful homage to that old church and minister, I still recall with lively satisfaction with what fervor he breathed forth a spirit of charity, forgiveness and good fellowship among men. He taught doctrines and principles in which many men of respectable parts have found consolation in sickness and sorrow. He redeemed the wanderer, he cared for the orphan, he gave bread to the poor, he ministered to the aged, he restored to weeping parents the have passed away forever, but that Christian civilization remains to-day through the efforts of those schools and scholars that you so much deride is the very proudest monument of all time.

As I grew in years and broadened in knowledge I learned that the Catholic Church played a part in this grand scheme of civilization and enlightenment, a part, sir, the splendor of which has never entered your "technical being." I went to Rome and the Bosporus in years gone by; I also visited the British Isles. I saw something; I learned something. I discovered in my wanderings the most remarkable chain of schools this world has ever witnessed. No other time or place or fervor could possibly conceive, support and maintain such a system of schools. The days of chivalry, enthusiasm and the crusades have passed away forever, but that Christian civilization remains to-day through the efforts of those schools and scholars that you so much deride is the very proudest monument of all time.

EVERY CHURCH A SCHOOL. Few people display such crass ignorance as to charge the Church with utilizing her schools or her ability to teach. The labors of centuries are preserved in her monasteries to-day, and there is no other source of information than the silent marvels of her gigantic work attesting her zeal in art, science and learning. It is an actual fact, sir, that almost every church was a school of learning and the priest its teacher. Wherever a monastery was built, there also was a school famed for its teachers.

Songisto, did you ever hear or read of such schools as Bologna, Pavia, Paris, Oxford, Cambridge, Salamanca? Universities built during and shortly after the crusades, every one of which contained from 10,000 to 30,000 pupils; and, Songisto, all these universities were built by these same Catholic priests, those poor ignorant fellows who professed Christianity. Did you ever hear of these selfish fellows banding together to destroy any worthy object? We may not believe in their doctrines, Songisto, there may be honest differences of opinion and candor may allow that difference to go far. Human nature is not strong and excesses may have been committed. We may not believe in their centralization of power, Songisto, nor the rigor of their rules. You may believe in the widest range of intellectual observation, every little would be a theist does, but the reflective mind soon discovers that the mind wandering in its own mazes without light or guide is lost in the immensity of doubt, darkness and despair.

I have seen altogether too much of what these same fellows have done in the past, Songisto, to take any stock in your rapid assertion that the Catholic Church is an enemy of science. On the contrary, I do know, as much as it is possible for anyone to know a fact of history, that these same fellows who showed marked excellence in science, art, literature, were invariably made princes of the Church; and you cannot read the history and development of any science of the past that is not interwoven with the life-work of some one of those Catholic priests and church men.

SCORES "SWEATING" SYSTEM.

FATHER BERNARD VAUGHAN DENOUNCES THOSE WHO PROFIT BY OPPRESSION OF THE POOR—RIGHT TO A LIVING WAGE.

Father Bernard Vaughan, S. J., the English priest and missionary, has started a crusade against the "sweating system" as it prevails in England. Father Vaughan speaks plainly and does not spare those responsible for the conditions he describes. His series of sermons on "The Sins of Society," two years ago, were not more pointed than his lectures against the oppression of the working classes to day. In a recent lecture he said:

"The sweating system should never have been allowed to come into existence at all; yet come it did in the early part of the last century. Consequently, it is nearly a hundred years too old. Let it die, I say, and give it a pauper's funeral, with the epitaph: 'He was only a sweator, whom nobody mourns.' "The sweating set has no conscience to shame it into penitence; its ears are as deaf to the cries of its victims as its eyes are blind to their unutterable misery. Truth to tell, when a man puts dividenda where he ought to

put salvation, nothing will move him but the apparatus of the law. Till the force of law bears down upon the sweator he will continue to sweat, crying:

"The pound of flesh, 'tis mine, and I will have it if you deny me, 'tis upon your law."

"Sweating is more easily understood than defined. A Parliamentary committee describes the system as: (1) Unduly low rates of wages; (2) Excessive hours of work; (3) Unsanitary conditions of the work-places. Believe me, when I tell you that the vast majority of the community have no idea at all of the sweating practices that obtain in their midst.

"The sweating question has not been exaggerated, because the iniquitous thing cannot be exaggerated. Let me illustrate what I mean by giving you a single instance—a typical one. I take it from Birmingham, which proudly holds up its head to the empire as the ideal of everything municipal. Few persons realize that in that metropolis of the Midlands, there are fifty butt n factories, and if I mistake not, twelve other factories for books and eyes. These buttons and hooks and eyes, when made, are usually mounted on cards, ready for the inspection of shop-keepers' customers. Little do the purchasers imagine that some ten thousand of the poorest of our poor brothers and sisters are engaged the livelong day in hovels called homes sewing, among other things, these hooks and eyes upon show cards; still less do they realize that two hundred and eighty-eight hooks and two hundred and eighty-eight eyes have to be linked together and stitched to a card for the magnificent remuneration of four far things—one penny!

"Let me emphasize the case in hand a little more. In a squalid court I found a woman, with her four children, sitting on the floor of a freeless room working in silence. The ages of the children ranged from eight down to two and a half years old. All the little brood—God bless them—were linking the hooks and eyes with which the floor was littered, preparing them for mother's carding needle. From 6 a. m. to 10 p. m., or it may be to midnight, with necessary interruptions only, the whole family sat working, including even the husband, who was out of employment. What, you ask me, were the earnings of this industrious family? Five shillings (\$1.25) a week! Out of this sum half had to go to the rack-renter; so that for fire, for light, for food and for clothing there remained the other half.

"Oh God! that rent should be so dear, And flesh and blood so cheap!"

"If a nation's efficiency depends upon the efficiency of its industries, let me remind you that the efficiency of its industries depends no less upon the efficiency of its industrial workers. To defraud the laborer of a subsistence wage, to my thinking, is a crime of national suicide. It is a crime against the country, it is a crime against the worker—may, it is a crime against the majesty of God Himself, who by charging man with a mission, and deputing him to a work in this workaday world, proclaims it to be the sacred duty of the State to secure for its industrial citizens such a wage that upon it they may be able to live human lives, fulfilling their threefold mission to home, to country, and to God their Father Almighty. If the wage-earning citizen has duties, he has rights no less—the first among them being the right in a Christian state to live a human and Christian existence."

To those who argued that wages ought to be regulated by free consent between employer and employed, no matter how paltry might be the sum agreed upon, Father Vaughan answered that anterior to all contracts there stood the natural law of justice exacting for every principle laid down a consideration that upon it a man might be in a position to discharge his duties as a living and healthy member of the social organism. If the servant had a right to self preservation, the master had the duty to respect it, and the master who defrauded his servant of it ought to be handled, and roughly too, by the law.

The first charged upon industry ought to be a living wage to the worker at it. They were not met there that evening to solve the question as to what was a fair living wage, but rather to demand for those who had not got it, a minimum living wage. They demanded a wage upon which a human being might live a human life fulfilling his duties to his home, to his country, and to God his Father Almighty. From the principle laid down, he argued that every industrial worker or in England had the right to something better than a sweated wage, a sweated rent and a sweated life. Not being a slave, but a free man, he had the duty no less than the right to live in a decent environment, under sanitary conditions, with sufficient leisure for cultivating his mental gifts and tastes, and besides, with a day for resting from servile work and looking to the interests more immediately of his soul. How could any of these duties be fulfilled under the diabolical sweating system?

Father Vaughan proceeded to contrast what actually was, with what ought in justice to be, the lives of those who worked at sweated industries in England, and he argued that the underpaid and overworked sweated classes could not even develop or support their physical, still less their moral, and least of all their mental life.—True Voice.

CHURCH DECORATION.

"The Reverend Father Kelley, of the Church of The Sacred Heart, Walkerton, is having his fine Church beautifully decorated. The architectural proportions calling for elaborate decoration, a special feature is being made of a hand-painted frieze in a series of panels, representing the Twelve Apostles, flanked by their various symbols. The subsidiary spaces are filled with the important Saints, including Saint Barbara, Saint Cecilia, Saint Patrick, Saint George.

THROW AWAY LINIMENTS

Here's the Prescription to Cure Rheumatism.

Liniments only reach the skin and the muscles directly under the skin. Now, liniments can't cure Rheumatism. They simply deaden the nerves for a time. When the effect wears away, the pain returns worse than ever.

If the bowels do not move regularly—if the kidneys are strained or weak—if the skin is dry or harsh—the blood is sure to be filled with impurities or uric acid. This uric acid is changed into uric acid which is the poison that causes rheumatism.

Now, the only possible way to cure Rheumatism is to prevent uric acid from being formed. Logically, the only way to do this is to keep kidneys, bowels and skin in good working order, and prevent the stomach from being too acid. And the only way to do this is to take "Fruit-atives."

These marvelous tablets of fruit juices and tonics act directly on the three great eliminating organs—bowels, kidneys and skin—and put them in perfect condition. That is the only secret of their great success in curing Rheumatism, sciatica and lumbago. See a box—6 for \$2.50. "Fruit-atives," Limited, Ottawa.

Advertisement for Roof Right Now Oshawa Galvanized Steel Shingles. The Pedlar People Ltd. Includes an illustration of a house with a roof being worked on.

The general scheme is buff and cream, enriched with reds, blues and greens, and the decoration of the Sanctuary is in rich blues, reds, and gold. It is contemplated further decorating the Sanctuary Arch, by two groups of Glorifying Angels, symbolizing Praise. The Decoration is being executed by The Thornton Smith Company, Toronto, and when completed will be a credit to Walkerton."

VEUILLOT LETTERS.

TO M RIVALLANT. From the French, for the CATHOLIC RECORD, by F. B. Hayes.

Paris, 29 July, 1896. My Dear Friend,—I am greatly pleased to learn from the bearer of your somewhat sad toned letter that I need not be uneasy about you. I have always noticed that you were inclined to be too anxious about the future. You must fight against that feeling and get rid of it.

"God will be your father to-morrow, just as He is to-day, and yesterday. The days you dreaded formerly have gone by; they were not so very dreadful. The days you now dread will also pass, and God will be there also to protect you as before.

"Live on where you are, take pleasure in what you are doing, submit in advance to whatever God wills. This is the secret of happiness. If there is still something wanting, remember that you are in a place of trials, and wait quietly for eternity. Do you want to suffer nothing in this world? This would not be the wish of a Christian, nor a fitting prayer to address to God. The devil, it is true, has promised it, but he cruelly deceives his clients, and—akes them in advance abandon God for him. Do good, and refrain from even wishing for a reward from men. Whatever you get from men is so much taken away from what God reserves for you. For if you look for a reward from men, it is clear that you are working for yourself and not for God."

Advertisement for Lee-Hodgins Co. Send for this now. Get the free book that tells when you buy with facts you ought to know about the up-to-date way to go into poultry-farming without big capital. Includes an illustration of a book and a small table.

FIVE-MINUTE SERMON.

Quinquagesima Sunday. PREPARING FOR LENT. "Thy faith hath made thee whole." (Luk. xiv. 42.)

Which of us, dear brethren, has such perfect spiritual health that he does not need to call upon Christ, our all-merciful physician? We are all crippled, blind and sick. The great remedy by which we must be healed is faith. We see how the blind man in to-day's gospel was made whole by faith. In another place we read of the woman with an issue of blood made well by faith. And in many other parts of Scripture faith is put down as our great healing remedy.

Thank God, we have received the great blessing of the Catholic faith! But is our faith what it ought to be? Is it a living faith? If we have a living faith it will show itself by our deeds. Let us examine ourselves to-day as to our intentions for the coming Lent. How much practical faith shall we find in ourselves? "Faith without good works is dead." How can we expect that such faith will make us whole? Are you dreading the approach of this season of penance? Are you calculating the easiest terms upon which you can get through it? Do you look upon it as an evil time, which must be borne with, but out of which you expect to get nothing but discomfort?

If you look upon Lent in this spirit, you are no true follower of Christ and the Cross—your faith is not a living faith. And a dead faith is worse than useless, for such a faith can abide only in the lukewarm, of whom the Holy Ghost speaks thus: "Would thou wert cold or hot. But because thou art lukewarm, and neither hot nor cold, I will begin to vomit thee out of My mouth." Beware lest your present lack of the Christian spirit of penance be the beginning of your casting forth?

But do not misunderstand and think that we must relish this coming season of penance in our lower nature, just as a hungry man relishes his dinner. That is not the kind of relish we are bound to have. Although we may have an involuntary horror of penance, if we, nevertheless, appreciate our need of mortification, and are determined to make the most of this opportunity, all the more because we instinctively dread it, we show that God has at least a large part of our hearts. He wants the whole of them, saying: "My son, give Me thy heart." But if we keep a part for our miserable selves, in His mercy, though grieved, He will not condemn us.

But if any one has not at least a determination to try, he may well tremble at his condition. If he thinks he can safely put off his repentance to his death-bed, he deceives himself. The odds against such a man's being saved are tremendous. Does it not stand to reason that an ordinary man who has spent his life in sin cannot, unless by a miracle of grace, accomplish in a short hour, or perhaps less time, what he has taken good men a lifetime to do? The dying sinner may persuade the priest that he has repented, but it is not because he has deceived himself in his fear of death? If we could test his repentance by offering him ten years more of life, would he persevere in his good intentions? If he has resolved not to sin any more for the sole reason that he has no chance left him for doing so, his repentance is a sham, and all the absolutions of all the priests that have ever lived cannot save his soul. "As a man lives, so shall he die." Is it not easier to repent now, while you are able, than upon your death-bed, when disease and sin have almost robbed you of reason?

Have a living faith which will show itself by deeds! And let the prayer of the blind man be the prayer of each of us, "Jesus, Son of David, have mercy upon me." And let us not cease until Jesus answers us, "Thy faith hath made thee whole."

A MINISTER'S QUEST IN THE CATACOMBS.

DOES THE PRIMITIVE CHURCH EXIST TO-DAY IN ITS MINISTRY AND SACRAMENTS?

The controversialist of that "City of Confusion" known officially as the Protestant Episcopal Church, and called by several other names by its adherents, has his advantages and disadvantages growing out of the multitude of doctrines which are held and condemned at the same time by one or more of the varied schools of opinion or sects contained within this sect. While the Protestant Episcopal controversialist of the "Low" variety is shooting his arrows at Rome, for instance, he is likely to strike some of his brethren of the "High" Church, or in between. His opponent has some trouble in "getting back," because in attempting to strike the P. E.'s as a body he finds himself in the position of the Irishman who had counted all the pigs but one, which would not stand still.

These thoughts suggested themselves to a representative of The Catholic Standard and Times who attended two of a series of sermons on "The Catacombs of Rome" at the edifice located on Thirty-eighth street, above Chestnut, and called the "Church of the Saviour." These two sermons were, respectively, on the questions, "Does the Church of the catacombs exist to-day in its ministry and sacraments?" and "Is the Church in Rome the Church that was under Rome?"

As an introduction to the first of these discourses Rev. Dr. J. Sanders Reed paid his compliments to the "American Episcopal" Church and its "glit-edged piety," and asked how many of its twentieth century members would get up at dawn to attend divine worship underground. It is hard enough now, he said, to get a handful at a convenient hour on a fine day, with the church well-heated, the pews and kneeling benches cushioned and the music fine. The speaker could find no resemblance here to the Church of the Catacombs, but had he looked beyond his own sect he could have found a church whose members crowd

its humblest and coldest chapel before day.

He then took a shy at our Baptist brethren, stating that inscriptions in the catacombs showed burial of neophytes or newly-baptized Christians as young as twenty-one months, an argument for infant baptism; and spoke of a font found in the catacombs inscribed as having been used by St. Peter, said font being too shallow to permit of the immersion of even an infant. However, our Baptist brethren need not worry about this seemingly conclusive argument, since it was overlooked by the reverend doctor in his next sermon, one week later, when he denied that St. Peter ever was in Rome.

Again, he referred to paintings of St. John the Baptist pouring water on our Divine Lord's head as another argument against immersion, a representation to be seen on a stained glass window of a Baptist church a couple of blocks away from Dr. Reed's. Coming to symbols of the Blessed Eucharist found in the catacombs, he contended that it is more than a sign or a souvenir; that it is, in fact a central act of worship, yet a week later he said that there is nothing in the catacombs to indicate a belief in the doctrine of transubstantiation. What is left but a symbol where this doctrine is denied?

Allusion was made to services being held on the slabs of the tombs of martyrs and the possible reference in the Apostles to this, but the speaker neglected to state that under the altar stone in each Catholic Church there are relics of the saints—another similarity between Rome on earth and under the earth.

Reference was made to the love feasts, where rich and poor ate together after the service. And we have nothing like that to-day, said the speaker. And here again, he overlooked the Catholic Church, for its Holy Name societies, alumni sodalities and other bodies have breakfast reunions after receiving Holy Communion in a body.

The order of deaconesses, which he said had recently "been reintroduced in the church, to its good," was shown to have existed in the days when the primitive Christians worshipped in the catacombs. These "consecrated virgins" were engaged in works of charity caring for the poor and sick, and instructing the young. The reverend speaker did not deem it necessary to state that the Catholic Church had never found it necessary to "reintroduce" these "consecrated virgins," for the simple reason that they have never been left out of it. Besides, his phrase of "consecrated virgins" was rather at variance with his attack on celibacy a week later.

In concluding this talk, the speaker claimed that the church called to-day, in the New World, the Protestant Episcopal Church can trace back its lineage to the Church of the catacombs. But we shall see how he succeeded.

IS IT THE CHURCH OF ROME?

Is the Church in Rome the Church that was under Rome? attracted a fair crowd (for a Protestant church) on Sunday evening last, notwithstanding the intense cold. There is no concealing the fact that the religiously inclined of this "higher criticism" age are interested in "Rome," though they so frequently choose strange methods of learning of her. Few of them would go to an allopathic physician to get a fair exposition of homoeopathy. Some of the gentlemen criticizing "Rome" seem, from their special pleading, to be trying very hard to convince themselves.

With an utter disregard of the feelings of his "higher" brethren, Dr. Reed spoke of the gulf that separates "Rome" from Protestantism, overlooking the fact that the gulf that separates "low" from "high" in his own denomination is wide and deep, and that practically all of "Rome's" tenets are held within that body officially known as the Protestant Episcopal Church.

The early Church, he said, was content to worship Christ in privacy and destitution, the inference being that "Rome" is not. Yet it is admitted that the members of no other Church make such sacrifices. Despite his own reference to St. Peter's font the previous week, he contended that St. Peter was never in Rome, and said it was a myth that he stayed there twenty-five years. Very little reference, he said, is made to St. Peter in the catacombs, and he referred to glasses, one of which showed St. Peter and St. Paul side by side, with Peter on the left hand. Here the speaker again forgot himself, saying that the only apostle distinguished from the rest of the twelve was St. Paul. St. Paul, of course, was not one of the twelve at all.

Panvinus, who is certainly as good an authority as Dr. Reed, says that the Cometerium Ostranum is the oldest of the catacombs, because "it was in use when St. Peter preached the faith to the Romans." The Venerable Bede, whom perhaps some of the doctor's coreligionists would claim as one of themselves, speaks of the "Cometerium majus" as the one wherein Peter baptized (perhaps using the font Dr. Reed found on Saturday and lost the next). The one picture on glass showing St. Peter on the left seems conclusive to Dr. Reed, but the larger number of representations show Peter on the right; and in one instance the Blessed Virgin is in the centre, with Paul on the right and Peter on the left. Some represent our Lord himself at the lot of St. Paul, but our enthusiastic admirer of St. Paul (except in his love for celibacy) would not argue from that. Perish the thought!

St. Peter is represented as another Moses striking the rock in some cases, our Lord standing between Moses and Peter, evidently signifying that they are the dispensers, under God, of the Old and New Law.

THE DOCTOR IN REVIEW. As our readers will remember, we went exhaustively into this question when Peter's primacy alone was in question. We may pass to other subjects. On that occasion Rev. William Downey, Methodist, told his congregation that we published the best report

of a sermon of his that he had ever had, but we then devoted four columns to tearing him out. In passing, we may say that the New Testament contains ample evidence of Peter's leadership. If the doubting Protestant will take a concordance and read each text referring to that saint.

That Peter was in Rome is admitted by such eminent non-Catholic writers as Grotius, Cave, Lardner, Whitby, Macknight, Hales, Cudius, Mynster, Schaff, Neander, Steiger, De Wette, Wieseler, Credner, Block, Meyer, Hilgenfeld, Rann, Mangold and Pearson. The last named writer says: "That St. Peter was in Rome is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied us. When the chair of Peter and the Cemetery of St. Peter and Marcellinus are also venerated by Dr. Reed, one wonders why he has not questioned the authenticity of the catacombs themselves.

When he accused the Church of Maroligny, and spoke of paintings exalting Mary above our Divine Lord, he forgot all about the catacombs, and quoted prayers alleged to be by St. Bonaventura and a Protestant hymn praising our Lord, altered by some Catholic in Albany, to sing the praises of the Blessed Virgin. Dr. Reed could find little reference to the Mother of God in the catacombs, and no "Ave Marie" among the inscriptions. The Archangel Gabriel's salutation would have furnished him with the latter, and the catacombs represent her in at least twenty paintings of the magi and others of the Virgin's first miracle.

The "Finding of the Child Jesus in the Temple," etc. And she is particularly well represented in the pictures in the Cemetery of Priscilla. Mary is considered by Catholics the greatest of the saints and the most powerful intercessor among them, and, perhaps the marriage feast of Cana and others of the Virgin's first miracle there performed at her request, though he said His time had not yet come, should prove some excuse for such belief. To pay her divine honor would be idolatry in a Catholic; a "high" churchman, with his Lady chapel, might exaggerate the devotion and escape condemnation because there is no authority in his denomination to call him to account. But Catholics are authoritatively taught to distinguish between the honor due to God alone and that due even the greatest saint. Though flowers of rhetoric may at times deceive the non-Catholic into thinking that Catholics pay too much honor to the saints, it must always be observed that they are asked to pray for us. And the question naturally arises, "To whom shall they pray?" When that question is answered, all doubt as to proper distinctions should disappear.

The beliefs in a purgatory and prayers for the dead are necessarily related. The latter implies the former. Some of the optant in the catacombs, not only show those doctrines in the primitive Church, but also the custom of invoking the saints, of whom Dr. Reed might admit the Blessed Virgin to be one. How much of present-day Catholic custom and liturgy is shown in these.

"Mayest thou live in the Holy Spirit."

"I commend to thee, Basililla (Saint Basililla) the innocence of Gemellus" (O. his tombstone).

"Lady, (Saint Basililla), we, Crescentinus and Marcianus, commend to thee our daughter Crescentiana."

"Pray for thy parents."

"May thy spirit rest well in God. Pray for thy parents."

"May God refresh thy spirit."

"Refresh, O God, the soul of—"

"Vicentia in Christ. Pray for Phoebe and her husband."

"Holy souls, have in remembrance Marcianus Succensus Severus and all our brethren."

"And in your prayers pray for us, because we know you (to be) in Christ."

In concluding his sermon, Dr. Reed said the Reformation was not a new departure, but a disinterment of the body of Christ, which had been buried alive, and that the Church which the apostles left was the Church of Cranmer, Koble, Kingsley, etc. It was not a reformation, but a resurrection. But there is an awful gap between the apostles and Cranmer. Dr. Reed's theory buries the Church for more than a thousand years. However, he filled a part of the gap, for in quoting Pope Gregory, "the servants of the servants of God," as rebuking a Bishop claiming superiority, he spoke of him as sending Augustine to England, and yet, and yet—Rome did not have the primacy.

The next time a member of Dr. Reed's congregation wants to know something about the catacombs, let him read "Rome's Secret." But why should a good Protestant leave the Bible as a rule of faith and take up a cemetery? Come, let us go to one of

the Protestant cemeteries of to-day and see how much Protestant Episcopal doctrine it has for the ages to come. The Reformation had a subterranean source, no doubt, but it was not the catacombs. —Philadelphia Catholic Standard and Times.

"KNOWLEDGE IS POWER"

Catholic Universe. "Knowledge is power."—Bacon. This expression is founded perhaps in the passage from the Bible, "A wise man is strong." It reminds us of a story. Some rolling mill men were seeking to separate a mastiff and a small dog which he appeared to be about to eat. Though the men pulled and pounded and threw water on the mastiff, they could not succeed in making him let the small dog go. A dude coming along and noticing the commotion stopped. Taking in the situation, he said to the muscular men about him: "Stand back! Stand back! I will separate them." The men looked at him contemptuously and said: "What! You separate them?" "Stand back! Stand back!" he said. Reaching into his vest pocket he took out a little box and uncorking it took therefrom a pinch of something. He held this to the nostrils of the mastiff. In a moment the large dog sneezed the small one half across the road. The little dog took to his heels and, yelping, passed out of sight. While the mastiff continued to sneeze and the mill men looked on with surprise, the dude put the box again into his vest pocket and as jauntily he started away, he said in a mingling tone: "Knowledge is power. Knowledge is power!"

To know how to wring victory from defeat, and make stepping-stones of stumbling-blocks, is the secret of success.

A BEAUTIFUL FACE. All the old methods of securing beauty and perfect complexion are replaced by the RUBBER COMPLEXION BULB. It prevents and removes wrinkles, also pimples, blackheads, and fleshworms and makes the skin soft, clear, smooth and white. A single soothing application produces remarkable results. Blackheads in many cases are banished in a few minutes. The speed with which it clears the complexion is almost beyond belief. No woman who owns one of these remarkable devices need have any further fear of wrinkles or blackheads. Always ready, nothing to get out of order. The regular price is 50c. In order to introduce our Catalogue of other specialties we will send the Complexion Bulb complete with full directions for thirty-five cents, postage paid. You cannot afford to miss this bargain. Address: THE F. E. KARN CO., Limited, Cor. Queen & Victoria Sts., TORONTO, CAN.

THE London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859. Assets including re-insurance \$817,419 88. Reserve \$311,000 28. Surplus \$183,818 02. Security for Policy holders \$62,958 21. Incorporated and licensed by the Dominion Government. Operates from the Atlantic to the Pacific. Conservative, reliable and progressive. "Pray for thy parents." HEAD OFFICE, 82 and 84 King Street, TORONTO. HON. JOHN DRYDEN, D. WRESMILLER, President. Sec. & Manager, Director.

Hair Goods by Mail. Hair Switches, Puffs, Curls, Pompadours, Toupees, Etc. Twenty-five per cent. discount at present. Send sample of hair. We can match your hair to perfection. Satisfaction guaranteed or money refunded. We do not need to see you. Write for free Catalogue DAY & MOHLER, The King St. Hair Specialists, 115 King St. West, Toronto, Ont.

How Christ Said the First Mass. or, The Lord's Last Supper. The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into the Mass. By REV. JAMES L. MEAGHER. Price \$1.25, post-paid. THE CATHOLIC RECORD, LONDON, CANADA.

GILLET'S PURE POWDERED LYE. Ready for Use in Any Quantity. For making soap, softening water, removing old paint, dissolving sticks, cleaning drains and for many other purposes. A caution! 20¢ per pound. SOLD EVERYWHERE. E. W. GILLET COMPANY LIMITED TORONTO, ONT.

COKEE'S FOOD EXTRACT OF MALT. Ten countries, 300 miles coaching. For program write F. Withrow, B.A. Toronto.



The EDISON PHONOGRAPH

THE Edison Phonograph is just what the average home needs for good entertainment. It entertains all who hear it and is unlimited both as to variety and amount of music and other forms of vocal and instrumental entertainment. Go to the nearest Edison dealer's and see the new model Edison and hear the latest Records, or write to us for descriptive catalogue. WE DESIRE GOOD, LIVE DEALERS to sell Edison Phonographs in every town where we are not now well represented. Dealers should write at once to National Phonograph Co., 100 Lakeside Ave., Orange, N. J., U. S. A.

North American Life Assurance Company

HOME OFFICE --- TORONTO. SOME RESULTS OF LAST YEAR'S OPERATIONS. Total Cash Income \$ 1,815,097 69. Increase over 1906 68,553 69. Total Assets 8,735,876 08. Increase over 1906 936,811 63. Net surplus to policy-holders 673,556 04. Increase over 1906 23,346 96. General Expenses 321,393 95. Decrease as compared with 1906 26,918 17. Payments to policy-holders during the year 607,347 44. Insurance in Force 39 335,212 00.

Pius X to the Editors and Contributors of The Catholic Encyclopedia

Most Reverend John M. Farley, Archbishop of New York. Most Illustrious and Reverend Sir: Through your good offices the Holy Father has lately received the first volume of the (illustrated) Catholic Encyclopedia which is to be followed by fourteen other volumes. Quite apart from the rich binding especially prepared for His Holiness, and from the numerous remarkable illustrations which enhance the value of the work and which charm the reader by their perfect artistic finish, the Holy Father notes with a special satisfaction the importance and practical utility of this new encyclopedic work. To collect and publish in a form so attractive for the English-speaking world where there are still so many non-Catholics, the magnificent and immortal achievements of the Catholic Church and her children in the domains of science, literature, and art, cannot but be an enterprise eminently helpful and beneficial. Moreover, as the preface of the first volume explicitly states, the purpose of the work is to set forth the immense benefits conferred through the Catholic Church on mankind, not only by furthering moral and social development, but also by promoting civil, scientific, and artistic growth and progress. In conclusion, the Holy Father heartily congratulates the efficient editors and their collaborators on the first happy fruit of their labours; he encourages them to continue with zeal the great task to which they have set their hands, and as an earnest of his special good will he bestows on each of them his Apostolic benediction. I avail myself of this welcome occasion to assure your Grace of my very profound esteem, etc., etc.

(Signed) Pius X. Rome, 1 Dec., 1907.

Note: The official letter of Cardinal Merry del Val is written in Italian and on the large white letter paper made specially for the Papal household. It is interesting to note, in the center of the sheet, the water mark here reproduced, which displays the tiara, and the keys, above the letters S. P. A. The initials stand for Sacrum Palatium Apostolicum ("Sacred Apostolic Palace"—see The Catholic Encyclopedia, Volume I, page 69).

Church Bells. \$15 WOMAN'S SUITS, \$6.50. Tailored to order. Suits to \$18. Send for free cloth samples, and fall style book. SOUTHCOTT SUIT CO., LONDON, ENGL.

CHATS WITH YOUNG MEN.

Man-building More Than Living Getting. It ought not to be necessary to ask a man if he likes his work. The radiance of his face should tell that. His very buoyancy and pride in his work, the spirit of unbounded enthusiasm and zest, ought to show that. He ought to be so in love with his work that he would find his greatest delight in it; and this inward joy should light up his whole being.

OUR BOYS AND GIRLS.

HOW THEY MADE A MAN OF JOHNNY. By Rev. George Hampfield. CHAPTER VIII. CONTINUED. Battenberg House, Manchester. Dear Rev. Sir,—My boy will reach you on Tuesday by the train due at King's Cross at 3.30. He takes my cheque for your account, which kindly acknowledge.

down upon you like a thousand of bricks if he sees you talking in class time; and won't let a boy answer him a single word when he's blowing him up. On I he did give it to young Jagers one day for answering him back—there's young Jagers there, kicking his legs about; he's an odd chap, always using big words—ever since that thrashing Jagers says that he has "assiduously maintained the most rigorous silence," when Brother Severus is blowing him up.

fight. He was younger by a few months than Johnny, spare, light, of delicate complexion, and small-limbed Johnny was sturdily put together, tall, and heavier and encouraged by a sense of certain success. But both boys had grown older since the childish fight in Bermondsey, and the character of both had been forming as they grew. Johnny had been running idly about the streets; Joseph had been under training, and the training of his mind told even in a school-boy fight. When the first passion was over which Johnny's sneering mention of his mother's name had raised, he became self-possessed and cool. His face was set and very pale—growing paler and more set as the fight went on and the crowd of boys gathered. At first things went against him; Johnny flung himself upon him with a dash which Joseph was too weak to bear—drove him back, and dealt one or two fierce and bruising blows upon the pale set face. But Muttieburly kept calmly on and Johnny's dash began to wear away. He was patient and confused, and somewhat dazed, and at one of the pauses he heard the name of "Muttieburly" murmured among the bystanders with evident approbation. At last Muttieburly began even to drive Johnny back, and amidst a shout of applause dealt a blow home into Johnny's face which sent him staggering among his schoolfellows. Then from the pale set face looked paler and more determined, Johnny, confused by the blow, annoyed by the shout, lost his self control. Dashing wildly at Muttieburly he put his head down, and worked his fists over his head without seeing where they fell.

Hang on to a pure hard soap. Always use Surprise if you wish to retain the natural colors in your clothes. Surprise has peculiar qualities of washing clothes, without injury and with perfect cleanliness. Remember the name Surprise means a pure hard Soap.



PROFESSIONAL DR. STEVENSON, 303 DUNDAS STREET, LONDON. Speciality—Burgers and X-Ray Work. Phone 510. JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House 373; Factory, 543. W. J. SMITH & SON UNDERTAKERS and EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT. Phone 582.

WARM FEET. KARN'S ELECTRIC INSOLES. THE F. E. KARN CO. LIMITED Canada's Largest Drug House. Cor. Queen & Victoria Sts., Toronto, Can.

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer. Charges moderate. Open day and night. Residence on premises. 104 Dundas St. Phone 459. GED. K. LOGAN, Asst. Manager.

MONUMENTS GRANITE & MARBLE. Artistic Design. Prices Reasonable. The D. WILKIE GRANITE CO. 493 RICHMOND STREET, LONDON. Fabiola A Tale of the Catacombs By Cardinal Wiseman Paper, 30c.; Cloth, 60c., post-paid. Callista A Sketch of the Third Century By Cardinal Newman Paper, 30c., post-paid. History of the Reformation in England and Ireland (In a series of letters) By William Cobbett Price, 85c., post-paid. Catholic Record, LONDON, CANADA.

30th Thousand The Catholic Confessionals and the Sacrament of Penance By Rev. Albert McKeon, S. T. L. 15 cents post-paid. Easter and St. Patrick's Day Post Cards Plain Embossed \$1.00 per 100 Gold Embossed \$1.50 per 100 Postage 5c. per 100 extra. Sample package of 20 assorted, 25 cents. (Orders retail at 2 for 5c. and 5c. each. Norman Peel Mfg., London, Canada)

EDDY'S MATCHES Hail from HULL Sold Everywhere in Canada Take a package of EDDY'S SILENT MATCHES Home with you to-day DONALD McLEAN, Agent, 426 Richmond St., LONDON.

Pearl Rosaries We have just received a large consignment of Pearl Rosaries which we are offering at extremely low prices. Below will be found description and prices. PLEASE ORDER BY NUMBER

COWAN'S Cocoa & Chocolate are a household word, known by everybody for purity and fine quality. THE COWAN CO., LIMITED, TORONTO

BREVARIARIES The Pocket Edition No. 22—48 mo.; very clear and bold type, few references; 4 vol. 4x2 1/2 inches; thickness 1/4 inch; real india paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40. DIURNALS Horae Diurnae—No. 39—4x3 ins.; printed on real india paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

The Kyriale Or Ordinary of the Mass ACCORDING TO THE VATICAN EDITION Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid. Kyriale Seu Ordinarium Missae Cum Cantu Gregoriano ad exemplar editionis Vaticanae Concinnatum. Price 25c. post-paid. Catholic Record LONDON, CANADA

Horae Diurnae No. 21, small 48mo. (4 1/2 x 2 1/2 in.) India paper, clear and bold type in red and black. Very slight weight and thickness. In black, flexible Morocco, first quality, edges red under gold, gold stamping on covers, round corners. Price \$1.75 Catholic Record, London, Canada

What a pitiable sight to see one of God's noblemen, made to hold up his head and to be a king, to be cheerful and happy, and to radiate power, going about smiling and complaining of his work, apologizing for what he is doing, and deploring the fact that he should have to work at all! It is demoralizing to allow yourself to do a thing which does not get your approval, if you do it in a half-hearted, grudging manner. There is a great adaptive power in human nature. The mind is wonderfully adjustable to different conditions but you will not get the best results until your mind is settled, until you are resolved not only to like your work but also to do it in the spirit of a master and not in that of a slave. Resolve that, whatever you do, you will like it; that you will bring the whole man to it; that you will fling the whole weight of your being into it; and that you will do it in the spirit of a conqueror, and so get the lesson and savor out of it which come only to the conqueror. Put the right spirit into your work. Treat your calling as divine—as a call from principle. If the thing itself is not important, the spirit in which you take hold of it makes all the difference in the world to you. It can make or mar the man. You cannot afford grumbling service or botched work in your life's record. You cannot afford to form a habit of half doing things, or of doing them in the spirit of a drudge, for this will drag its slimy trail through all your subsequent career, always humiliating you at the most unexpected times. Let other people do the poor jobs, the botched work, if they will. Keep your standards up, your ideals high.—O. S. M. in Success. Anticipating Work. When Beecher was asked how he managed to accomplish so much with so little friction, he replied, "By never doing my work twice." Many people do their tasks a dozen times over in anticipation. They waste as much energy in thinking about their work in advance, in dreading it, in wondering how it will turn out, as in actually doing it. For most of us, the actual day's work would not be so hard if we came to it fresh in mind and body, instead of weary and discouraged from dreading it, worrying about it, and anticipating the troubles which we are likely to meet in its accomplishment. Anticipating our work, doing it over and over mentally beforehand, is fatal to the greatest efficiency. It cuts off a large percentage of our power. Many business men, instead of relaxing completely when they retire at night, begin to plan and perform their next day's work mentally, anticipating in connection with it all sorts of difficulties and troubles which never come. They go to sleep with a troubled, anxious mind, and wearing, grinding, exhausting mental processes go on during sleep. The result is that instead of feeling refreshed and vigorous in the morning, they wake up tired and exhausted. These men ruin their minds for real creative work, and destroy their ability to grasp opportunities and seize situations efficiently. By constantly anticipating their business, thinking about it out of business hours, they lose that mental freshness and buoyancy of mind which make a man resourceful, inventive and original.

CHAPTER IX. JOHNNY DETHRONED. "Well! Joe, how's Bermondsey?" Joseph Muttieburly had come, and Johnny, as became an "old boy" who had been his neighbor, was playing the patron. They were standing together under the long covered playground, which ensured the boys' open air all the year round, without wet in winter or sun-stroke in the summer, and were watching the various fortunes—the splendid kicks—the amusing tumbles—the brave ventures—of a game of football. Here they naturally fell to talking of the masters and boys who were playing. "Who gave that kick?" said Joseph. A loud shout from the boys proclaimed something unusual, as the ball flew high in air clean over the line of roof that parted the playground from the street. Nor—truth to tell—was the tumultuous joy of the boys diminished by hearing the crash of a window pane in the opposite house. It was in truth a splendid kick, though it could not be allowed as winning the game. "Oh! that!" said Johnny, "that's Brother Severus, he teaches the fourth form; he'll be your master, I think." "Will he?" "What sort of a fellow is he? Do you like him?" "Yes, pretty well; all the fellows like him. He's awfully severe though;

At last one day the smothered flame burst out. "Joe," said Johnny, who had been lolling on a bench for the last twenty minutes looking at Joseph doing no mean things in a game—"Joe! cut across to the lobby and fetch me my hockey stick." A common request enough, easily complied with without loss of schoolboy dignity; but there was something in Johnny's tone and way that meant more than request. "Fetch it yourself," said Joseph, flinging himself down, "I'm done." It was the first instance of rebellion on the part of Joseph, and Johnny looked surprised. He said nothing, but sauntered across, and fetching his hockey stick came back and began to hit Joseph, half play, half earnest, on the legs. "So you won't go for a fellow's hockey stick, won't you?" said he. "Now then, drop it, that's enough." But as the hockey stick went on swinging, Joe clutched it and held it fast. "Leave my stick alone," cried Johnny. "You leave me alone, you bully!" and the boy's eyes meant war as he spoke. "You'll call me bully, you cheeky young beggar, will you? do you remember that thrashing I gave you in Breezer's Alley?" "Talk of thrashing! where are the marks of the warming my mother gave you afterwards?" "Your mother, the old"—but Joseph was up on the instant, his breast heaving, his eyes raining tears, and his face doubled fast. "Drop the stick, and I'll fight you," he said. Would that we had not to chronicle so undignified a squabble! but what is history without truth? We are telling of no fictitious boys; no Homeric heroes in a fancied school; but of real every-day English boys; and we are bound to record the petty wrangle and the schoolboy fight. "Hallo!" said Wrangle's, "here's a lark; go it, Johnny!" and spite of his good resolutions, and his desire to be a priest, poor Corney was soon actively engaged in encouraging Popwich to the fray. It seemed an unequal match. It was true that the boys had fought before in the streets of Bermondsey, and the battle had ended in a crushing defeat for Muttieburly. From that day the superiority of Johnny had been an acknowledged thing. Even without the sense of former failure to discourage, Joseph did not look equal to the

6, \$6.50 & Send for free book. 28, ONT.

MODERN TENDENCY TO ARDS MAN-MAKING RELIGION

A gentleman with a Catholic name, a Spaniard evidently, contributes a paper to the Revue de Belgique (Brussels) in which he shows, from the expressions of opinion collected from various sources, that religion is now-a-days considered by the majority of non-Catholic educators, publicists and literary men to be a matter into which the idea of God penetrates but very little, and if it does, only to count for a small factor in idealizing it.

A great change, says the writer, has taken place in the minds of men and in their attitude towards religion. To the disdain which marked the opening of the nineteenth century, in regard to all matters religious, a mixture of solemnation, of curiosity and respect has succeeded.

Socialism and its perils have had one manifest effect and that has been to make men think that, after all, there must be something supernatural in religion. Yet, although ours is not by any means an age of indifference to the question of religion, there is little doubt, he says, that men are disposed to look upon it rather as an educative influence and as a valuable factor in material life and progress. That religion constitutes an indispensable influence in social evolution, is their view rather than that it is of supernatural origin, although it is admitted that its source lies in the deepest strata of human nature.

M. d'Alviella proceeds to show what has been the result of an investigation by a French newspaper, as to the part religious influence and education are supposed to play in the lives of well-known men in literature and politics.

According to the reviewer, the opinion of such men will form a fairly accurate gauge of what the rest of the world thinks. The publication in question solicited the views of one hundred and fourteen prominent men.

The great Oppen, one of the foremost literary men of France, declared that his attitude toward religion was contained in the word "cred."

Doctor Kuyper who was instrumental in bringing the South African war to a close, adheres to the view that the times are atheistical, but nevertheless that we are about to enter upon a strong religious revival.

Martin Gorty expresses just such a view as might be expected from him. He thinks that the dissolution of the idea of a God is inevitable among educated men, and that the masses will throw themselves into the Socialistic movement as the only means of finding happiness in the world.

Mr. H. G. Wells, the author of so many speculative works, thinks that the religious idea and the religious sentiment are an integral part of the moral and intellectual process of humanity.

M. Camille Flammarion, the well-known French astronomer, tells us with a certain amount of scepticism, for which he is remarkable, that religion and religions are entirely different things; the former, he declares, will remain in man's breast for all time; the latter, he says, will all perish.

Sir Charles Dilke, the English parliamentarian, holds that religion is a matter that is independent of churches. Mr. Havlock Ellis declares that religion is an element of human nature as great as any in the human breast.

Charles Wagner, the author of "The Simple Life," holds that only human pity in its simplest form, the respect of life, of sorrow, of labor, and all that constitutes humanity is the creed of the non-Catholic of the future — clearly a humanitarian pure and simple of the whole matter.

Thus we find, says M. d'Alviella, that the modern tendency is to believe everything that connects religion with the idea and teaching of God. This he finds to be due to the progress of scientific research, with its disposition to refer everything to a purely material origin. Yet science, even in its boldest claims, admits that it is powerless to give us an explanation of the mystery of life. Even the most advanced scientific thinkers agree that the theory of the universe reposes on one act of faith, namely, the certainty that nothing can create itself. As for the Catholic, he is content with the simple truths which have shown themselves for nearly two thousand years to be the best guide and the surest comfort in life. If he is a Catholic, he can have no doubt; and he who doubts not is happy.—N. Y. Freeman's Journal.

The Standard of QUALITY in flour PURITY FLOUR It makes "MORE BREAD AND BETTER BREAD" Why not buy it to-day? Ask your grocer about it. WESTERN CANADA FLOUR MILLS CO., LIMITED MILLS AT WINNIPEG, GODEFRICH AND BRANDON

EPISCOPAL LAYMEN TURN TO THE POPE

ANGLICAN ROMAN UNION FORMED HERE TO RECOGNISE PRIMACY OF THE HOLY SEE. N. Y. Times, Feb. 11th.

At a conference, following a dinner, at the Roma Restaurant, 878 Sixth Avenue, attended by about twenty five members of the Episcopal Church, the majority of whom were laymen, and presided over by Father Paul, head of the Greyhound Convict at Garrison, a society called the Anglican Roman Union was organized last night, whose avowed purpose it is to work for the ultimate reunion of the Episcopal to the Roman Church.

At the conference there was a thorough discussion of the question of organization, in which representatives of the church from this city, Philadelphia and Jersey City participated. A constitution was drawn up and officers elected.

These are the officers and members of the council: President, W. M. Cannonick of Philadelphia; Vice President, the Rev. Theodore Riley of Hudson, N. Y.; and W. A. Buchanan of Philadelphia; Secretary, the Rev. A. E. Himmendorf, Jersey City; Treasurer, J. W. Barney. The council consists of six members: The Rev. Father Fitz, the Rev. Father Burnett, the Rev. Father Atkins, and George Hanzelhurst, Dr. H. M. King, and E. L. Prior.

Father Paul, who is a member of the Society of the Atonement, and editor of The Lamp, a publication designed to foster the union between the Roman and Episcopal Churches, gave out a statement after the conference. It says:

"After a full interchange of opinion the Anglican Roman Union was organized. This body is essentially an association of laymen, and is organized on lines similar to the English Church Union. Its object is to maintain and defend Catholic principles and forward the corporate reunion of the Anglican Church with the Apostolic See, the basis of agreement being a belief in the Roman Primacy.

"Membership is restricted to those who are communicants of the Episcopal Church or of churches in communion therewith. When asked what methods the society would adopt in achieving its object, Father Paul said no definite plans had yet been laid. The union, he said, was not designed as a militant body; it simply aimed at showing the importance of the object for which it worked.

"We believe," he said, "that a union will ultimately come about between the two Churches, and we are certainly in favor of it; but it must be thoroughly understood that this is no plot to get a few Anglicans to leave the Church and to join another. We look for a great movement in time which will bring the two Churches together in the same relations which they had before the Reformation.

"We do recognize the Pope as the natural successor of St. Peter, but we are in no degree loyal to the Episcopal Church."

He went on to explain that there were now three movements on foot in the ecclesiastical world: The movement for a union between the Episcop-



St. George's Baking Powder

is best for Biscuits—best for Cakes—best for Pies—best for everything you bake that requires Baking Powder.

"One can try, will always make you buy St. George's."

Have you a copy of our new Cook Book? Sent free if you write National Baking Powder Co. of Canada, Limited, Montreal.

polls and Protestants; a movement for union between the Episcopal and Anglican, and the Eastern Orthodox Churches, and the one which this society represents, a tendency to union between the Anglican or Episcopalian and the Roman Churches.

In furtherance of all these tendencies he said there are similar societies to the one just formed; they aim to bring unity between two Churches, but those who belong to them remain still loyal to their own Church.

In reference to the society's attitude to the open schism movement in the Episcopal Church he said: "We are opposed to it, and intend to fight it. This union rests in the belief in the primacy of the See of Peter."

The Tourge

A man cannot ride or drive or guide a horse without a bridle. A bridle for the tongue is just as necessary for those who wish to guide themselves properly. We are told in Holy Scripture that the tongue is a world of iniquity and that those who offend not by the tongue are perfect. From the way that some people rush on in their talk, one would think that the priest who baptised them forgot to put salt on their tongue. Thomas a Kempis says in the "Following of Christ": "I was often sorry for saying too much, but never for saying too little." If some people who are silent only stuttered they would have more time to think and then would say less. Deep rivers flow in silence; shallow brooks are noisy.—Cleveland Universal.

TRACHER WANTED FOR R. C. S. N. O.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

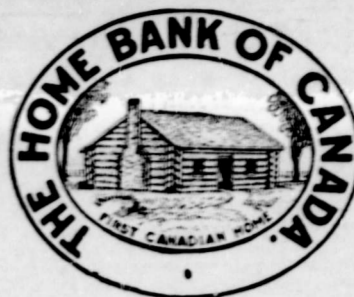
Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.

Wanted a male teacher for the St. Joseph's Catholic school, Hamilton, Ontario. Salary \$1000.00 per year. Apply to the principal, Mr. J. J. O'Connell, St. Joseph's School, Hamilton, Ont.



Authorized Capital \$2,000,000

Original Charter 1854

HOME BANK OF CANADA

Head Office: 8 KING STREET WEST, TORONTO

DIRECTORS:

EUGENE O'KEEFE, President THOMAS FLYNN, Vice-President E. G. GOODERHAM M. J. HANEY, C.E. Lieut.-Col. J. I. DAVIDSON W. PARKYN MURRAY Lieut.-Col. JAMES MASON, Director and General Manager

London Branch: 394 RICHMOND ST.

Opposite City Hall, in Premises recently vacated by The Sovereign Bank

The Management of The Home Bank of Canada has pleasure in announcing the realization of its plans to open a branch in London.

The recent withdrawal of the Sovereign Bank from the City left an excellent site available, and the re-engagement of the former staff secures for The Home Bank the services of officials who are conversant with local conditions and are esteemed by their friends for the courtesy with which they have, in the past, discharged their duties in practical banking.

The Home Bank of Canada solicits your account, large or small, and will extend prompt and courteous attention to all comers.

One Dollar starts a Savings Account bearing Full Compound Interest paid Four Times a Year

Special consideration given the Industrial and Farming Interests of London City and Middlesex County.

F. E. KARN, Manager, The Home Bank of Canada in London

CATARH & DEAFNESS CAN BE CURED. The F. E. Karn Co., Limited. Toronto, Canada.

MEN WANTED AT ONCE on all... Catholic Home Annual For 1908. Price 25 cents.

BRUINS. Ladies' Hair... CHAPS have no terror for the girl who has a bottle of...

Campana's Italian Balm. In the dressing table, Spiller's sharp winds and raw air, her hands are always white and smooth and her lips and cheeks soft.

Little Folks' Annual FOR 1908. Stories and Pretty Pictures for the Young. 10 cents a copy.

VESTMENTS STATUES CANDELABRA CANDLES ORDO. ORDER EARLY. Send for my prices before buying elsewhere.

J. J. M. LANDY 416 Queen St. west TORONTO, Ont. SOMETHING NEW Beads of the 14 Stations with Aluminum Medal for each Station.

The Catholic Record LONDON, CANADA

CONTENTS OF THE 1908 ISSUE. Commemorative John Barry, the Father of the American Navy. By Frank M. Johnson.

The Cure of Mrs. By Very Rev. A. A. Lynch, O. S. B., Superior of the Monastery of the Holy Trinity, New York.

Daughter of Erin. In the Footsteps of Father Marquette. By Charles C. Johnson.

The Complete Office of Holy Week 25 Cents according to the Roman Missal and Breviary.

The Catholic Record LONDON, CANADA

Rolled Gold Spectacles GIVEN AWAY.

DR. HAUX SPECTACLE CO., Block 193 St. Louis, Mo. I ALSO WANT A FEW AGENTS And any person not earning at least \$50 weekly should ask for my Special Agents Terms at once.

NOTE—The Above is the Largest Mail Order Spectacle House in the World, and is Perfectly Reliable.