Catholic Record.

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

VOLUME XXXV.

The Catholic Record work of our pen-our best and earnest the church. Choir masters capable

LONDON, SATURDAY, AUGUST 30, 1913

SENTIMENT

Sentiment is old, very old, and is also, or therefore, quite out of date. To speak or write of sentiment, seriously, or to consider it a factor in life, to live it, depend upon it, or appeal to it, is to be considered very strange and sadly old - fashioned. The modern, down-to-date age considers seriously not sentiment but "graft" and "price" and "what is there in it." These are the modern forces by which the world is said to be governed : these are the means by which the nation strives to go ahead. To talk only of these things, to believe only in these things, to live only these things, is to be modern and down-low down-to date. To work from any motive but the making of money is to be hopelessly and queerly behind the times - these times. To write a book or paint a picture or sing a song, to preach a sermon, to do anything for any reason under heaven but for cold cash marks you a fanatic and a fool. To believe, even, that anyone does anything save for the money there is in it stamps you simple and unsophisticated, indeed. To profess such belief, save you, put your tongue in your cheek, marks you peculiar. Long, long, ago mankind put its best strength, its best thought, its best life, into its works, without regard for the price, simply because it was its work. And the work so wrought in those queer old-fashioned days has most curiously endured. There is little danger that much of our modern work will endure for the very simple reason that we do not want it to endure. "The world wants something new." Down-to-date-ism does not want its work to last longer than the dollar it brings. The world is getting something new: but, though we have grown so bravely away from those old-fashioned days we have not yet succeeded in growing altogether away from the works that these oldfashioned days produced. But patience, down-to-date-ism may, in time, accomplish even this.

GOOD EXAMPLE

The force of good example in making converts cannot be over estimated. Men believe their eyes more readily than their ears. Catholic talk may fail, but Catholic virtue seldom fails to attract men to the Church. Words to people's ears may is to say, the beautiful deeds of the art of minding his own business, and

work-perhaps he reads and tells others what he has read. A passing hollow reputation is the result, and we fly to pen and paper again ; but even while we write we know that it is all fleeting, that it is only for a vices in time. It is only the novelty that attracts, when our brain is laid bare, when a thought is, perchance, repeated, then we are voted played out -gone by.

HARD UP

More conspiracies have failed from tenths impecuniosity than from treachery. mixed We live in an age where money sanctifies all things, and if a man have money, and money in sufficient quantity, secrecy is easily purchased. Even if he have enough to buy a respectably cut coat he is already on inculcated by the Holy Father. Such consideration should be sufficient to check over hasty or wholesale critithe high road to success. If the conspirators assemble in frock coats and cism, but it does not stand alone white collars, nearly related to a cuff, It would also seem to be supported with well manicured hands, they are by the decisions of the Sacred Congregation of Rites, modifying the almost free from danger. Suspicion earlier regulations which rigorously fixes itself upon the impecunious, the excluded women's voices from litur unfortunate, the low in station. The gical functions. Thus the Decree of found out's." It haunts the slums, anuary 17, 1908, allows women to sing the Common of the Mass at litand flies at the luxurious sound of urgical functions, and generally to carriage wheels. It never enters the sing at non-liturgical services. Then the Decree of December 18, front-door, but if it wishes to reach the upper flat creeps up the back 1908, grants further concessions. It stairs. Under the respectable shade is couched in compressed terms, but of a silk hat, well gloved and groomed we gather that mixed choirs are allowed, provided that the men and any of us may trespass where he will, but a shabby coat and forlorn boots are concessions which should rewill call down ignomy on his head. Well dressed, we may steal horses or cautiously add to our golden store ; shabbily clad we must not even look behind us. All distinctions, of course, carry with them their own responsibilities ; of these the chief is Riches Far above beauty, or genius, or goodness, or truth, or purity, or mere harmlessness is this possession in human eyes. Therefore the rich should be very careful. The old proverb which says that noblesse oblige, is now extinct; its place taken by the tacitly acknowledged truism richesse oblige.

KINDLINESS

Kindliness prefers sunlight to shadow. Happiness is quickest reached through the bringing of happiness. Normal and just Christian men and women do not go swooping through the community to find it as wrong as possible, and the job of minding one's own business, of mending one's own faults and arranging one's own affairs, is a fullsized task for any one. An old dictionary defines the word "Gentleman" as a "man who cultivates the LONDON, ONTARIO SATURDAY, AUGUST 30, 1918

Rome, and if that did not start in interest in the coming of God's England with Henry then we have no Kingdom that I feel you could have England with Henry then we have no idea of English history. Says the statement: "This same Church reof training male voices are not too many amongst us, and a greater difficulty is perhaps to be found in mained, having essentially the same the slackness of the youth of the present day in giving their services worship and sacraments, preserving with them direct the ancient episco to the Church. In these cases the pate, retaining its property and church buildings and claiming to reonly way to introduce liturgical serthe Church is to fall back tain the Catholic faith, freed only upon the greater musical capacities from what were regarded as mediaf the female voice, and above all val conditions. upon the greater readiness of women

But did the Anglican Church reto work for the Church. There are no doubt difficulties in the working tain the same worship and sacra-ments? It is folly to read of the of mixed choirs, and abuses will at Catholic practices that have grown times arise ; but these difficulties up in recent years in the Anglican Church into the Edwardine Ordinal. generally resolve themselves into bickerings about solo singing. If The return to the rites and beliefs of solo singing be abolished, nine-tenths of the inconveniences of the Church of pre-Reformation England may indicate a desire to reclaim choirs generally disappear. an inheritance that had been wilfully Under these circumstances the rejected, but one cannot so easily tablishment of a mixed choir may be remedy the ravages of two or three a good liturgical work, for it would centuries that regarded the funda-mentals of the Catholic ministry as seem to be the only practical means of bringing about the restoration of the Gregorian Chant, so earnestly abuses.

One has but to read the encyclical of Leo XIII. on "Anglican Orders" to see how the Anglican church, which now claims to have preserved the Catholic worship and sacraments, wilfully set about the business of eliminating from its ministry the power which is essential to the very idea of the Christian priest of secrating and of offering the true Body and Blood of the Lord."

The Anglican church may now regret that it did reject the Mass, but the fact is it did reject it and with it the form and intention that were necessary for the apostolicity of that Church It is in line with that that Father

Benson writes in his "Confessions of a Convert," where he tells of his women are omnino separati. These reading at the time he was writing his book, "By What Authority." "In move all difficulties from the hum book after book," he says, "I found the old lines of the Church of Engblest of village choirs. But it must not be inferred that by land burning themselves upwards, these dispensations the Motu Prolike the lines of buried foundations prio has been weakened or rendered showing through the hot grass in inoperative. It still holds clearly summer. I began to marvel mor than ever how in the world I could music, and a definite object at which nave even imagined that the Angli to aim. Composers have limits as can Communion possessed an iden-tity of life with the ancient church signed to them within which their muse must be contained ; the Dio in England.

cesan Commissions for the approval "For years past I had claimed to of ecclesiastical music to be used in be saying Mass, and that the Sacrichurch are to be left untouched. fice of the Mass was held as a doo This last is perhaps the most valu-able reform of all. For of all the trine by the Church of England ; and ere in Elizabethan days were priests abuses springing up in mixed choirs, hunted to death for the crime of doing that which I claimed to do. I the greatest scandal of all was the and theatrical character of had supposed that our wooden Com-munion tables were altars, and here the works so widely prevalent, and so calculated to make the judicious

in Tudor times were the old stones of the altars defiled and insulted deliberately by the officials of the Church to which I still nominally belonged, and wooden tables substituted instead. Things which were dear to me at Mirfield—vestments crucifixes, rosaries-in Elizabethan days were denounced as 'trinkets

and 'muniments of superstition.' ' Things are pretty much upset in the Anglican Church and its kindred It is a hopeful sign for reunion Protestant Episcopal Church of America. Not only is there controthat the Reformation in England is now so widely regarded, by those who are experiencing the loss of versy over the most fitting name, but what it repudiated, as a tremendous mistake. May the recognition of also over the patent fact of its Protestantism toward the Universal that mistake lead them to put aside There has been a certain all quibbling and be restored to that pleasure over the fact that the Super-Church of whose security they are intendent of the Chicago Schools has direction to the teachers not re-Pilot.

done me and my work no greater service than that of bringing it to the notice of a large and power-ful Catholic community in the Far

"The building of a church is a imperative need, our present chapel of mud and palm leaves being no better than a shed. "Also since the erection of the

West.

above shed, two large communities, one of nuns and the other, an industrial school for the orphans of the whole mission, have settled close at hand. With the stability of the mission comes the necessity of some thing better than a "stable" church. The circumstances which made the erection of a church particularly difficult here are two, viz.: 1. That this district has not an acre of land, or a cent of revenue. 2. That the Christian population, being entirely poor that no help can Pariah, is so easonably be asked of them.'

BLACK POINTS .- The Black in frica observe the white man, his master, with constant and close attention, something in fact, as the school-boy watches his teacher. Nothing escapes the vigilant eye of the negro, especially any fault, defect or weakness in this being whose superiority is expected to be allied with absolute perfection.

It is the duty and also the pleasur of the missionary to sit by the hearth of the natives and brave the smoke of the huts. It is there he learns to know them intimately, to estimate their qualities, and to arrive at the conviction that they are far from being imbeciles. Truth and spirit lurk in these men. The tales they recount are often told with a picturesqueness and poetry equal to the trained minds of educated Europeans, and a quick intelligence is often brought to light by a kindly instruction on the part of the priest.

The religious possibilities lurking in the African has been ably illustrated by the heroic martyrdom of the sons of Uganda, whose cause is already presented at Rome.

A CURE WROUGHT BY BAPTISM .--- It has been the experience of mission aries that baptism of the sick often prings about a cure. Father Capi aine, O. M. J., relates this example which occurred in Hamwella, Colom bo, Ceylon. The family were not pagans but English Protestants, and

"These people," says the Father, "sent me a request one night to come and bless one of their children who was seriously ill. On arriving at the home I found a pretty little boy of five years seemingly at the point of death. The mother between her sobs said that she and her husband would become Catholics if I cured the child.

'In that case," I answered, "you have no objection to my baptising the little one according to the Catholic form ?'

Not the least, Father.' "Little James became a Catholic

houghtful.

of the society.

forthwith, I thought he would not live the day out, as he was then in the last threes of convulsions from pneumonia. What was my astonish-

ment to learn the next day that he

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an in-teresting letter from Father John M. Fraser, the Canadian missionary to

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

and prejudices, and now the fields are white with the harvest. Catholics of Canada have the op-

portunity and privilege of sharing in he great work of the conversion of China by helping spiritually and financially their fellow . Canadian, Father Fraser, whose missionary work has been signally blessed by God.

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

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

REMITTANCES

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> CATHOLIC OLD ENGLAND When old England was Merrie

5 0

England in the best sense of that term, and when England was in heart and deed Our Lady's Dower, those were blessed days indeed. Let no Catholic speak slightingly of Englishmen, as if they had in the gloomy, bloody days of the sixteenth century willingly denied their holy faith, and wilfully turned Protestant, for such is not the case, says Dr. W. T. Parker in the Standard and Times. How few in these days call to mind the gallant battle fought for Holy Mother the Church by Englishmen, who shed their good blood right willingly in her defense, especially upon that dreadful day when the flower of

English knighthood fought to the death, under the most holy banner of the Five Wounds, against over-whelming hosts of the servants of

cruel English government. The brave Catholics of England

had no mountains or caves wherein to hide from their persecutors; they stood up and fought for their Holy Catholic Faith as bravely as thou ands have fought in the east and in

They

The calumny that to enter the convent means to be a candidate for a premature death received a severe jolt at Oldenburg, Ind., when out of a

CATHOLIC NOTES

1819

At present there are in France 0,800 Catholic school teachers, an increase over last year of 1,050.

Rev. Alexander Thompson Grant, former Episcopalian chaplain at Wemyss Castle, Fife, England, was received into the Church at Dunbar, England, by Father Long.

Abbe Gasquet, president of the English Benedictines and a noted writer on the history of the Catholic, Church, sailed on August 2 for New

York for a lecturing tour of four months. Rome says that Catholics took no

part whatsoever in the "Congress of Religious Progress" in Paris. The verdict of the Catholic press describes it as a congress of the progress of modernism (Protestant).

Right Rev. Modest Everserts, D. D., Vicar of Southwest Hu-Peh Chuen China, recently dined with Cardinal Gibbons while on a visit to Baltimore. He said that he fully believed the royal family of China had em braced Christianity.

The Italian newspapers attribute to Cardinal O'Connell of Boston, the colossal work of the formation of an international Catholic committee for the purpose of purchasing the strip of territory that lies between the Vatican and the sea.

Amongst those who received the Sacrament of Confirmation from the 5 00 Lord Bishop of Limerick, Ireland Dr. O'Dwyer), at St. (Most Rev. Dr. O'Dwyer), at St. Joseph's church, Limerick, on June 29, were 20 adults, all of whom were converts to Catholicity.

The great dome of St. Peter's, Rome, was begun on Friday, July 15, 1588, at 4 o'clock in the afternoon. Its first block of travertine was placed in position four hours later at 8 p.m. The dome was finished in seventeen months. It towers to the height of 448 feet above the pavement.

The Rev. Franz Maxmilian Schnee weiss, formerly a curate of St. Mark's Episcopal Church, Philadelphia, bea Catholic at a Dominican Monastery at Washington recently. He is the sixth member of the Episcopal clergy here to accept Catholic

The old Benedictine Abbey in Barking, England, once the shrine of St. Erekenwald, taken from the Benedictines by Henry VIII, in 1539, has been reopened to the public. It was the first Benedictine Nunnery in Eng-land, founded and built in the year 666

Underneath the church of S. Maria via Lata, Rome, rebuilt by Pope, Ser-gius I., in the seventh century, is the place where St. Paul and St. Luke the Evangelist were held prisoners for two years and also the spring of water that burst forth to enable them, to baptize the pagans.

class of twelve young ladies who joined the community of the Sisters of St. Francis in 1863, seven celebrated their golden jubilee in the chapel of the Immaculate Conception. Bishop Mostyn, of Minevia, Wales, recently had the consolation of cloth ing with the of the twenty-seven of the nuns south during centuries and centuries once Anglican convent of St. Bride's, of barbarous persecution. They were Milford Haven. Mother Scholastica Ewart, the former abbess, had been Those who survived and were clothed on the feast of the Sacred Heart.

grieve, and to profane the House of God.—Tablet. PROTESTANT "CATHOLICS"

Church.

before us the ideal of the Church

devout Catholic life, are often as loud as the trumpet of Sinai-God's loving speech. Catch your neighbor's eye with

your temperate, truthful, honorable and charitable deeds: catch his eye and you will catch his heart.

ON GUARD

Lead us not into temptation," is divine wisdom, for temptation lies in wait. There is no need to seek it. And, when once it is met, there is no evading the issue or shifting the burden. Somewhere in the life of every man there is a testing time. There is a trial to prove of what metal he is made. There is a point prophecies about our neighbors. which, won or lost, makes him winner or loser in the game. In the very forces that men use for greatest good are the elements of their own destruction. The tempter is always the same. Self. Temptation spells always the mastery of or the surrender to one's self. Let a man master himself but once and he stands on higher ground, with wider outlook, with keener vision and with clearer atmosphere. Not in careless ease are these higher levels reached. The upward climb is one of steady, strenuous effort of desperate struggle, of hazardous risk. Only those who prove themselves fit may gain the

top.

OUR CENTURY

This twentieth century is assuredly the age of novelties-even eccentric pcople have their uses and are made to serve. Novelty is the sought of all seekers, whether it be in art, society or literature, and is an important factor to the human sense of enjoyment. We write and some one reads. Perhaps the reader casts aside the cure the services of male voices for

at the same time thus teaching othe people most plainly to mind theirs." When you are thoroughly posted upon everything that is going wrong in town, depend upon it, everything

is not going right under your own roof, for you can't watch the street and those who parade thereon, and

at the same time keep the dust and cobwebs out of the corners

of your own (mind. This pastime of watching from afar is full of teaching, for we usually learn from the result that we knew, after all, remarkably little of the proceedings. We are warned against false prophets, but most of us could fill a fair sized volume with false

THE HOLY SEE AND MIXED CHOIRS

In the course of recent discussion on the Motu Proprio on Church Music, issued by Pope Pius X. soon after his elevation to the Suprem Pontificate, an impression seems to have been created that those who appeared to take a less strict interpretation of the document were guilty of something approaching to isloyalty or disobedience to ecclesi astical authority. It seems well, therefore, to recall that upon certain points the Holy See has seen well to make certain modifications in the incidence of the Decree, especially on the subject of mixed choirs, which has all along been a matter of difficulty and an occasion of much

discussion. Now there can be no doubt that the ideal state of things, and that which is the mind of the Church, is to have the liturgical choir formed of male voices only. The reasons for such an arrangement are too obvious to dwell upon. But in a great number of churches, especially in missionary countries, it is not easy, and in many cases impossible, to se-

to teach that Henry VIII. founded the English Church. And the Standing Committee of Chicago Churchmen has issued a statement express ing approval of the change of history.

It runs in part : "What happened in the sixteenth century was a rejection of the supremacy over the English Church of the foreign bishop of Rome, a partial readjustment of the relations of the national Church to the English crown, a rejection of certain mediæval beliefs, and a removal of certain mediæval practices which were regarded as abuses. The same Church remained, having essentially the same worship and sacraments, preerving with them direct the ancient episcopate, retaining its property and church buildings and claiming to retain the Catholic faith, freed only from what were regarded as media

"Consequently, the English Church val conditions. did not become a Protestant church in the sense now commonly under stood by the word 'Protestant'-that is, it did not become anti-Catholic

but continued to profess belief in the Catholic Church and to accept the doctrine and practice of the ancient Catholic councils and Fathers. It did, indeed, protest against papal claims and what is regarded as cor-

ruptions. "In this respect, it bound and felt itself generally to be in a certain kind of alliance (though not in close agreement) with Protestants on the continent, and in that sense the word Protestant' was sometimes used by English churchmen to describe their attitude. But the Church of England never adopted Protestantism as its ssential name and that word has now come to have a different mean ing than it has either in English

iterature or in the legal name which India, the Protestant Episcopal Church in this country adopted after the Revo-lutionary War." To us it seems a splitting of hairs

to take away from Henry the dubious honor so long accredited him and his penchant for uxorial variety. For it Protestantism means anything it means the rejection of the Pope of all those across the waters who take

FOREIGN MISSIONS

It seems that martyrdom in China is not yet a thing of the past, as re-cent news from China states that a Franciscan Friar, Father Francis Bernat, was put to death in the latter part of June by the pagans. This missionary, who was located in the Province of Shensi, was a native of Spain, being born at Castellon, March 14, 1876, and receiv. ing the Franciscan habit in 1897. After his ordination, Father Bernat asked to be sent to the Chinese missions, and was entrusted with a large district of which he has become the

first martyr. Although it is quite a few months since our mission buildings in Tokic were destroyed by fire, very little has been done as yet to rebuild the

church, the Sister's Convent and the residence of the missionaries. Father Cherel, P. F. M., has decided upon building a large hall that could erve as a provisional church, a dwelling house and a lecture hall. But before his plan can be executed he is awaiting for the sinews of war ship. that are rather scant in that corner of the Pacific. A disaster to our nission in Japan is a double one,

for the church is exceedingly poor in the island of Nippon, and hecaus material and labor are more expensive there than in many other missionary lands. We wish some of our readers would cheer up the courage of our brave missionaries in Tokio in helping them to rebuild their mission buildings.

olic Socialist. Leo XIII. has rejected such a fellowship in his immorta WHERE MUD CHAPELS PREDOMINATE. encyclical. The principles of So-cialism are utterly opposed to the -Father Girard, P. F. M., a missionary in Tindivagam, Southern principles of Christianity. They are whose appeal was printed in a mutually destructive of each other recent number of Catholic Missions, Certain misguided Christians may sends this generous appreciation of call themselves Socialists, but ob what Americans are doing for the jectively, a Catholic Socialist is an foreign mission cause :

"The copy of The Catholic Missions which you so kindly sent me las

month came safely to hand. Our hopes are so much in the hands of cultivation.

The entire family have since the west, in the north and in the been baptised with the best dispositions.'

simply overwhelmed, crushed, sub-How To HELP .- What will you dued

captured were thrust into pitiless A Missioner? Then pray for the prisons; they learned what was the vocation, leave all and follow Christ. rack, the rope, the awful knife cut-A Stay at Home Helper? Then ting them to death while yet they put yourself in one of the categories lived to offer their lifeblood to Christ here mentioned and assure us of your -the seed of Christians. They emulated the victims of cruel Rome wish to co-operate. a. Be an Ordinary Member of the

Society for the Propagation of the Faith, i. e., say a few daily prayers in the catacombs. Now they join in our prayers, recited all over England and in many lands where English is spoken. "Jesus, convert England!" These "Hail Mary," and the innovation, "Saint Francis Xavier Pray for us," were the golden words of the Vener-

and give an alms of 5 cents a month or 60 cents a year to the able Henry Heath of the Holy Orde of St. Francis. He perished, as did so many other faithful Franciscans b. Promote the work. People are ood, but all good people are not

and other Catholics on the awful scaffold at Tyburn in 1643, and suf-Form a band of ten and fered worse torture in being let down interest your friends in the missions from the gibbet before death, to be cut open while yet alive by the awful Be a promoter. c. Be a Special Member. It you

knives of the legal quarterers. can not interest others, and you have This is the manner of the deaths of the means to do more than an ordin-English Catholics who died by scores ary member, enroll yourself and nine and even hundreds in defense of our relatives or friends, living or dead. most holy faith. each at the rate of ordinary member

Say a prayer for them and for England, a Pater and an Ave, too. d. You may also secure an Ordin-For every devout prayer said for the ary Membership in Perpetuity for yourself or another person, living or dead, by making an offering of \$40 conversion of England Pope Pius IX. of blessed memory, in 1850 decreed three hundred days' indulgence. "The children of them that afflict within on year, to the general fund Thee shall come bowing down to Thee, and all that slandered Thee shall worship the steps of Thy feet." Oh, what glorious faith martyrs possessed, and that faith has never died and shall not die. There is not, and cannot be a Cath-

QUIT TALKING AND WORK

One of our Catholic exchanges makes a fine suggestion, namely, that Catholics who deplore the circulation of papers like The Menace stir themselves and others to activity in helping the circulation of Catholic journals and literature. Many Catholics have a negative zeal about their Church and religion.-The Western world.

Indian papers report the death of General John Frederick Fischer, R. E. (retired), at the advanced age of eighty-five. The deceased who had distinguished official career, was for a number of years actively con-nected with the Wesleyan body in Bangalore, but shortly before his death was received into the Catholic Church.

The former Anglican Abbot of the Benedictine Abbey in the Island of Caldey, who on the 18th of last Feb. together with his community, embraced the Catholic Faith, is now at the famous Benedictine Abbey Einsiedlen, founded in 861. He is accompanied by his secretary. Both wear the Benedictine habit, and will probably be ordained priests some time this summer.

Conditions in the northern provinces of Mexico may be judged from the following press dispatch from Douglas, Arizona : "A special train Douglas, Arizona : will be here from Nacozari, Mexico, bearing scores of babies to be baptized. Because of the revolutionary troubles there has been no priest in Nacozaro for several months and the babies' parents, most of whom are wealthy, chartered the special train to bring their offspring here for baptism.'

Among the students of the Propaganda at Rome recently ordained to the priesthood was a young Zulu, the son of a prominent chief who is still a pagan. He made a brilliant course in theology, and speaks fluently, esides his own language, French Italian, and English, the latter with pronounced Southern drawl. He will work among his own people in South Africa. He is the fourth of his tribe to be ordained to the holy priesthood in the last eleven years Three Chinamen, who also speak English, were ordained with him.

utter impossibility.



CANNOT BE A SOCIALIST

2

PRETTY MISS NEVILLE and I have written myself to

BY B. M. CROKER

CHAPTER XXI

CAPTAIN BERESFORD'S LETTER "On ... donne rien si liberalement que se ils."-La Rochefoucauld.

"Noral where are you, Noah? cried Mrs. Vane, suddenly coming into the front verandah, where I was almost breathlessly intent on picking up some stitches in auntie's knitting. " Oh, here you are ! The shawl has come, and I've just had a letter from Captain Beresford."

Bother Captain Beresford !" I exclaimed with a sudden start, dropping about eight stitches.

Bother Captain Beresford !" in a high key of expostulation. Come come, you don't know what you are talking about. Did the dear girl get out of bed this morning wrong foot foremost? I thought she seemed a little short at breakfast time !"

You've made me drop a lot of stitches bursting in on me like that, answered crossly, and bending down very closely over my knitting to hide my rosy cheeks. Oh, treacherous horrible blushes, why do you always come when you are wanted ? and why does my face become crimson at the mention of my cousin's name ?

"Nonsense, you don't mean to tell me that you are so easily startled you who have nerves of iron ?" said Mrs. Vane. casting herself into a " The chudda is neighboring chair. very nice fine one. Just what your auntie wants, and only fifty rupees. Here, I'll read you what he says," unfolding a letter, with a little complacent cough :

" Dear Mrs. Vane :- For the las week my veranda has been the haunt of all the hawkers in the place, and littered with every kind of merchandise from beetle-woake ball dresses to blacking and knifepolish ! Nothing will convince my acquaintances that I am not on the verge of matrimony, and consigning bales of Cashmere goods to adored one. The outcome of all this is your shawl, which I hope is all it ought to be. We are going on here as usual; dances, sky-races, and never flirt !" theatricals are of every-day occurrence. You ask about the fancy ball, nd which were the most striking characters? Old Mrs. Goldsack, as a very obese and sallow ' Mary Queen you are pretty-very pretty-"Can I help that?" I inquit of 2Scots,' was in my opinion the most startling impersonation in the room. I may be wrong in my recol-lection of the ill fated Mary; it is years since I have opened a history. She may have weighed eighteen stone, she may have been partial to feathers, beads, and artificial flowers. and she may have worn green kid gloves, chastely garnished with swansdown. The eldest Miss Goldsack was clad in a very light and airy fabric, and went, it has been darkly hinted, as 'Venus.' However no one had the courage to make enouiries and verify the fact. You ask specially about our costumes. Mr. cavalier' time Charles II., Burke. was magnificent in velvet, satin, and point lace; but he spent a miserably anxious evening, owing to the insecurity of his wig and mustache, and the loss of one of the high heels of his shoes ; he was unable to move, and compelled to sit in a corner. where he was the unhappy prey of a gay, marauding vivandière. He is (as usual) sunning himself in the smiles of beauty, and butterflying from flower to flower. Mr. Tomp.

"No!" (laughing). "Let him sing, poor doggie, if it amuses him. By the way, did I tell you that Mrs. With kind regards, yours sincerely Gower was at the Warrens' last night, MAURICE BERESFORD. and sat next me after dinner?' "George is a shocking correspo Dealing death and destruction to dent," said Mrs. Vane, slowly folding up the missive. "Now, Nora, what do you think of him from this let every reputation in the place, I sup-No, no ; for once you wrong her ; ter ! in point of fact she was altogether

" Think of Colonel Vane ?"

coolly:

cently.

here

hastily.

"Likely enough-but if he does.

promise me that you won't flirt with

to one of our own sex as you are to

the lords of creation. But-you know

strangle, steals round my lips.

"I know what you mean,

larity ?

am vain enough to delight in being a

favorite even with animals! Can

you imagine such rapacity for popu-

aside, I like to know that I am highly

esteemed by the dogs, and twice a

Putting men and wo

key of virtuous repudiation.

No, you aggravating monkey ; Captain Beresford ?"

Judging from his effusion, would say that he was satirical, conceited, and impudent."

your aunt or mother for a million.' "Oh, my !" with arched brows, Well, I can positively affirm that you are entirely wrong. He has not a scrap of conceit in his whole composition. Impudence and he are not

that a certain Major Percival paid you tremendous attention at Ooty, to be named in the same week." and made you the talk of the hills " I am glad to hear it," I returned, and then departed, merely leaving you a flattering likeness of himself and his P. P. C. card." not that it is likely to affect me," I said, balancing my pretty little high-heeled shoe on the extreme tip

freely.

'Vio, you are making this up. You of my toe, and regarding it compla are inventing.' I am not, I declare to you. She "I wish to goodness you had never thinks your aunt greatly to blame, as

How sweet of her !'

taken up with you, my little dear." "With me? What did she say?

Tell me this instant. I am devoured

with curosity." "Well, she delivered her soul very

Pretty girls are so conspicuous

and such an anxiety! She hears

She says she would not be

seen Major Percival," said Mrs. Vane this kind of thing does girls so much harm, and keeps off real bona fide admirers—old Mr. Poate, the rich with extraordinary irrelevance, rising and parading the veranda with her hands clasped loosely behind her. "You and Maurice would get on like coffee merchant." "Old Mr. Poete." I echoed, con mptuously. "Hideous old crea

a house on fire." "Should we ?" I exclaimed, with temptuously. "Hideous old crea-ture! A widower, and never sober a smile of ironical interrogation. "Yes, you would. You would suit The sight of him makes me feel posi tively ill. Is there any one els can suggest? What more did she

each other down to the ground ; you would make an ideal couple; say ?" "Oh, she did not say much. She only for this other man being in the said that it was really quite time you began to be looking about you, and way, nothing would give me more real pleasure than to see you engaged to Maurice Beresford." assured her that you would be very Then, my dear lady, 1 am afraid

grateful for her kind advice and in you must moderate your wishes, and terest ; but that, like the old woman think of something else that will give in the shoe, you really had so many admirers you did not know what to you great pleasure," I answered cheerfully. "Well, I only ask of you one thing do! and that you had half a dozen letters of proposal framed in your Noah," said Mrs. Vane, pausing with

room! tragic emphasis, and pointing toward She will believe you, she really me with a warning forefinger ; " if will. I declare that was too bad of you; really too bad," I exclaimed, Maurice Beresford ever comes angrily. "He never will" I interrupted.

I'm bad enough, in all consci nce," returned Mrs. Vane, yawning I wish I were better-I wish I were a little Puritan like you, reading the

Bible and saying your prayers, and attending to the services of holy Flirt! I !" I echoed, in a high Church with rapt devotion. I wish were a good woman, like your aunt 'I know you say you don't, and I but it's not in me : all my most frivbelieve you really mean what you say, olous ideas come into my head at and you are every bit as pleasant to prayers or in church, and I never

can nail my attention to the sermon; on the contrary, all the time the parson is preaching, I am composing I inquired with the most lovely ball dresses which lifted brows, making no effort to compull to pieces again the moment of church."

bat the assertion. "And very bright and animated What on earth have you two been and when you talk and laugh, and gabbing about this morning ?" said your color comes and goes, and your uncle, suddenly coming out of his eyes dance, and your lashes curl up tudy, pen in hand. " You are mak you look so bewitching, and so ben ing as much noise as a couple of on being agreeable, that you are an ungry jackdaws ; what was it all uncommonly good imitation of-a aboutwhat was the topic you were

flirt!" coolly pondering over my apdiscussing, eh ?' Flirting, for one thing," I an-A flirt ! I loathe the name wered, skipping down the veranda Doctor Johnson calls her 'a pert hussy.' Do you mean to insinuate and enfolding him in my embrace. Flirting, indeed," holding me at that I look like that ! Now, come ! arm's length, and pointing at me with an admonitory pen. "Well, as long folding my arms akimbo, and giving defiant toss of my front locks, while as it is only talk on your part, and

a smile I cannot for the life of me you never put the word into practice. don't mind." Well-you are pert enough, at No, indeed, I should hope not. If any rate-there is no denying that,' all tales be true "-laying my cheek with much decision, turning away. against his-" you were a very bad like to be pleasant to everybody.

young man, a young man who loved and rode away over and over again and you need not deny it" that he is about to expostulate -" Colonel Keith has been a traitor.

TO BE CONTINUED

THE CATHOLIC RECORD

who, having but recently joined the Mohawk tribe, could not accompany the chiefs on their hunting expedi-tions until he had been formally admitted to their councils, according to the Iroquois custom. But he had

been with them long enough to know that Katherine was far different from the other women of her tribe, and he desired her for his squaw.

He stalked along in silence side, for he was by nature taciturn. She, too, was silent, not that she was timid or afraid, but because she knew full well the unwritten law of her tribe. A squaw, as inferior being, will not speak in the presence of a brave until he first addresses ner. She was moreover, commun ing with herself, happy, in the allsufficient happiness which Christianity brings to the generous soul. A bird, startled at their approach, stole from out its covert and flew upward toward the sky. Instinctive-Hot Cinders fitted an arrow to

the thong of his bow, glad of an opportunity to show his powers before the maid he loved. But her hand detained him. "Why didst thou spoil my aim ?'

he asked gruffly. "Let it live," she answered gently

'the Great Spirit gave it life ; let it return again to its little ones in the nests. guidance. A feather that the bird had dropped in its flight fluttered to

their feet. He stooped to pick up. "Take this," he said more softly

for I had laid the bird in thy hands had my arrow brought it down.

But she motioned it aside. She divined that the acceptance of any-thing from him, however trifling, would be a tacit acceptance of his suit. He was not to be put off, how

"Katherine," he cried abruptly, "thou knowest that I love thee more than all the other maidens of any Even as this feather, trib as the snow on yonder hills and still warm from the breast of that flying bird, so is my love pure and burning for thee.'

He was lapsing into the natural poetry of his race. Katherine did not answer, and he continued :

"Thou knowest that I join not in he noisy riotings of the young braves of the canton ; thou knowest there that I indulge not in the fire-water of the white traders ; that I kill only in war; and thou knowest, too, that none dare provoke me to tests of endurance or skill. Yet I love thee as the breeze loves the flower or the eagle its mate. He drew himself up o his full height, a perfect type of the Indian, tall and swarthy, boast-

ful and haughty, though a sup-pliant for her hand. Katherine answered : "All that thou savest. I know

The old chiefs praise thy cunning the young speak of the swiftness of thy arrow and the strength of thy

Dost thou doubt?" he asked quickly. "Bid me scale yon peak and I shall bear away the eagle's "Bid me scale yon peak prood ; bid me off to the hunt, and l shall bring thee back a garment of he she bear's skin ; bid me kill, and even this I will do, to prove mysel worthy of thy hand.

His eyes flashed. Katherine trem bled at his earnestness. "I doubt not thy powers," she said, "but I cannot encourage thee." She paused for a moment, and then hurriedly continued :

Father de Lamberville had early

seen what a tender flower in the per

son of Katherine had been confided

to his care. He knew that her uncle

derided the practices of the "Chris-

The missionary had been urging her

to leave her uncle's cabin and to pro

ceed to the Christian mission at L

Prairie in Canada, where she might

practice her devotions unmolested

brave cared to incur the

tian woman," as he called his niece

"For I believe in Niio of the white men and thou dost not, nor does Tegakwita, my uncle. Already Almost always God's stories are long stories, that is, as regards time, is his hand heavy upon me. But I humanly speaking. Usually, we see fear him not. I tremble only lest in but a part of His design, and so miss his rage he follow me to the cabin the meaning, but there's many a of the Black Gown and wreck his | little detail that from a mental aero vengeance on one who has harmed plane, overlooking one or two generhim not. Hot Cinders, I shall flee ations, we can see distinctly. to the North. There at La Prairie In telling this story of her conversion, my mother, whose story it is, looked back a generation, beginning I shall find many of the Iroquois who have left the ways of superstition at the part she knew only from the words of her father. and renounced the teachings of the medicine men to serve Hawennilo.

love has knelt here and thou wouldst To look after the household and send her away." The good father could not divine the training of the children, an Eng-lish Episcopal housekeeper was at the intention of his visitor. Why had he come? Was he friend or foe? first employed. Regularly on Sun-day the children were taken to Grace "Does the maiden wish to go?" Hot Cinders asked. The father Church, where my mother remembered falling asleep in the big pew nodded assent. She remembered, too, that the Sab Even as the nest is empty when bath was a day of dread - a day on which the dolls must be put away

the birds have gone to the sunny land behind the hills; even as the when if a little girl should run acros the floor she was reproved with a solemn face for desecrating the hart is sorrowful when the doe has fled, so will my heart be vacant and spirit sad when the maiden Lord's day. Where were the Scrip-Yet wilt thou that I take her to La tural reminders to "Rejoice in the Prairie ?" Lord"? Surely this is desecrating The priest gave him one quick, Our Lord's name as well as His Day,

searching glance. He felt that he could trust him. thus holding Him up to innocent childhood as a blight on the glad-

"Art thou aware of the danger ?" he asked. Hot Cinders smiled. as surely as he has made song in the know no fear," he answered. throat of the thrush. When wilt thou be ready ?"

"I am ready now." The two proceeded in silence to Tegakwita's hut. Katherine was in the field, but a messenger brought ner quickly to her visitors.

When does the chief return? asked the priest. He may come at any moment.

she replied. Then no time must be lost.'

effect of drawing them very closely Briefly the priest repeated to the maiden the offer of Hot Cinders to together. If they had no mother they had each other. An unkind conduct her to La Prairie, and asked word said to one was felt by all, and her if she would trust herself to his the bond that united them so closely remained as strong through life.

ness he has planted in their hearts

Warm hearted, with the inher-

or was it guided by the hand of

"I should like you to meet my

of Satan," he said at last,

for yourself whether he is an emis-

boldly. Miss Julia was very firm. "I

"You don't mean to say," said Don

Jose, teasingly, "that you are afraid

of him-that you think you wouldn't

couldn't think of it." she declared.

be able to hold your own!"

diplomatic circle.

'Knowest thou the danger ?" sh By the time the eldest girl had in turn asked the young brave. Hot about grown to womanhood. Mr. K. Cinders turned his face to hers, bu was considering offers that had come no reply did he vouchsafe. Katherine to him from Banking Houses in var-

placed her hand on his arm. "I will go," she said simply ious parts of the United States. He chose what seemed to him the best Quickly she gathered her few posses-sions and prepared to depart. She opportunity, and moved with his family to Washington where, in partnership with Mr. Z., he founded knelt before the priest, who blessed her and placed a medal of the Virgin a banking house that is well known at the present time. Was this imin her hand. She bade him farewell but Hot Cinders strode from the portant step a mere chance decision. room without a word, and their jour

ney began. Providence ? We shall see. When Mr. K's presence in Wash-Avoiding the Mohawk, they ascended ed the Sacondaga and made for the ington became known at the Brazil-ian Embassy, he was called upon by north. In due time they reached La Prairie, where Katherine was re members of the Legation who knew his connection in Brazil, his sister ceived with delight. Her fame had proceeded her. His mission fulfilled Hot Cinders prepared at once to rehaving married the Viscount de Bar turn. Nor would he accept any pro visions for his march.

'I have my bow," he said.

In this circle the young ladies met He saw Katherine once more be Senor Don Jose de Marcoleta, who fore leaving ; he looked into her fac was in Washington at the time, tryand was satisfied with what he read ing to interest the Government in e proposed Nicaragua Canal. And 'It is well," he said, and departed before very long Mr. de Marcoleta.

He reported at once to Father de who was afterwards Minister from Lamberville upon his return, and Nicaragua to Paris and London, had then sought out Tegakwita. sked the hand of the eldest daughter, stood before him and looked haught Julia, in marriage, and became he ily, almost defiantly, into his face. The old chief returned the gaze unccepted suitor. It did not seem a serious obstacle flinchingly for an instant, with some Julia that her betrothed should be thing of admiration in his fierce eves

plants some of the fairest flowers to of Katherine Tegakwita, sometime called "The Genevieve of Canada, from the resemblance between h life and that of the sainted Shepherdess of Nanterre, has been proposed for beatification .- John I. Wnelan in

UNTO THEIR OWN

able to take care of myself.

symbolic meaning. No. He spoke positively-this is My Body.' Look it up in your bible to night, and take Christ's words for it, not mine."

a young woman with a fair and up-right mind. If convinced of the right, he knew she would follow it though the stars fell.

ited blood of the impulsive South, the little motherless girls had many a bitter moment of longing for the friend they had There were no doubts such as most converts need to have cleared away. There was no hesitation. The spark had kindled the fire that seemed to lost too early, for very soon, instead have been already built upon the hearth, and their hearts were aflame. of a mother's sympathy, they had to endure the coldness, and even cruelty of a step-mother. This bit-They would not have hesitated at difficulties, but they trembled a little terly felt need and sorrow had the at the task of informing their father of the contemplated step. One would hardly expect, even the most in-dulgent father, to be pleased at his children's adoption of the Church he had them carefully instructed to hate. This father was a stern parent of the Patriachal type, and they knew his rigid beliefs. Together the young girls appeared before him, tremul-ous, anxious, but determined. They could feel beforehand his indignation -the storm of anger-possible ex-pulsion from their home.

An expected canon ball is proba-bly a shock, but so also is a ball of down when you are expecting the canon ball. The girls at first were bewildered by their father's manner. "What ?" he asked quickly, when Julia, as spokesman, had announced

their decision. Surprised ? Of course, but no anger-yet. Grave thought.

anger still. "Well !" He looked up. No rage ! No storms ! Quietly he adjusted his glasses, and gazed upon his five bacena, and this was the beginning laughters. of a friendly acquaintance in the This is, it seems to me-rather

extraordinary, in fact, altogether extraordinary !" This was said reflectively, without

"As young children who could not choose their own path, I have brought you up according to my belief and conscience, and now that you are old enough to choose for yourselves, you take the opposite way." There was not a vestige of resent-

ment, nor even of regret. It is time to tell you something that I've never mentioned to you be-

fore. Your mother - was a Catho lic!" "Ah !" A soft murmur of wonder.

A cry of joy from one. "And "-he jumped up from his. chair and stood before them. "Here is where I must make a confession

ou were baptized Catholics !

A stir and an exclamation. I promised your mother to have you brought up Catholics but I con. idered that even for the sake of a promise to her. I had no right to misad you. You know my views !'

'Father. that-" Yes, I know. You think, of course with your present ideas that I was mistaken. Perhaps I was. At any rate, now you have chosen. I have

nothing more to say." "Certainly not!" The pride of her That is how the five daughters of race made her resent the suggestion. the little mother whose Catholic I am afraid of no one, and perfectly piety had come down through the long line of da Silvas, that gave Popes and Cardinals to the Church, came unto their own, and through the door thus opened, their father followed shortly. Each one of the five Sisters in later life, held up her lamp of Faith before the world. Julia, the eldest after a few years at the brilliant court of Napoleon III. at the death of her husband entered the Carmelite Order at Algiers. The youngest had a life that was almost tragically pathetic. With divorce seeming the only remedy, through everything she clung to her Faith, leaving to her children and grandchildren the preci ous legacy untarnished. To day one of her daughters is a Religious of the acred Heart, and the son of another sister is a Jesuit priest in Jamaica, West Indies.—Mary Palmer Blanchet, in the Missionary.

a Catholic until he informed her that Thou art brave enough to the marriage ceremony would have numbered amongst us," was all he to be performed by a priest. testation of priests and of the Hot Cinders presents to us a type 'Scarlet Woman" they represented, of the native vigor and manliness of had been part of the young lady's the Indian race. Katherine shows us that even in the wilderness God education, and at such a ceremony she rebelled. Her fiance's pleading and arguments had no effect. grow up in His love. The name of friend, Father B., that you may judge

St. Anthony's Monthly.

HUMAN WISDOM AND DIVINE GRACE

"Then I shall ask Father B., if I may, to call on you to-morrow afterloon The point was conceded, and the following afternoon Father B's card was brought up to Miss K. The reception of the priest, though outvardly courteous, was probably some what lacking in genuine cordiality. The scene in detail has often been re-lated to me by my aunt. Father B., after the few ordinary formalities began the discussion by asking the

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The visit ended more agreeably than either had expected. Julia was interested, and Father B. had found

As a result of the little talk, Julia sought her bible earlier than usual. "This is My Body! This is My Body!" she read. She could see, hear, think of nothing else. All night, waking or sleeping, the "Hounds of God "pursued her with the words, "This is My Body" Christ's words! That was enough. The miracle had been accomplished. Julia saw the light and bade her sisters look

up to it, and they, too, saw.

from our local thunderer. This was rough on poor Tommy, who really went as a French clown; he is crushed, his sensibilities are wounded, and he has withdrawn from public life

to quote verbatin

kins, R. H. A., 'a fool and looked

When I tell you that I appeared as a 'Black Brunswicker,' I leave your imagination to do the rest. I will not say that I looked like a picture-I will not say anything, being, you have not failed to discover. by far the most modest person of your acquaintance.

"I have taken to photography, and think I am most successful, and shall outrival 'Shepherd and Bourne ;' but my friends are by no means so sanguine, and declare that their likenesses are the vilest and most diabolical libels! The fact is. they are too true to nature. I have immortalized all my stable-Picnic and Pinafore are simply perfect ; and I have taken all the servants, syces, grass-cutters, and every man-Jack on the premises. Some day I shall try my prentice hand on you. The gen-eral has been down here knocking us about-parades, inspections, field. days ; and there is a rumor that our battery is to be moved (you can picture the agony of our friends,) but where are we going to, or when, is as usual, a secret that nothing short of hot pincers would wring from the quarter-master general. Green has come out with a wife, reported to be an old love-and certainly answere to the name, as she is fearfully ancient for a bride. The colonel has treated me shamefully. I can hardly trust myself to write about him. sent him no less than three long letters, and he has never vouchsafed one line. The fact is, that now he is at home he has drawn a sponge

across the tablets of his memory, and endeavors to forget his Indian However, I won't be forgotten. He is coming out in Nov is he not? Nemesis awaits ember, him I have lodged my complaint and I cannot do better than leave him to you. And now, good by ! You will be tired of all this nonsense,

much respected as auntie the ponies, Brandy and Soda." You little ridiculous goose

"I know you are afraid that I shall wile your friend into the gentle mazes of a flirtation—as if I ever did such a thing—that I may beguile him into liking me, 'not wisely, but too well !' but fear not, oh, anxious matron make your mind quite easy, my modest little Violet. I promise vou that I shall not make myself agreea ble to Captain Beresford and I will

even go further, and say that we shall detest each other most cordially." 'Oh, come, come-no one could

detest you, Noah." "Could they not?" I answered with a superior smile, as my thoughts flew back to Maurice and old days at Gallow.

"The reason I ask you not to exercise your fascinations is simply this

You have a preposterously high opinion of my fascinations and my charms," I interrupt, with hasty de-precation. "I wish you could have een me four or five years ago," I added, impressively.

" I see you as you are, and you are just the sort of girl to take Maurice's

fancy." I laugh grimly.

'He has such a high opinion of women-

' Poor fellow ! he has never met Mrs. St. Ubes," I interrupt.

'Be quiet now, and let me speak He has never been in love, I'm sure, and if he were to lose his heart to you, you being already engaged, it would be worse for him than another, far worse !'

'No fear of that," I return em phatically, making a grimage at Turk, who was sitting on the steps gazing at me sentimentally, with his head on one side. " Do you not think his ears must be burning ! Suppose we talk of someone else! Listen to Chinasawney singing as he cleans the silver; did you ever, ever, ever hear such a tune? Darling Vi, suppose you run round and thank him, and tell him that we will not trespass on him any further."

ST. GENEVIEVE OF CANADA

A TALE OF THE MOHAWKS

"Once upon a time there lived a knight and his lady true." Thus runs the ordinary legend ; but we although our tale may boast of its knight and lady true, need not restrict ourselves to the indefinite

She paused again. Hot Cinders once upon a time," but shall place the period of this incident in the

made no reply. "I have spoken to thee as a friend," she added, "for thou hast year 1677, when Catholic missionar ies were striving to plant the faith in the hearts of the Indians of upper told me what thou wouldst do for me. Should my uncle hear of my flight, he would kill me. Wilt thou

New York and Canada. The princess of our story is not fair, like those of keep my secret ?" the legends, if we consider the color of her skin, for she is a dusky Yea, even more I will do for

thee. No one shall harm thee and maiden of the Mohawk tribe; but fairer than the fairest of them all, live.' Saying this, Hot Cinders left her

if we consider the beauty of her virgin soul. Born of a heathen Mohawk father and a Christian Algonquin mother, she bore in her name the evidence of her double ex-traction, for she is called Katherine

Tegakwita. Our knight is an Oneida chief, and better warrior never winged a bird or pierced the heart of a doe. He was brave, he was

nanly; but he had a fiery temper, and for this reason was he called

Hot Cinders. Tegakwita, Katherine's uncle and Katherine having finally consented, he anticipated some difficulty in se guardian, had gone up the Mohawk curing her a suitable escort. Not river with a fishing party, and was every absent several days. erine, therefore, after her duties in

enmity of Tegakwita by spiriting away his niece, for his vengeance the afield, which were light enough would be swift and terrible. The since the corn had been planted, en good priest was thinking over the oyed comparative leisure, and until matter when a light tap was heard called upon to assist in the curing at his cabin door. of the fish and the deer-meat which "Come in." he cried, and Hot Cin-

her uncle would bring back with ders entered. Father de Lamberville him, could be present at all the in structions which the "Black Gown" motioned him to a seat, but the young brave heeded not. was then delivering in her canton. She had been one of the first 'Back Gown." he began abruptly. neophytes of Fatherede Lamberville who had been much impressed with the noble qualities of mind and soul observable in the Indian maiden.

At the Court of Don Pedro I, of Brazil, in the Emperor's private chapel, my grandfather, Mr. K., employed by the Government to reorganize the Brazilian treasury, married to the fair young daughter

of Dr. Gavrelle, beloved physician to the Emperor, and of Rosa da Silva, his wife

We might be tempted to envy the ideal existence of these young people if we should judge their happiness by the drawings and water colors of big estates, gorgeous dresses, and palanquins borne by slave attendants, that have been handed downwas a reckless and vicious man who the effective stateliness and splendor that our age has replaced by mere luxury. But their early mardogma.

ried years, though picturesque at this distance, were not enviable.

The exalted position given to a fereigner, and the Emperor's favor, brought down the jealous hostility of native Brazilians who made several

attempts on the lives of Mr. K. and his wife. Slaves were bribed to

poison their coffee, and their lives saved only by an overdose. Other attempts were made, and at last the infant daughter was stolen. She was returned by a slave out of pity for the sorrowing Senora, but the young people then resolved not to further expose their little familythey had now two little girls-to My Body

such continual dangers. As a result of this decision, Mr. K, came to the United States as Con-

"I am not of thy flock, I have stalked sul, entered the house of Prime, Ward & Co., and lived for a few years the deer in the forest when the in New York, where three other daughters were born. But after the squaws (he dwelt half contemptuous ly upon the word) and the youths of the canton were gathered here to birth of the last the yonng wife and Returning from her father's hut one day, she was joined by Hot Cinders, lieved in thy Niic. Yet one whom I five. mother died at the age of twenty.

young lady point blank the cause of her dislike-of which Mr. de Marcoleta had informed him-to the Cath olic Church, and if she were quite sure she had good grounds, and not mere prejudice.

Naturally frank and very decided in her opinions, she gave him unhesitatingly the general impression

she had received of the Church, with certain particular objections-chief among these, she declared, was her objection to the doctrine of the Real Presence, as she had heard it She could hardly think, though, that any person of intelligence could seriously believe such an impossible

read your Bible?" asked You Father B.

Every night and morning," Julia

answered promptly. "Do you believe the words of Christ?" Most certainly I do," said Julia,

startled unpleasantly by his abrupt ness.

'Pardon me," he said, " of course you do. Then let me ask you to reread Matthew, Chap. xxvi. The two or three verses which particularly I want you to notice begin, I think, with the 26th, and please when you read them make sure whether the wording is 'this is' or 'this represents

As I recall it," said Julia, " Saint Matthew says: 'this is My Body,' but, of course, that was meant figuraother parasites that no mistake is

tively." "Who is your authority for the made in giving it prominence. This meaning? When Christ spoke in we shall continue to do-whenever parables, He gave a sign. If He had possible, with the official sanction of meant it figuratively, He would have said : 'This represents. This is like able, we shall exhibit it as individ. unto'-or something to show the uals.

'NO BLESSINGS IN GOD OR MASTER"

In The Social War, an organ of the Industrial Workers of the World, appears a defence of the motto, "No God, No Master." The article is written by one who was responsible for the placing of the "No God, no Master" sign at Madison Square Garden on the eve of the Paterson strike pageant. We quote as follows: 'We, who hung this sign, did so with complete cognizance of the fact that the I. W. W. is not officially an atheistic organization. We believe however, that 'No God, No Master, must be a symbol of working class militancy, inasmuch as our member ship have approved this sign, and in Lawrence, Boston and other places fought for this sign; and that also, whenever and wherever it has appeared it has aroused such a storm of indignation from property owners, clergymen, bureaucrafts, and all

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"It therefore follows that we who are for 'No Master' in things econ-omic are also for 'No God' in things intellectual and spiritual. We want to see a type of worker arise whose militancy is so clear eyed and defiant that he will recognize his institution al enemies whenever and wherever he meets them. Until such a type is universally prevalent throughout the working class we shall not have 'put much over' in a revolutionary sense.

We find no blessings in either God or Master. We find them to be the dual discipline of parasitismdrinking out all blood, all strength, all hope for life with their ænemic and subservient ideals of economic mental and social working class This eternal accusation negation. against God and Master we shall write on all walls, wherever there are walls-we have letters for making even the blind see. We call God and Master the greatest curse, the greatest intrinsic depravity, the greatest instrumentalities of tyranny over the workers which there are and for which no expedient of ours is too secret, too subterranean, too militant or too mean if thereby we can rid ourselves of them. We call God and Master the one

immortal blemish of mankind.'

A REMARKABLE LETTER

APPEAL FROM AN ANGLICAN-'ROME HAS FULL FAITH "-MANY LONG TO BE RECON-CILED

Editor Liverpool Times :

Sir-Though I am not a member of your communion, I shall feel very grateful if you can find room in your paper for this letter. It is not pol-emical in any sense, but an attempt to present to your co-religionists the view of the Anglican Church as an important agent in the work of the re-Catholicising of England. It is a great grief to us that we should be considered by all those of the Roman obedience as merely a Protestant sect, with no aspirations after the Catholic ideal, and no love for historic Christianity. Is it right that such a misconception should be endorsed and fostered by those whose learning should make them better judges of true religion? I think that a great many Roman Catholics in England would be willing to con-fess that amongst the English Protest sects the Anglican Church stands alone. If they do not grant this I cannot but think that they must be ignorant of the great progress which we have made during the last half century. The condition of the Anglican Church during the eighteenth and early nineteenth centuries, with its utter lack of spirituality. its indifferent clergy, d its irreligious adherents was deplorable, but it no longer obtains.

Ever since the Oxford Movement of 1840 there has been a steady trend in the direction of Catholicism, or, as our enemies term it. "Rome-In hundreds of churches wards. the Holv Eucharist with Catholic ceremonial has become the principal Sunday service. This custom has obtained in over 240 churches in London alone. Fasting communion is taught, and facilitated by early celebrations for those wishing to make their communion. All this is accompanied by sound teaching on the real objective presence, and the eucharistic sacrifice. Such books as Dr. Gore's "Body of Christ," and Stone's. " History of the Doctrine Dr. Stone's, "History of the Doctrine of the Holy Eucharist," which have by their own intrinsic merits won their way into Roman Catholic circles, are no exaggeration of the bid and expressed by many devout Anglicans on the Blessed Eucharist. the One more point : The practice of confession is spreading rapidly, and there are few districts indeed, where there is not an Anglican priest willing and anxious to hear the con-fession of the penitent. This is not generally known because of all Catholic practices the one most hateful to the average Protestant is confession, so that even Anglo-Catholics do not speak of it much except to one another. This steady trend is obvious to friends and foes alike, and the later have formed societies Anglican Catholics. May I be allowed to express my of the present situation? I would not dare to do so were I not sure that I am voicing the opinion of many of my co-religionists who, like myself, are longing for a reconcilia-It is but natural that Catholics myself, are longing for a reconcilia-tion with Rome. I believe that the full Catholic faith is that taught by the Roman Church, but after a careful study of the history of my own Church I cannot believe that she in any way forfeited her privileges at the reformation to the extent resential features ? presented by her opponents. She took great care to maintain the hierintact, and she preserved at archy least the two sacraments of the gospel, though under the influence of foreign Protestants, she did for the time being give a definitely unCatholic interpretation to them. Still these ordinances remained, and the unworthiness of their ministers did not detract from the grace which is conveyed "ex opere operato." Thus the forms remained. It only needed the desire to make individual cona sufficient body of opinion to re-in-troduce the Catholic interpretation of them. That opinion is now prev-alent, and the old faith is returning alent, and the old latth is returning to England. Meanwhile there are thousands of Anglicans—clergy and laity—who are living lives of truly Catholic de-votion, with all the aids to devout life which the Church supplies, but

who, in spite of their affinity with modern Roman Catholicism, would be the last to desert the Church of Eng land in her hour of need. Indivi dual conversions to Rome can only hinder the general conversion, and one Anglican Catholic who means so much to us, can make very little difference to the Roman Catholic millions throughout the world. The present disunion of Christen-

dom is impossible as a permanent state ; we must believe that Protestant Christianity is but a temporary measure designed by the God of all Christians, which has served and continues to serve to stimulate Catholicism.

One more point : Is it not prob able that the whole of the Anglican Church will be more easily won for Catholicism by the life long exer-tions of her own members than by the exertions of those who stand outside her and feel no sympathy for her in her struggle ?

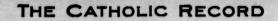
I appeal to those of your readers who are really interested in the moral and spiritual welfare of Ecgland, who see in the Anglican Church a real agency of religion, though to them a misguided one, to regard her as a sister-Church who, having temporarily fallen into error. is striving, with the help of God's grace, to recover, and has during the last fifty years succeeded beyond all expectation. Is this revival to count for nothing in their eyes? Are we still to be regarded on a par with Lutherans and Presbyterians? Is it not probable that this great revival of which possibly your readers know only too little, is but the beginning of a movement which will not stop until it has achieved its object-re-

union f It is a glorious vision-this future when your bishops shall work hand in hand with ours, when the two great armies join forces for the con version of England, when England is once more a Catholic country, when "mercy and truth are met together, righteousness and peace have kissed each other" and the kingdom of God is come.

ANGLICAN.

COMMENT

We publish in our present issue an appeal addressed to Catholics by an Anglican correspondent. It seems to can church will be more easily won over to Catholicism by her own members than by those who stand us to be a remarkable indication of outside her and fail in sympathy the state of affairs in the Church of with her in her struggle. She cer England. The writer says he would tainly may more easily be brought nearer to the Catholic Church by Anglicans than by others, but if not venture to express his views on the situation were he not confident that he is voicing the opinion of these Anglicans are convinced that many of his co-religionists. They believe that the full Catholic faith is the full Catholic faith is taught by the Roman Church, is it not from taught by the Roman Church and the Roman Church they should make their appeal to her? Catholics not only sympathize with the efforts of Anglicans in comare grieved that they should be re garded by those who acknowledge the authority of that Church as merely members of a Protestant bating Protestant prejudices and atsect. See, says our correspondent, the great change that has taken tempting to undo the evil effects of the reformation, but earnestly hope that in time to come they will be place in the Church of England since the Oxford Movement! If the Anglicrowned with success by the convercan Church has not joined the Roman Church she has been steadily sion of England to the old faith. We welcome the change and freely acknowledge that it is extensive. Our correspondent is one of a host moving towards her for more than half a century. The Church of England is no longer what she was. She of Anglicans who are eager to see the Church of England prepared to no longer cultivates a Protestant sectarian spirit. In a large number make overtures for union of the churches care is taken to give Catholic Church. His letter expresses sentiments which they feel a Catholic character to the services This is so in London and in almost as he does. The existence of these every part of the country. Doctrinal words containing Catholic teaching sentiments in the Church of England is a noteworthy sign of the times; it indicates the extent of on the Church and the Eucharist are widely read amongst Anglicans the Romeward advance. But we The practice of confession, which is believe that those Anglicans who think that their church will in a so hateful to Protestants, is now spreading rapidly amongst Anglicomparatively short time be ready for cans, and few are the places where the reunion with the Roman Church have not properly measured the strength wish of penitents to unburden their



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leny that the Church was invested

with authority. Is she to renounce this authority by recognizing as a

sister church a church which does

not accept her authority? The idea

urge individual Anglicans to make

their calling and election secure by

Our correspondent asks if it is not

probable that the whole of the Angli

unsatisfactory.

Catholic Church.

the head.

antism as a religious creed is a diminishing and disappearing factor in the religious world. To-day, as a system of positive Christian belief, it scarcely counts. Wherever Chris-tianity is furiously attacked it is the Catholic Church that defends it and non-Catholic Christians in increasing numbers are beginning to perceive that she is the bulwark, the pillar and ground of truth, against which, as our Lord foretold, the powers of darkness shall not prevail.—Liverpool Times.

ANOTHER FALSE

The theosophist movement in Europe and in this country is developing a new fad, which is nothing less than sacrilegious. The development is explained as follows in a Catholic journal:

CHRIST

All this is bad enough, but there is, if possible, a worse side to the recent developments of the movement. To a Catholic it is painful to put on record the blasphemous fictions by which the name of the Saviour of mankind is associated with this mis-chievous propaganda. The Theoso-phists hold that from time to time a great teacher has come to mankind. would unity exist if people who are each of these teachers being a sucin doctrinal error, though on the way cessive appearance of the Buddha in to the Catholic Church, were recog human form. One of these comings nized as members of a sister church? was that of Christ. His agony was Oneness of doctrine is essential to the passing from Him of the indwellunity, and a church in doctrinal error ing Presence, after which He was only man. Horrible to say, Mrs. cannot be considered a sister church only man. Horrible to say, Mrs. Besant and her following have been a branch church or a part of the announcing the coming of the same Again, our correspondent will not

Presence, and preparing their society to recognize the second advent of Christ in a Madrasse youth, for some time a student at the Benares College. To prepare for his welcome as the new Saviour and Teacher of men was is outside the pale of possibility, and therefore Catholics feel bound to the object of the "Guild of the Mysteries of God" in England, though here specious and vague language was used to veil the facts. In India accepting the authority of the Church of which Peter's successor is

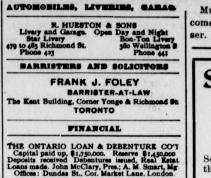
in a parallel organization, the "Order of the Star in the East." there was no concealment. The name of this Madrasse youth is Krifhnamurti, called also by Mrs.

Besant, "Alcvone."

with the

He is described as follows: "In January, 1911, a society was formed among the students of the Central Hindue College, the college founded by Mrs. Besant at Benares, under the title of the Order of the Rising Sun, to promote preparation for this coming. The boy Krishna-murti was made prominent in the Order, and it was the practice of the members to prostrate themselves before him and touch his feet, an act of homage well understood to imply an act of worship. The principal of the college, Mr. George Arundale, was the founder of this order and the high priest of the cult, and to such an ertent did it tend to encroach upon the time and attention of the students that remonstrances were made by alarmed parents, and the order was suppressed. It was however, speedily replaced by the Order of the Star in he East, of which Krishnamurti is head and Mrs. Besant protector. The object of this order is to prepare the way for this Coming One that, when he comes, he may be recognized and received. In the words of one of Mrs. Besant's London lectures. 'If it be so amongst some of us, enough of us to influence the public opinion of our time, then when the Lord of Love comes again it shall not be a Cross that will meet Him; nor yet three years alone will he stay with us, but our love will

not remember the particular person tion. with whom he was speaking, but When will idolatries such as these treated every one as an old acquaintcease in the world? It is another instance of a false Christ.-Inter ance and a friend. He visited the niddle class people as frequently mountain Catholic. and with as much apparent pleasure



bell? Permit me to do something for the old man; I shall be old myself some day.

To reach his scattered flock, he had bought a little wagon and donkey. This humble vehicle soon became known all over the parish. It was a great help to him, but one day when he had nothing to aid a poverty stricken family, he sold wagon and

donkey. After Father Sarto had become Bishop of Mantua, he was for some time on very friendly terms with the director of the City College. He had, however, withdrawn himself from his association, because the man had become altogether atheistic. When the Bishop learned that the director was critically ill, he at once went to his house to ask whether he would not like to receive a visit from an old friend. The Bishop was admitted staving for about an hour, and con verted him. The Bishop himself brought the Viaticum to the dying man, and the old friends parted, both profoundly moved. A few days later the director died.

When he was made Bishop, his sister wrote to him anxiously "Beppo, what shall I cook for you now you have become Bishop?" And he answered: "The same you have just as much and no more." And the same was true when he became When the sisters went to Cardinal. market for supplies, they did not have to overload their basket.

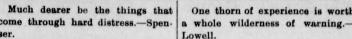
Upon the recommendation of his physician the Cardinal took a daily walk during the last years. He us-ually crossed over to the Lido in a little steam launch, "omnibus;" as they are called in Venice, in which any one can ride for two soldi. Then he walked up and down under the trees reciting his breviary, and made a visit to the Church of St. Elizabeth

in conclusion. The Cardinal had only a nickel watch which he had bought for the magnificent sum of ten francs, or two dollars, when he was parish priest. One time when he had a conference with some men, he pulled out his nickel watch, and one of the gentlemen, smiling a little asked if he knew what time it was "Oh, yes," the patriarch answered cheerfully, "nickel watches keep very good time."

He never liked to shut himself up in his palace. He liked to see people coming and going, as well as to go and see them. His walks in Venice were famous. It was these walks in fact that made him so popular; he would go along the streets with one pocket full of pennies and his other filled with candies. To the children who came running toward him he would give the pennies and to the better dressed ones the candies. This kindness to the children always won the parents and some-times he would find himself surrounded by a great crowd of women and children. He was always sympathetic with the people who told

as the nobility. The poor loved him as the "good Cardinal."—Southern

Messenger.



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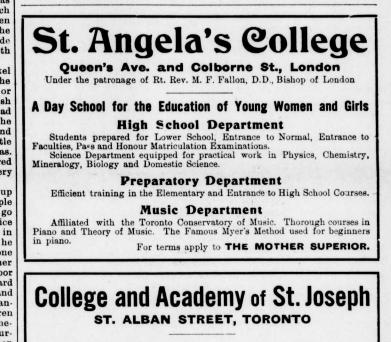
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PICTOU, N. S.

the express purpose of counteracting are less in favor. If the views of all

he work of those who promote it. We readily admit the accuracy of including those whose membership our correspondent's account of what is taking place in the Church of tained, the High Church party would tained, the High Church party would England. A considerable section of find that Protestants are far more Anglicans are fighting a battle numerous than they supposed in against Protestantism. They dis covered by a close examination of these Anglican Protestants do not historical and controversial litera-ture that the so-called reformation never present at any religious obgo to Church. They are rarely or servance. But their Protestant-ism is deep dyed. They have was both a blunder and a disaster, that its authors by their attacks on doctrine and their intolerance created divisions which have weakread some portions of the Protestant literature of the reformation, and in ened the power of the Christian chool-books or in conversation have forces that the indifference prevailpicked up anti-Catholic fables to ing in so many countries is which they give entire credit. Were small measure, the outcome of these

the question of reunion with the Catholic Church seriously raised in divisions, and that a lively general the Church of England they would interest in religion is only to be restored by returning to the religious make their influence felt. We are far, then, from the time, if it ever comes, when the Anglican Church will reshould sympathize with the efforts nounce Protestantism and avow that of the Anglicans who are endeavorshe repents of the separation from ing to revive the past, but it is also natural that they should ask : Why Rome. But our correspondent is doubtless right in holding that Protestnot the religious past in all its es

Many of the Anglicans, our corresnondent states, are longing for reconciliation with Rome, but feel they are not called upon to desert their own Church. They are anxiously looking forward to the day when the Anglican church will be united to the of something hard to clean then try Roman Church and are determined old Dutch Old Dutch Cleanser to do all they can to hasten it. Mean while, suggests our correspondent. why not regard the Anglican church as a sister church and why in fulverts from Anglicanism. As we have said, Catholics cannot but feel sympathy with those Anglicans who are anxious for more light, but as long, Many uses AL

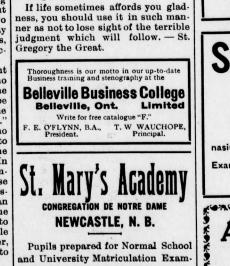
ANECDOTES OF THE

POPE

Anecdotes from a man's life characterize him better than lengthy descriptions. They are spontaneous expressions of his innermost being, ubmit and have the advantage of being in eeling ?-Ruskin. teresting to everybody. Following are a number of anecdotes about Pope Pius X. gathered in the last two or three years. Some of them may be known to many of our readers but we hope that the whole collec tion will prove interesting to all.

When Pius X, was still assistan priest at Tombolo, his sister who kept house for him, had only one complaint of him: Don Giuseppe studied so hard at night that he "used up so very many candles." When he was parish priest at Salzano it once happened that a corpse had to brought to the church from the farthest limits of the parish. In stole and surplice the priest accom-panied the sacristan to the house where the dead man lay. In this isolated neighborhood only one man could be found to help carry the pier. Don Sarto did not stop to think very long. He took one handle and, with the sacristan and another, helped carry the body three miles to

the cemetery. It sometimes happened that the inations. old sacristan overslept. The good-Thorough commercial course. hearted priest would open the door himself, ring the bell and prepare Diplomas of the Dominion College of Music awarded to the successful everything for Mass. Once when one of his parishioners wanted to go and awaken the sacristan, Father students in Pianoforte. Date of Opening, Sept. 3rd. Sarto answered smilingly: "Let the old mansleep. Doyou think I am not able to open the door and ring the Apply for Prospectus to



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Apostolic Delegation Mi. Thomas Coffey Ottawa, June 13th, 1905. Mi. Theomas Coffey Ottawa, Iune 13th, 1905. My Dear Sirt-Since coming to Canada I hav been acaded of your paper. There noted with actin the standard of your paper. There noted with a the standard of the standard standard standard the standard with a standard success. Notes and standard stan

Yours very sincerely in Christ, DOMATUS, Arc. abishop of Ephesus, Apostolic Delegat

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottaws, CaBeta, matter, provident, Collaws, CaBeta, Matter, Thomas Coffey: Desar Sir: For some time past I have read your stinuable paper the CATROLIC RECORE, and congra-'Liate you upon the manner in which it is published fis matter and form are both good; and a truly Scholic spirit pervades the whole. Therefore, with pissaure, I can recommend it to the faithful. Bless-log you and wishing you success, believe me to re-tagin. Your staithfully in fesua Christ. † D. FALCONIO. Arch. of Larissa, Apos. Deleg.

LONDON. SATUBDAY, AUGUST 80, 1918

"TWO NATIONS" IN IRELAND

The spectacular seizure of antiquated rifles destined to arm Ulster rebels failed to cause a panic in the United Kingdom, failed even to impress timid people of the sincerity of Ulster threats. The wooden guns of a year ago were quite as terrifying. Except for party purposes, opposition to Home Rule is practically dead-But the exigencies of party warfare demand the effort to keep alive the fear of civil war in Ireland. Sir Edward Carson, therefore, is again on the warpath. An election or twenty elections giving a verdict in favor of Home Rule will not be accepted, de clares this valiant champion of British institutions. This places " poor Mr. Bonar Law" in a peculiar position, as he declared in the House of Commons that the Unionist party would withdraw opposition to the bill if the people passed a favorable verdict on it at a general election. Nevertheless he feels called upon to support his colleague from the North of Ireland. He declares that " opposition to this bill is steadily hardening in North East Ulster;" not only this but "the determination to resist it, and the organization of the means by which it will be resisted." And asks the Government "are they going to force upon a great homogeneous community local autonomy by the sword?" This has become the stock argument against Home Rule. Ulster Protestants are not Irish, they are of a different race as well as of a different religion. Thereare "two nations" in Ireland. In

divided out in advance, that this riage that the contracting parties both consent to marriage indissoluble Catholic neighbor was to get such fields, and that one such other fields." except by death. Consent unconditional and free is absolutely essential. This leaven of mistrust is sedu Consent to marriage while it suits lously wrought upon by interested one's inclination or convenience is politicians, but will disappear when it no longer serves political purmanifestly not consent to Christian marriage. poses. In the case in question Miss Gould The Protestant Bishop Plunkett

quarter of an hour before the marrecently opened the Synod of Tuam with an address applauded by the riage ceremony expressly declared to members of the Synod, in which he two of the witnesses to the marriage, the bridegroom's brother and Prince said that he was deeply touched by the welcome he had received to his Giovanni del Drago : diocese not only from his co-religion-"In any case I now mean to tell you, and it is well that Boni and you ists but from the Catholics. "I also should know it, that I am a have," said Bishop Plunkett, "always Protestant and an American, whilst loved my country, but my coming to ne is a Frenchman and a Catholic, the west has made me more than that for us two marriage does not mean the same thing, and that I am ever proud that I am an Irishman, determined to leave him and get a for here I have been brought into

livorce, if it should please me, and the contact with the most pronounced whenever it suits me. features and characteristics of the dvantage over you Catholics, that true Ireland. Where in the whole we can marry again when we wish. And this is the reason that world will you find such kind hearted-I do not intend to adopt your reness and such humanity ?" ligion.' This good Irishman, Protestant This evidence was corroborated by

Bishop though he is, longed to see his Church regain, not ascendancy-Miss Gould both before and after the they asked not for that-" but a place marriage ceremony in express term won on her own merits in the affection and confidence of every Irishman throughout the land." He held there was nothing inconsistent with to this particular marriage. being loyal to the crown and being a staunch Nationalist, and bade them remember that Ireland was a nation. He believed that if Protestants were real Irishmen "there would be given them a share in those great movements going on around for the uplifting of national life and securing national prosperity. At any rate if

to me in reply to a question I put to her in reference to her he had read aright the minds of his marriage. I asked her if she was sure she would be happy with M. de Castellane; the reply was: 'If he own clergy and people there were many who were praying and working does not make me happy, I shall for a more united and consequently divorce him.' a more blessed Ireland."

On this and similar evidence the Here are glimpses of Irish Projudges of the Rota decided that the estantism radically different from marriage was null and invalid from that illustrated by the Orange labor the beginning by reason of defect of ers in the Belfast ship yards, whose consent on the part of Miss Anna sectarian passions and prejudices Gould. Since she never gave conare fanned into a flame by political sent to Christian marriage there was

as follows :

procure

happy.

no real marriage from the beginning. With the cessation of this nefari It is quite evident that there is ous work it is not too much to hope here no question of ecclesiatical imthat Irish Protestantism will more pediments, but only a question of fact and more be influenced by the kindly with regard to an essential and funfeelings of fraternal charity that characterize Protestant leaders who marriage. are at the same time Christian

gentlemen and good Irishmen of the type of the Protestant Bishop Plunkett.

THE CASTELLANE-GOULD MARRIAGE CASE

agitators.

The prominence of the parties con erned in the Castellane Gould mariage case ensured wide spread in terest and comment on the recent declaration of nullity by the Rota. This tribunal decides those contentious cases coming before the Holy See that require judicial investigation and proof. This court consists of nine ecclesiastical judges sitting has received a very decided set back usually in benches of three; or it According to the last census (1903) may be all together. Appeal may be taken from one bench or turnus to a teen and a half millions of popula second and even a third. The first tion were of the Catholic faith turnus decided that the nullity of Nevertheless the irreligious element, the Castellane Gould marriage was organized and active, secured the removal from the courts of justice of the

Christian sentiment and religious loyalty. The spectacle of anti-clericalism triumphant in the mother country is not likely to further the cause of anti-clericalism in Brazil.

THE CATHOLIC RECORD

A NEW BASIS FOR CHURCH UNION

A correspondent in The Globe points out there is no congregation church but there are congregational churches which do not agree in matters of doctrine, and vary in forms

of worship. Some are Calvinistic. some Armenian, some Ritualistic and some conduct their services like a secular meeting. He claims, therefore, that Congregationalism offers a scheme of Church union broader and more workable than the proposed basis.

We have this

Miss Catharine Cameron, one o

Miss Gould's maids of honor, testified

Broad enough in all conscience Where the "union" comes in in such a scheme it is difficult to see. Its advocate says the union is in the soul.

Absurd as it seems to call such disseveral other witnesses who heard integration " union " it is perhaps the ultimate and logical effect of union on any basis. Whatever state that such were her convictions authority the denominations now and belief with regard, not only to have is due to historic associations marriage in general, but with regard which could not be transferred to a new governing board. Congregation.

alism, with the widest latitude allowed to each congregation, should obviate many difficulties; but the abdication of all semblance of author-

"I am certain that Miss Gould, in my presence and in the presence of several persons, said that she would ity should hasten the work of disintegration already so much in evi a divorce if she was not ence, until there would be nothing She made that statement but the logical outcome of Protest antism in any form-pure individualism.

INDECENT DANCES

A hundred thousand Catholic women pledged to discountenance animal" dancing is the good news announced by press despatches from Milwaukee. That dances vulgar and indecent are making their way into respectable gatherings is all too well known. Though they may be innocent enough when danced by modest and self-respecting persons, there appears to be little doubt that their tendency is indecent, vulgar, even barbaric. The Right Rev. Bishop Byrne of

Nashville, Tenn., after mature consideration and enquiry issued a pastoral branding the new dances as an immoral amusement and the

proximate occasion of sin." Refusal of the sacraments is the penalty de creed by the Bishop for offenders who refuse to reform.

> There is little doubt that this will be the attitude of the Catholic Church authorities in every place where the manner of indulging in

CONSENT IN MIXED MARRIAGES

A new danger in mixed marriages objection raised to His Excellency's is made clear from Miss Cameron's evidence in the Castellane Gould approval of clean sport. Every marriage case. "In America," said properly constituted human being is Miss Cameron, "almost all young such, but to be called an apostle to

could enter into such a union believing it to be a real marriage. BILL

It is quite evident that real con-In view of the fact that a general sent cannot always and everywhere election may possibly intervene bebe presumed ; each case should be tween the passing of the Home Rule prudently investigated beforehand. Bill and the setting up of the Irish

A WARNING !

The Rev. D. W. Christie, B. A., a Presbyterian clergyman, preaching to Orangemen in a Methodist church colemnly warned his hearers against the spread of ritualism in the Church of England !

We are a bit puzzled to decide whether this is an evidence of the progress of the Church Union movement or the reverse. Certainly Mr. Christie takes a broad view of his responsibilities. Fraternal correc tion of his Anglican brethren he evidently considers one of them. If the Anglican Unionists have their way Mr. Christie may yet be called upon to issue his warning from an Anglican pulpit, where it ought to be more effective.

Opposition to "Romanish" practices, together with hatred, distrust and fear of the Pope, seems to offer the only safe ground on which militant Protestantism may hope to marshal its forces in one united army.

IGNORANCE OR WORSE

The lamentable ignorance of some our non-Catholic fellow citizens in regard to the Catholic Churchwhat it believes and what it teaches -is one of the most inexplicable conditions of our day. From time to time we are given example of this in the sayings of our separated brethren, sometimes in the pulpit, sometimes in the press, and sometimes in private conversation. It would be laughable were it not so regrettable. Many well meaning people say the most ridiculous things about the faith of Catholics.

but this can be partly excused when it is owing to ignorance. Sometimes, however, and quite frequently, we regret to say, preposterous assertions are made regarding the old Mother Church, prompted by malignity and bigotry. There is more real ignorance in the province of Ontario than the average man is willing to admit. There are centres

where this ignorance is accentuated to a degree. For example, we know one county where there are forty two Orange lodges and no High School. We must not

that he who can sign his name and read the newspaper is an educated man. We are led to these remarks because of a passage in what is called Edmonton's Weekly Sporting Review and Motoring Journal. In its issue these dances constitutes a danger to of July 19 appeared an excellent photo engravure of the Pope's direct representative in Canada, under which is printed the following : "His Ex-

cellence Mgr. P. F. Stagni (apostle to the Pope) who is a keen supporter of all clean sports." There can be no

and have been in power for eight years, the signs are all against their being displaced by the present

opposition. The English working man does not take kindly to the idea of a tax upon his food, neither is he likely to entrust the destinies of the Empire to the party that has openly advocated rebellion to a constitutional act of Parliament, and besides, the Plural Voting Bill will greatly decrease the voting strength

of the Unionist Party, whilst correspondingly increasing that of the Liberal Coalition. The great measures of social reform that have been carried by the present Administration are the best guarantee for a continuance of the people's confilence, and the promised Land Campaign of Lloyd George is calculated o further enchance their chances of

obtaining a new lease of power. But suppose the Unionists win, will they repeal the Home Rule Bill? Apparently Mr. Balfour does not think%so. In a speech at Dartford during the last general election he distinctly stated as a reason why the people should vote against the Government, that Home Rule, if passed into law, would be irrevocable. It would be impossible, he added, for them to repeal it. Mr. Bonar Law has also placed on record his view that Home Rule, once given, could not be recalled. This is the sober thought of the Unionist Party, and

the consequences to be anticipated in Ireland may well be calculated to cause the more ardent spirits to think twice before attempting anything like repeal. Moreover, although the Irish representation at Westminster will be reduced to 42 after the passing of the Home Rule Bill, this reduction, as provided in Clause 13, will not take place until too prone to fondle the idea after the day of the first meeting of the Irish Parliament. Hence it follows that if a general election should intervene between the passing of the Bill and the meeting of the Irish Parliament, and should the Unionists, having won the election, proceed to repeal the Act, they would in all probability find the 86 Irish

Home Rule members a formidable obstacle in their path.

NOTES AND COMMENTS

COLUMBA

The Christian Guardian, the official spokesman of Canadian Methodism, continues to be greatly exercised over the statement made in these columns several weeks ago to the effect that of the huge sums contributed in recent years by Protestants for foreign missions, a large proportion never reach what might be supposed to be their intended destination, but are swallowed up in salaries and administrative expenses. The statement was not made in any spirit of carping criticism, or as an ill natured reflection AUGUST 80. 1918

REPEALING THE HOME RULE | latter, as we were careful to add, ever entered into our mind, and the sensi-

tive conscience of the Christian Guardian notwithstanding, we do not feel called upon, therefore, to dwell upon that point further. As Parliament, the interesting point to the other indictment, we have arises, will the Unionists, if they are already, out of deference to our conreturned to power, repeal the Act? temporary, put forward an array of authorities substantiating our state-More than one Unionist orator has ment. All of these were Protestant. declared that this will be the first most of them officially connected duty of the new administration. To do so, however, they must first win with missions. But on the plea that the election, and it is not at all certhey referred to English societies. not especially to Canadian or Ameritain that they will. Even after taking into account the proverbial can, the Guardian finds room to fickleness of the English electorate, quarrel with them. This, however, and the fact that the Liberal Party is the merest quibble, since our original statement had general applihave won three successive elections cation, and, for that matter, it is upon this continent that the prodigal outpouring of cash which, on approved business principles, is to 'evangelize the world" in jig quick time, has found its extremest exemplification. Let any one who doubte this just keep tab for a short time on Protestant missionary intelligence as voiced through denominational journals and the daily press.

> THE GUARDIAN has been at pains to show that so far as Canadian Methodism is concerned this state of things does not apply. We may say at once that we are not concerned to question its figures. Its missionary finances are no doubt conducted in an open and above-board manner, and youch ers produced for every expenditure. Nor have we any difficulty in acquitting the Methodist Church of Canada of extravagance in the administration of its missionary affairs at headquarters. All this, however,

is outside the issue, and in no way affects the contention as to the excessive cost of Protestant missions in general or the extravagant ways of living of their representatives abroad. This, too, is a matter of testimony. and it comes to us from such varied sources, not excluding themselves. as to place it beyond doubt to any reasonable mind.

THIS QUESTION of cost in relation to missions has a twofold aspect—its extent and its cause. We have neither space or inclination to go exhaustively into the matter here. But, as to the latter, no better illustration could be afforded than the well-advertised Lavmen's Missionary Movement. That this had its genesis in business enterprise, and that the main object of its promoters was the opening of foreign markets to American manufacturers, seems clear from the proceedings of their con. ventions. The inaugural meeting in. New York took on the character of a business meeting. The usual "missionary" talk was, we were told by the public journals, eliminated and instead, business talk to business men characterized the gather. ing. Here is the way one speaker, Mr. George Sherwood Eddy, a missionary from India, appealed to his auditors :

"The Japanese government spent \$50,000,000 recently in the United ates solely becan engineers in charge of the work had been educated in the United States at the expense of the American missionaries, and had there imbibed, Yankee notions which made it impossible for them to build a railroad along any other than American lines. Therefore, in one swoop, American, commerce reaped a direct return of \$50,000,000 from missionary effort." Who could resist such appeal to American enterprise ?

damental condition of Christian

A SET-BACK FOR ANTI-CLERI-CALISM There was a time when Portuguese navigators were foremost in exploring the unknown parts of the world

and when Portugal was a great colonizing nation. The most important Portuguese colony is now the vast and rapidly developing Republic of Brazil. At the present time, when Portugal itself is in the strangling grasp of rapacious and unscrupulous Christian modesty. anti-clericalism, it is interesting to note that anti-clericalism in Brazil over eighteen millions of the nine-

our day they are all merged into Englishmen. In Ireland some would like to keep alive the fiction that the Irish of the North are not Irishmen at all. Like the English, the Irish are a composite race; but they are now one people quite as much as are the English.

England there are three very distinct

elements of population, the Saxons,

the Normans and the Celts?; but in

Stephen Gwynn, M. P., is a Protestant Nationalist member, the son of an Irish clergyman who spent his life in the North of Ireland. He tells us of his father's parish in the old days which he knew "field by field, streamlet by streamlet." where the people were about equally divided. "Protestant and Catholic lived and worked side by side, and either of them would be vastly astonished to learn that they belonged to different nations." He tells of the intimate relationship existing between Protestants and Catholics, il-Instrating his points with many a typically Irish story. He says, "In a just chances that the blending of the elements is almost equal, but there is no faintest leaven of bitterness at the fireside, at the dance, Protestant and Catholic consort together just as they put to sea together in their fishing boats. Yet in this parish the Covenant was solemnly taken round to every Protestant house, and I heard that only three men refused to sign it."

This throws some light on the "grim" determination of Ulster to resist Home Rule. More light is thrown by the tactics of politicians in former days : "Whispers went round in the days of the land war-

not proved. On appeal the second turnus reversed this decision, giving a lengthy reasoned judgment which highest and holiest given to man to appeared in the last Acta Apostolicae conceive. Sedis (July 7th.) The religious sentiment of the

The circumstances of this marpeople was wounded and a general riage make the case of unusual inmovement of protest manifested itterest to Catholics and render an self in all classes of society. In city

explanation of the grounds of the after city the religious sentiment of the whole people triumphed and the recent judgment desirable. Miss Anna Gould, who had not been bapthe former site of the imperial resitized, was baptized in the Protestant Episcopal Church at the request of dence near Rio-de-Janeiro, the leadher prospective husband a month being and representative men of the fore the marriage ceremony. Of whole city demanded in the name of course a dispensation for the mixed the people authorization from the marriage was granted, and the marchief justice of the court to restore riage was celebrated before Archto its place of honor the image of the bishop Corrigan of New York. The Crucified. Permission being accord ed, the first Sunday of this month a parties lived together as man and wife for eleven years, during which magnificent crucifix was blessed at time three children were born to the cathedral. them. Seven years ago Miss Gould

secured a civil divorce and married again. The civil divorce did not the music of the city, and proceeded town that I know house by house, it leave Count Boni de Castellane who to the Court House. In contrast to riage is celebrated. No Protestant is a Catholic free to marry again. the socialistic rabble which some If the marriage were valid times parade under the banner no power on earth could give him "Neither God nor master," the imthis liberty. Before the Church mense concourse chanted hymns of courts, therefore, it was not divorce praise and loyalty to God. but the validity of the marriage that The new crucifix was placed in the Court room in presence of Cardinal

was in question. Disturbing as the case may seem Cavalcanti, Archbishop of Rio de Jansuperficially to Catholics, a little coneiro, Bishop Benassi, the Governor of sideration of the essentials of Christhe Province, the Chief Justice and tian marriage and the facts of this an immense concourse of all classes case will make the decision clear and

easily understood. livered in honor of the Supreme Leg-Every Catholic child learns that islator who is the inspiration of the bond or tie of marriage can never civilization and social justice.

be broken except by the death of hus-It would appear that the antiband or wife. It is, therefore, an that the Protestant farms were essential condition of a valid mar- unwittingly given a stimulus to the priest; and no Catholic would or ly the soul must perish.

the Pope betrays a lamentable lack girls who marry have this intention crucifix, that emblem of justice the of resorting to divorce if the marriage of knowledge. We may now be predoes not make them happy." pared for the announcemont in certain quarters that Mgr. Stagni claims

Such intention is clearly incompatible with consent to marriage in the to be an apostle.

But here is something infinitely only sense which the Catholic Church worse. We have in Ubee, Indiana, a recognizes as valid. That is consent subscriber named Moses H. Clemens, to a life-long sacramental union which can be dissolved by death an esteemed Protestant gentleman of alone. "For better, for, worse until that town. From him we have recrucifix was restored. In Petropolis, death do us part " is no mere formula ceived the following letter:

to be modified by the civil law so that it may mean " until death or the divorce court do us part."

In Canada, it is true, divorce is not so common as in the States, nor has familiarity with divorce and divorcees so far destroyed in the minds of many the true conception of real marriage. Nevertheless, it is the part of wisdom and prudence to insist on the custom that obtains in many dioceses of the The greater part of the population United States of having the Protest-

then formed in procession, with all ant party come to the priest for instruction for a time before the marabout to marry a Catholic but should welcome the opportunity of knowing as fully as possible the religion of his or her partner for life. Moreover, it gives the priest the opportunity of explaining the nature of the marriage contract such as it is in the eyes of the Church, and thus obviate the possibility of an invalid marriage by reason of defect of con sent. For if the non-Catholic party of the people. Addresses were de- | persist in his or her conception of

marriage as a contract that can at any time be dissolved by the courts, and is willing to give only such qualified and conditional consent, no clerical or irreligious element has such marriage can take place before

Dr. Thos. Coffey, London, Ontario. Dear Sir-Enclosed please find order for \$1 to apply on subscription for CATHOLIC RECORD. You will see that I do not want to do without the

RECORD yet. But I must say tha there are a few things which would hinder me from entering the Roman Catholic fold. I shall refer to one. Among the titles ascribed to the Pope is "Our Lord God the Pope." Now I cannot see my way clear to recognize a fellow man as"Our Lord God. I shall be pleased to have an ex-MOSES H. CLEMENS. planation.

To fittingly describe the conduct of the man who would make such an assertion as that referred to we would have to use some strong language. But we refrain. We do not think it is ignorance in this case. The father of lies will, we suppose, always have his agents at work in this world defaming God's Church. Would it not be grand work were our people in every part of the continent to supply their non-Catholic neighbors with a copy of the Catholic catechism.

Knowledge does not enter the mind without result. Either it ele-vates the soul towards God, or kindles a fatal flame in which eventual

upon any particular organization. As our readers will recall, we were commenting upon the generous re sponse to the RECORD's appeal in be half of Father Fraser's work in China, and urging that, as in contradistinction to funds raised by Protestants for similar purposes, Catholics had every assurance that their money went direct to its intended object, there was on that account all the greater incentive to be even

more than generous in their offerings. So-much by way of preface.

> AS ALREADY INTIMATED it had never occurred to us that the correctness of our statement would be seriously questioned by even those most directly concerned. The excontrasted with results, has been so ventions and of accredited writers on

OR THIS, from another speaker, also a missionary, Dr. A. J. Brown:

"In Korea I travelled in a car made in Delaware, drawn by a locomotive from Philadelphia, over Pittsburg rails, fastened by New York spikes to Oregon ties. I sat down to a meal that included Chicago beef, Pittsburg pickles and Minnesota flour. We could afford to support all the missionaries in Korea for the large and growing trade which they have developed with this country." Whatever opinion one might have as to

the "business" character of such an appeal one could at least not quarrel with it's frankness. The mission aries build up your trade, therefore build up the missionaries. "The cessive cost of Protestant missions as missionaries developed the trade with Korea!" exclaimed Mr. Richard often the theme of missionary con- Barry, the well-known war correspondent, on hearing this. "I wish I the subject as to have passed into might quote the hard words, the current tradition. To say this is many cool headed protests I have something entirely different from heard from the Oriental travelling saying that the honor or integrity of salesmen for American houses those entrusted with the administra- against what they called the tion of Protestant missionary finances pernicious activity of missionis involved. No such thought as the aries." We leave it to the Christian

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Canadian end of the " movement " is inspired by the same spirit. For ourselves, we are not concerned to enquire. But since New York orators were imported to boost it here. the reasonable assumption is that it is not essentially different from the parent organization.

So MUCH FOR the origin of the "cost" in recent years. If American and Canadian business men contrib ute so lavishly with an eye to business they necessarily expect returns. And since a good appearance in business goes a long way, missionaries, or business ambassadors-call them what you will-must present that good appearance which, of course, costs money. It is not asserted that all Protestant missionaries are of that calibre. No one will dispute the zeal and fidelity to a higher ideal of many of them. But that does not nullify the "business" character in the main of such "movements" as alluded to.

NOW, IN ASSERTING, as we did in all seriousness, that a large proportion of the contributions to Protest ant missions are swallowed up in the expenses of the missionary. We had in mind the expense of the establishments maintained abroad, the manner of living customary with the missionary, and that necessarily heavy item, the maintainance of families, and the education of children. Anyone who knows anything of Protestant missionaries will recognize the truth of the following : 'How many ministers of the gospel in the United States (or Canada), asks Mr. Richard Barry, who has already been quoted, "have six or seven personal servants, their own carriage and a country place in a delightful climate to which they may retire at rigorous seasons of the year? It is not the exception, but the rule for every American missionary in the Orient to have at least that much Especially is this true in Central China and Northern India." Mr. Barry spent several years in China and Japan, during which he travelled all over those countries. Evidently. therefore, he has the necessary qualifications for forming an intelligent opinion.

IT MAY be of interest now to note what missionaries themselves have to say on this point. At one of the conventions held in the United States it was publicly stated that it took one dollar to carry another dollar to the heathen of foreign lands. In other words, only fifty cents out of every dollar contributed for the purpose is spent directly on the mission fields. Another missionary, from the Yang Ise Kiang distinct. who had spent several years in the interior of China, said that for every dollar he spent among the natives for their own good, it cost the Foreign Missionary Board \$10.75. These were plain statements given in the natural course of discussion and certainly not from any motive of hos-tility. They may be found in a lead. Church's history have been epochs every form of extravagance." tility. They may be found in a lead. ing American Magazine (Pearson's) for June or July 1910, the editor of which, commenting upon the prodigious contributions for missionary purposes in the United States, as compared with England, asks : " Is this because Americans are better, or is it because they are more foolish ?"

Guardian to determine whether the friends for it. And the onus is upon your good works and glorify your Father Who is in heaven.'" themselves to nullify the "slander." THE GUARDIAN has made certain CATHOLICITY'S GROWTH IN NUMERICAL reflections upon Catholic missionary finances, which it has been at pains STRENGTH AND INFLUENCE FOR

ARCHBISHOP KEANE

"I know it (the convention) can

e event.

Catholic people never rejoiced in

The masses of men in non-Cath

no creed and own no church

and the adequacy and the right of

self-guidance in religion to their

that these are hard days for super-

natural faith. We see around us a

civilization in which a belief in God

"A time like this, of unrestricted

ARCHBISHOP IRELAND

' The evil of to day in America is

the decay of religion, and, in neces

In both instances, the cause of the

ary sequence, the decay of morals

Let us not be blind to the truth

logical issues.

GOOD

to have republished in some of the Toronto dailies. We have not left have no political programme. Cath-olics in this country are a cosmopolourselves space to refer to them, but shall have something to say on the itan body, professing and defending every form of political creed save subject next week, and at the same time refer to the methods of the Socialism. They are devoted to the interests of contending parties which Catholic missionary which has prothey helped to create and now main-tain. There is no present or produced results in the conversion of heathen people which are at once spective crisis which could make the envy and the admiration of other creeds. might be a root of cohesion.

"Earnest, practical Catholics are here convened for the purpose of de-liberating as to the means of pro-WE CONTENT ourselves for the present with one more extract from moting works of religion and educa the published reminiscences of Mr tion, and of opposing the anti-religi-ous and anti social forces of the day. Richard Barry, whose qualities as an observer are vouched for by a Pro-'The Catholic revival of the nine testant publication, "Men and Misteenth century has brought many sions." "Although I am not a Cathinto the Church, and is still affect. ing many. It has restored to honor ideals which had been derided and olic," he writes, " and was raised in a Protestant Church, I must confess cast out by the 'Reformation,' such that when I travelled down the Yang as the value of authority, doctrinal Tse Kiang my allegiance instinctiveand administrative, and of ceremon-ial forms as symbols of great truths ly went out to three Jesuits who It has won respect for the philosophy were travelling in the steerage, wear which underlies the Mass, the vital ing Oriental garb, making themselves force in Catholic life. Our growth in this country in as inconspicuous as possible, and acting, to all outward semblance numercial strength, in religious fluence, and our gain for winning the like Chinamen, holding faith with esteem and sympathy of our fellow their triple vow of silence, poverty citizens generally, are most gratify. and obedience,

ing, unless to a few who, though of us, seem to wish that we had lost, "At the same time there were that the sinister prophecies of unat table with me, in the Catholic partisanship might be justifirst saloon, three Protestant fied in th missionaries, of different denominathe consciousness of an intenser realtions, each with his own Chinese ization of the facts of faith and never servant, and each explaining to me felt the stirrings of a deeper love for at different times, how he really the Church or a truer loyalty to its authority that do those of to day. ought to have more money to get along properly in that heathen "On the other hand, the Protestant country. Had it come to a spiritual system of religious truth has collapsed. It was unable to abide the successive strokes of Biblical criticshow-down I fear I should have cast in my lot with the Jesuits. Their ism or to survive longer the killing conduct accorded more closely with analysis of its fundamental principles. my interpretation of the New Testaolic communities and countries rement." A single testimony like that ossesses more eloquence than all affiliation. They have pushed the the figures the Christian Guardian fundamental principles of the system can muster. -the denial of doctrinal authority

SPIRIT OF CATHOLIC FEDERATION

CARDINAL GIBBONS

and immortality is becoming peril-THE CHURCH HAS NEED OF A UNITEL ously weak and vague; in which ZEALOUS AND ENLIGHTENED LAITY education takes no account of what

"Union is the law of life. of is highest and best in man and so destrength and growth and of developforms him by unnatural development ment. Disunion is the law of weak ness and disintegration. The Am in which a positive caricature of forces destructive of social order, shows erican Republic owes its material itself in the extreme forms of Social and political prosperity to the union ism. co - operation of the several and States. If those States were dismental activity with things of time united and exerting their forces in and sense, tends naturally to multiply opposite directions, like the present Republic of Mexico, we would never have had attained the prosperity religious difficulties. New comparisons, new conceptions, new view points arise to confuse thought and that has marked our career. For to unsettle conviction. Intense prefour years, during civil war, we were occupation with the material aspect of the world, its temporal evolution lisunited, and the result was shed ding of fratricidal blood, with and the adaption, of its resources to imminent danger of the dissolution the uses of daily life makes for reof the nation. The same principle ligious indifference. "Men in this intensely democratic can be justly applied to the influence

of union of religious and moral forces in the development of Chris age love change and novelty as the Corinthians could scarcely have loved them in the days of the Apostles. tianity. An enlightened and zealous laity there is no conservative forces to reis the glory of the Christian Church strain and steady them for deliberate

THE CATHOLIC RECORD

less is it a vital principle of Americanism. Catholicism and American ism are in complete agreement.

" In America the Government is the Republic-the government of the Republic—the government of the people, by the people and for the people. With you fel-low-Catholics, with you fellow-Americans, I salute the Republic. and thank God that the people of America are capable of possessing a government of this form, the Republic—it is the fullest recognition of human dignity and hu-man rights, the fullest grant of personal freedom, that due regard for the rights of others and the welfare of the social organism may allow. Alter it to an empire or a mon-archy! Never, so long as our lips

may praise it, or our hands wield a sword in its defense. Permit the barbarous onslaughts of lawlessness and anarchy to undermine its foundation or loosen the cement binding together its walls! Never, so long as life still throbs within our oosom

They know us little who accuse us of coveting civil and political power that we may dim the splendor of the fairest flower in the garden of Americanism. Our combats, if com bats there be, are never against the iberties of America, but in defence of them : never against America, but against such of its sons whose souls never yet have thrilled in full re sponse to its teachings and inspira tions.

"Now and then, even in otherwise intelligent quarters, a charge, if not of anti-Americanism, at least of un-Americanism, is laid at the door of the Catholic Church. The charge must seem most singular, so soon as we at all advert to the essential char acteristics of a religious creed, pro fessing to be of divine origin. Ye Yet

the charge is made. Substantially it is this : The Catholic Church in its faith and morals does not bear the stamp-'Made in America.' It is un-

American to go across the Atlantic or the Pacific for aught that America uses or needs—even for its religion. Now, the head of the Catholic Church s the Bishop of Rome, a foreigner; its general councils, composed of mer of all nations-foreigners in the majority, Europeans, Asiatics, Afri-cans-legislate in faith and morals for America. Why not a Pope strictly American? Why not councils, as those of other religious bodies, ex clusively made up of Americans? "Yes, the Catholic Church is extra-

American, in the sense that it is supra national-a foreigner on no spot of the earth's surface, everywhere at home, as the spiritual father of all tribes and of all people who seek divine truth from a universal

God and a universal Saviour.' Speaking of secular schools, Arch. ishop Ireland said : "Not against State schools as such do I raise objections, but as to the method in which they work-methods that, whatever the theory be, do in fact onsecrate secularism as the religion of America and daily are thither iriving America with the floodtide of

Viagara. "Somehow, I claim, secular knowledge must be imparted to the child so as not to imperil its faith in God and in Christ. Prove to me. I say. that this contention does not fully fit into the Constitution of the United States, that in making it I have not in unind the welfare, the salvation of America-prove this before you call the contention un American. if not anti American.'

GOD AND COUNTRY

MOTTO OF KNIGHTS OF COLUM. BUS FOR WHICH SOCIALISTS UNIT OF SOCIETY

The Catholics recognize that the family is the unit of society and we know that the marriage of one man to one woman is a divine institution. ordained by God Himself. If we de stroy the family, all our existing in stitutions will come tumbling to the ground like a house of cards. The Christian religion, the family and private property are the bulwarks of our form of government and the pillars of civilization.

It is amusing to hear Socialists prate about the brotherhood of man prate about the when they deny the fatherhood of God. Karl Marx, is their god, materialism is their religion and free love their code of morals. For proof read "The Origin of the Family Engels; "Woman, Past, Present and Future," by Bebel, and "Love's Coming of Age," by Carpenter "Woman, Past, Present and Those three Socialist classics teach the gospel of free love from cover to cover and yet they are highly recom-mended by all Socialist writers and ecturers in America.

NO CATHOLIC SOCIALISTS

I claim that no nan can be a practical Catholic and a full fledged So cialist at the same time. can a man be a real Socialist and a oyal citizen at the same time. When a Catholic becomes a Socialist, he very soon ceases to be a Catholic or even a good citizen. Socialism is edly a menace to Christian indoubt civilization.

Socialists are born agitators and shrewd politicians. They are using woman suffrage movement in this country to their advantage. arge number of our leading American suffragettes and Socialists and t least 50 per cent. of the rank and file are believers in the philosophy of Socialism.

Henry Watterson, the Nestor of American journalism, in a brilliant editorial says:

THE NEWER THOUGHT

Revolutions never go backward. In all the revolutions of the world the female of the species has been more deadly than the male. Within two or three decades society, domin ated by women, has grown so rank that at length all disguise is thrown off. Women talk freely to men of things gentlemen thirty years ago would not have talked to one an other. Weak and foolish women not otherwise wicked and coarse think it witty to be lewd. shameful dances emanate directly from swelldom. The divorce courts are crowded with society ladies and reek with scandal. We are hearing of 'trial marriages.' What are they but precursors of 'free love? Babies have gone out of fashion Suffragette leaders are beginning to pooh pooh the very idea of mother-hood and to relegate the home to things that were."

CHRISTIAN CODE OF MORALS

So much for our suffragettes, mos of whom are becoming inoculated with the virtus of Marxian Socialism which is a new philosophy of life This philosophy advocates free love marriages and has supreme contempt for the Christian code of morals. Wo man'rules to-day by the influence of her character. If she loses her spiritual or moral ideals, she loses the noblest and best part of herself. As soon as a woman ceases to practice the duties of her religion, she is a good subject for suffragism or Socialism.

Wendell Phillips, on a memorable occasion, advised the young men of New England to identify themselves with some great movement of the Y. M. C. A. See A age. We Knights of Columbus can. Trial of Guiteau.

simple

'Ex-Priest Chiniquy invented the canard about Lincoln's assas-sination being due to a Cathohis book. He also invented a beauti-

that the 'rascally Romanists had and hit the grit on another grafting expedition. When The Menace repeated his charge that J. Wilkes Booth was a Catholic, it gave currency to a villainous lie, solely for the purpose of arousing bitterness, suspicion and hatred against Catho lics. Ever since that damnable lie crept from Chiniquy's slimy pen it has wriggled and hissed its hellish way through the homes and brains of men, spitting its vile venom in the

face of friendship and poisoning the spring's of good will. The time has come to crush its head where it lies snugly coiled in the pages of the Men "J. Wilkes Booth was the son of

J. Brunius Booth, the great tragedian who was an admirer of all religions. but not a professor of any. He was a prominent Mason and his ancestors were Jews. J. Wilkes Booth was a brother of Edwin Booth, who was a loyal Republican and cast his ballot in 1864 for Abraham Lincoln. J. Wilkes Booth was a Southern sym-pathizers and shot Lincoln to avenge the South. His act could not have been inspired by Catholics. Religion had nothing to do with it. The South, then as now, was strongly Protestant. For every Catholic who fought with Lee to destroy the Union, there were fifty fighting under the Grant to save it. The logic of the situation, all known facts, forbid the conclusion that Lincoln died as a result of a Catholic conspiracy. Further repetition of the charget hat Wilkes Booth was a Catholic should be taken as an evidence of

wilful perfidy. 'The charge that President Garfield was assassinated by a Catholic is equally false. Menace readers who accepted that statement as true believed a lie.

"Charles Guiteau, the murderer. was a Protestant, reared in the Oneida Community, near Oneida, N. Y. As a young man he was a member of this free love cult, but afterward was converted by Moody and became a Second Advent preacher and lecturer. He wrote a book called 'Truth, which was printed by the Blakely Printing Company of Chicago. Its

pages are filled with half-baked rot about the meaning of prophecies and other visionary projects. He made a rambling speech for Garfield during the campaign and was 'choked off' by the National Committee, but conceived the idea that the President ought to make him minister to Austria. When Garfield refused he imagined that the country was going straight to hell. He claimed God inspired him to slay the President in order to save the Republic. The Menace he feared did not exist outside of his own disordered mind. In this respect he resembles Editor Walker. He was as far from being

a Catholic as is Walker, and nearly as idiotic. When in New York or Chicago, Guiteau made himself at home around the quarters of the Y. M. C. A. See Alexander's Life and

"Readers of The Menace were greater movement than that which also asked to believe that Leon Golzis now being organized to fight So-cialism. It must be a campaign of McKinley, was a Catholic. Regard-education based on a constructive less of what his parents may have programme of Social Reform. The spising all constituted authority, both secular and religious. His philosophy was the antithesis of Catholicism. Before he could become a disciple of Emma Goldman, Leon Golzcoz had to turn his back upon every tenet of the Church and repudiate every principle of the Christian religion An. archists are not only haters of government but they reject the God idea. Tom Watson is a better Catholic than was Leon Golzcoz, who assassinated President McKinley." NEWMAN ON FAITH AND DOUBT

men ought to be tapped for the no doubt. Yet it is true, says Newman, who had himself gone through

every stage of intellectual hesitar that it is not difficult for a Catholic due to a Catho-to believe, and the real difficulty for He invented a lot of him is—to doubt. He has received a lic conspiracy. He invented a lot of him is—to doubt. He has received a other takes which he incorporated in gift which makes faith easy, and he really does violence to his mind, not ful scheme for ripping Protestants in exercising, but in withholding his loose from their coin, to "build faith. And the Catholic is averse homes for ex-priests and huns. got the money, but the homes never materialized. Now and then he id hur some cheap shack and his Faith, not because he is arraid that they will prove that the Church does not come from God, but because he not come from God, but because he not come from for the listens to such objections without reason, God will burned down, his home for priests,' punish him by the loss of his supernatural and invulnerable faith. it is that men who have trifled with conviction and have listened to arguments against the known truth become affected with a deadness of mind, faith fails them, and they be-come restless and unhappy and end by simply not believing, it simply being a matter of accident what be comes of them spiritually. Atheism is, as often as not, the fate of those who will not appraise the gift of faith at its real value when the possess it. "He that despiseth," says St. Paul, "despiseth not man, but God who hath also given in us His

Holy Spirit." / Enquiry into the nature of the truths of the Catholic Church must precede faith and does not follow it in the case of non-Catholics, the re ward being the grace of believing given at last from on high. The Church, however, forbids enquiry to those who already acknowledge her authority, though if they persist in enquiring, she cannot hinder their Her claim to be divinely doing so. Her claim to be divinely infallible justifies her beyond any question in so forbidding her chil dren to question her teachings. And it will be reasonably seen that non-Catholic sects really stultify them. selves in regard to their teaching, since, so far from demanding the faith of those who wish to adhere to them, they actually call upon them to enquire and to doubt freely about their own merits. Faith under such circumstances, says Newman, is not really faith, but obstinacy, and so it is that when pressed to explain themselves in regard to their sectarian belief, they ground their duty of con-

tinuance in their communion, not on faith in it, but on attachment to it, which is a very different thing. Attachment is not trust, nor is obedience the same thing as looking up to the person obeyed. Nothing, says the great Cardinal, is clearer than this, that if faith in God's word is required of us for salvation, Catholic Church is the only medium

by which we can exercise it.

ADOPTING A CHILD

Can there be any task more truly Christian than that of bringing up one of the world's lost little ones in the faith and practice of the Catholic Church? This question is brought home to us by the appeal made through the general secretary of the Associated Charities of San Fran cisco for homes for Catholic orphans in Catholic families. We print a picture of one of these little ones in this week's Monitor. If this lad is given a chance, he may grow up to be a good citizen, a credit to foster parents, an ornament to the Church. Almighty God might put it into the heart of this child to be a saint. In that case. would it not be gladness and spiritual profit unspeakable to the family which had given him a home? On the other hand, if no Catholic family should adopt this child and, unprotected by motherly hands, he should grow up to be a bad man, will not part of the responsibility for his fall lie at the door of each one of us who had refused to listen to the suggestion whispered into our ears by our good angel? The Associated Charities is organization connected with which are prominent Catholics, priests and laymen, and it would be balm to the spirits of these men to know that the Catholic children who have come into the care of the organization have found homes where body and soul will be cared for. Our Lord said, "Suffer little children to come unto Me; for of such is the Kingdom of Heaven." To do something for one of Christ's little ones is to do something for Him and something for ourselves also. On the other hand, to let them want, be it either physical sustenance or re-ligious, is a sin of ommission for which we cannot expect to be held guiltless. In 'its gracious early years, a child will take upon itself the imprint which we, its elders, place there ! it is "wax to receive and marble to retain;" ours is the privilege to stamp upon the young soul a character on which God Himself will smile. Who will avail him-self or herself of that privilege?— San Francisco Monitor.

•5

BUT NO ONE acquainted with Proof Israel.' testant missionaries is dependent upon travellers or consular agents for knowledge of their ways. We have ourselves numerous acquaintances and some relatives among them, and their conversation when at home on periodical furlough endorses Mr. Barry's description in every detail. In China they live in as great or greater comfort than they do here. They are surrounded by every refinement, live on imported foods (Crosse & Blackwell's products, Huntley & Palmer's biscuits for instance), wear good European or faith. American clothes, and one, a lady, writes home regularly for the latest fashions in dress and millinery. All same privilege. this costs money, and it is in this way that so considerable a proportion of missionary funds are absorbed. Will the Christian Guardian venture to assert that Methodist missionaries are in this respect different from others ? We are not quarrelling with them for it, or finding fault with lives and the influence of your good their ways. It is a difference in example. 'Having your conversation ideal alone, and in their conception good among the Gentiles, that whereof what becomes a missionary that we have remarked. If our Metho-dist friends consider this "slander-ous," they must thark their own

conspicuous for laymen who have vindicated the cause of Christianity by their eloquence and their writ ings as well as by the sanctity of their lives. Let us indulge the hope -and this hope I cherish in my breast when I contemplate the scen before me to-day -- that God will raise up in our own country and in our own day a formidable number of champions of Christ, who will be 'a light to the revelation of the Gentiles and the glory of the people

decay is the enforced secularism of the State schools. Others than the Catholics, heedful observers and in "Breah." "Brethren of the laity, we of the clergy need your help. We learn from the history of the primitive Church what valuable aid the early telligent thinkers, admit the evil admit the cause and give the alarm I trust the awakening common sense and patriotism of the American Christians rendered to the Apostle people to discover the remedy in the propagation of the Gospel. Meanwhile in telling the evil and And if the Apostles with all their the cause, my right hand on my conscience, I rank myself among piety, zeal and grace, fresh from the inspiring presence of their Master,

MORALS

truest and most loval Americans. could not have accomplished what "Now, in America some do say they did without the assistance of that the Pope of Rome is ambitious the laity, how can we who have not of temporal rule over America, of the measure of their gifts, how can planting here 'the yellow and white we hope to spread the light of truth instead of the Star Spangled Banner, that priests and Bishops are active without your hearty concurrance ? "How, then, are you to co operate with us? In the first place, by the agents in his yearnings; that Catho-lics dream of the day when his comopen and manly profession of your mand in civil and political matters will sway the White House and the While you will accord those who differ from you the right of expressing their religious opinions, Capitol; that to this intent, associa tions are mightily befitting them you must claim for yourself the same privilege. You will ask for selves by sanguinary oaths and secret drilling of arms to murder nothing more. You will be content their fellow - citizens, and in the with nothing less. And surely, if name of a foreign potentate, take forcible possession of the land of the brave and the home of the free. there is anything in this world of which you ought to be justly proud, it is this : that you are members of allude to such wild elucubra tions of diseased brains, only to ask

the religion of Christ. "Above all, you can co-operate with in unanswered wonderment how such follies can be thought out and us by the rectitude of your private acted upon even by a handful of men in the twentieth century in America. But, of course, the insane are ever with us, and all the insane are not as they speak of you as evil-doers,

HAVE NO RESPECT

It is about time that Knights of Columbus everywhere would take up the study of the various phases of AMERICANISM AND CATHOLICISM "-Socialism and take an active part in SECULARISM AND THE DECAY OF the propaganda which is now being waged against Socialism all over the

United States. This propaganda is non-sectarian and non political. It is a well established fact that the principles and philosophy of So cialism are diametrically opposed to the tenets and philosophy of the Socialism is a Catholic Church. direct challenge to Christian civilizaion, because it stands for the overthrow of all existing social conditions and the re-organization of human

society based on the materialistic coneption of history, which means that there is no God, no soul, on hereafter. IRREPRESSIBLE CONFLICT

There is an irrepressible conflict between Catholicism and Socialism. There can be no compromise, because Socialism and atheism are twin sis ters. All real Socialists are avowed enemies of everything that Knights of Columbus hold sacred.

Frederick Engels, one of the fathers and founders of modern Socialism, has left on record this luminous sentence : "Three great obstacles block the

path of Socialism—private property, religion and the present form of marriage." Every close student of Socialism knows, or ought to know, that private property, revealed re-ligion and the monogamic marriage must be abolished before the Socialist commonwealth can be established.

Socialists everywhere demand the substitution of public for private ownership, although private ownership is a natural right, which has been recognized by the greatest law makers and the most profound thinkers of all the ages. Man is older than the State put into safe keeping. If or organized society, and possesses "The partition of jurisdiction into the spiritual and the temporal is a have and to hold property lawfully vital principle of Catholicism; no acquired.

Knights have a splendid system of organization and a membership of 300,000 men, scattered all over these United States. Their motto is "God and Country. Socialists have no respect for either one or the other.-Thomas L. Lonergan in the Live Issue.

AN AWFUL RECORD

EDITOR OF BRANN'S ICONOCLAST (NON-CATHOLIC), NAILS ANOTHER MENACE LIE

The Menace for June 7 printed the

following interesting bit of news: AN AWFUL RECORD

1865-President Abraham Lin-Catholic. 1881-President James A. Garfield

Guiteau.

1901-President William McKinley ssassinated by Leon Golzcoz, Catho lic.

C. A. Windle. the brilliant editor of Brann's Iconoclast, pays his re-spects to the "Rev." Theo. C. Walker and shatters his "awful record" in the following manner: "If each allegation here made were true, it would not be just to hold the Catholic Church responsible for the crim-inal acts of some of its bad members. Methodists, Baptists, Presbyterians, and members of all Churches have committed murder, but nobody but an idiot would think of condemning these churches on that account. "The 'Awful Record' here recited was not made by a single Catholic. The allegations of The Menace contains three 'awful lies,' each blacker than the hinges of hell. As a matter of fact, Lincoln, Garfield and McKinley were assassinated by Protestants, but a man who would

"It is true," says Newman, "that the Church dees not allow her coln murdered by J. Wilkes Booth, children to entertain any doubt of her teaching, and for the reason that they are Catholics only while they assassinated by a Catholic, Charles have faith, and faith is incompatible with doubt. Faith is the gift of God. and not a mere act of our own which we are free to exert when we

will. It is quite distinct from an exercise of reason, though it follows upon it. I may feel the force of the argument for the divine origin of the Church: I may see that I ought to believe, and yet I may be unable to believe and this is no imaginary case; there is many a man who has ground enough to believe, who wishes to believe, but who cannot believe. It is always, indeed, his own fault. for God gives grace to all who ask for it, and use it, but still such is the fact that conviction is not faith." It is a frequent charge, the illus trious convert goes on to say in effect, made by Protestants that converts to Catholicity, once the first fervor is over, feel nothing but dis-appointment, weariness and offense in their new religion, and are secret ly desirous of retracing their steps. This arises out of the irritation felt base his objections to Protestantism on the crimson acts of these bad is told that the good Catholic knows

The devil grins when he hears a man say he will reform his bad habits to-morrow.



6 *

FIVE MINUTE SERMON

REV. J. J. PURKE, PEORIA, ILL.

SIXTEENTH SUNDAY AFTER PENTECOST THE LORD'S DAY

" Is it lawful to heal on the Sabbath day ?" (St. Luke xiv, 3.)

To the Catholic, to the true Christian, every day is holy. No day of his life should pass without prayer, without making acts of adoration to God on account of His omnipotence and of thanksgiving for His benefits From the very beginning, however, the Church set aside certain seasons and days of the year when her members are to withdraw more particu-larly from the cares and labors of the world and meditate upon the birth, lifework, sufferings, death and glorious resurrection of the Son of God, when they can follow Him in pleasant game. Our thoughts should be on God, Whom we should enspirit from the crib of Bethlehem to the cross of Calvary, recall all He suffered for fallen man, resolve to imitate Him in His sufferings so that they may triumph with Him in His

glorious resurrection. But of all these days, Sunday is the first and most important. Its proper Christian name is the Lord's day. Sunday is the Pagan name, meaning the day of the Sun ; while the Sab-bath of the Old Law is our Saturday.

Since the Sabbath day, which is mentioned in this the third commandment and which was kept holy by the people of God in the Old Law, corresponds to our Saturday, many wonder why it is that we Catholics keep holy Sunday the first day in-stead of the Sabbath, Saturday, the seventh day of the week.

To Catholics a sufficient reason for this change is the fact that the Church teaches it. For they know, recognize and acknowledge that the Church is Christ's representative on earth; that Christ said to her "he that heareth you heareth Me"; and hence they believe that when the Church teaches it Christ teaches it. But those outside of the Catholic Church, who can find no text of Scripture authorizing the change must at least accept this one thing upon the authority of the Catholic Church, who tells us she made the change in Apostolic times. But why did the Church make this change

Let us see. The Sabbath was instituted in the Old Law in memory of the rest of God after the six days' work of creation and also in memory of the de liverance of God's people from the bondage of Egypt. The law setting aside some time to the worship of the one only true God is natural, hence unchangeable. The law set-ting aside the seventh day of the week as this time was ceremonial, hence it could be changed from the seventh to the first day of the week as it was by the Church in the time of the Apostles.

The Sunday was substituted for the Sabbath in memory of the great mysteries of the resurrection of Christ and the descent of the Holy Ghost. These mysteries were accom-plished on the first day of the week And as they show a spiritual deliver ance and creation far superior to the as our Saviour Himself sancti fied in a certain sense this day by appearing to His disciples on two successive Sundays, it is not without reason that the Apostles, the early Church, designated this day as holy by calling it Dies Dominica, "The day of the Lord," and by command ing all the faithful to sanctify it.

Since we give six days to the cares of the world, it is but just and reasonable that we dedicate a day to the service of Almighty God from whom all blessings flow. This sanctifica-tion of the Lord's day is a public profession of our faith and a nourish-

way of acting would make him rich, would it be right? Would it be pleasing to Almighty God? No. Such a one would break a command-ment of God, commit mortal sin and go to hell if he should die in that state. For we must not only abstain from servile work on Sunday but must, in order to keep the commandment properly, engage in works of religion. The principal duty of religion to be fulfilled on Sunday is to be present at the holy Sacrifice of the Mass. All the faithful who have reached the age of reason are bound when possible to hear Mass on Sun day and holidays of obligation. If we are absent without sufficient rea son, we commit a mortal sin. must hear Mass in a becoming man ner, with respect and devotion. should not think of other things while at Mass, as, for example, of our neighbor's dress or hat, of some business speculation, or of some

deavor to worship in spirit and in truth. The Third Commandment also for-bids us to profane the Lord's day. We profane it not only by forbidden work, but also by committing sin and by dangerous and wicked amusements. The profanation of the Lord's day is a grievous offence in the eyes of God, an insult to religion and a scandal to our neighbor. It causes forgetfulness of God and de-

troys Christianity in the soul. Look at that brave class of men who are bound by their iron masters the saloon or other bad places and have a good time, eat, drink, be merry, get drunk. Which side will you choose — that of God or the to work Sunday, to whom Sunday is the same as Monday. I have known many good Catholic men enter the railroad service, young men who fuldevil? The Christian cannot hesifilled every religious duty, but who in a short time became indifferent to Let us, my dear friends, endeavor religion and to God, not through to spend the Sunday properly. Let us, above all, do no work except their own fault so much as through the fault of that nefarious system what is necessary, such as the chores, and certain household duties. Let which compels hundreds of thousands of brave, good, noble, generous us attend Mass every Sunday, if it is possible. If unable to be present at the Holy Sacrifice of the Mass every souls to work on Sunday, neglect their religious duties and forget

their God. I rejoice that the good people of America are waking up to their true interests. I hope that the day is not Sunday, let us assemble our family at the usual time for Mass and say our Mass prayers or the rosary in common. Let us avoid sin and occafar distant when a law will be passed sions of sin, especially on this day and enforced forbidding the running of trains on Sunday, forbidding all Let us spend the day in a Christian unnecessary work on Sunday, formanner. If we do, God will bless us. If we do not spend the Lord's day in Sunday and enforcing a strict ob-servance of the Lord's day all over the United States from the Atlantic a Christian manner, if we spend it in unnecessary work, in rioting, in drunkenness, we will be sailing unto Pacific, from Lake Michigan to the Gulf of Mexico. der the banner of the devil and can not expect God's blessing but rather

Every Catholic must be in favor the chastisement He threatened to profaners of the Sabbath : "They of such a law for the honor of God and the sake of religion. Let us see who are opposed to such a law; then grievously violated my Sabbath, said therefore that I would pour out we will have no difficulty in taking my indignation upon them." (Ezech. xx, 13.) Do you wish God to avert our stand on the right side.

Opposed to the Sunday observance this threat? Then keep His day we find all the disreputable char-acters, all the drunkards who desert holy. Abstain from work. Go to Mass. And His blessings will be their homes to spend Sunday in drinking liquor, all saloon keepers showered upon you. who want to take from the poor man on Sunday all he earned on six other

days, and all wealthy monopolists Of course, the nerves of all these whose god is money. iterary through the counting room.

On one side is God, on the other, the devil. God says, "Remember that thou keep holy the Sabbath day"; do not work on that day; go Catholics courageously protested against misrepresenting stories of Catholic life, conventual or otherto Mass; listen to the word of God wise; if political jealousies and rancors could be checked by the preached; go to Vespers; pray, and pend the day in reading good books and other pious exercises.

thought of a higher loyalty; if vile suggestiveness in a "smart" publica-The devil says, Don't keep the tion could be put on the same plane as regards the mails as the much Sunday holy; don't go to Mass, its less dangerous Louisiana lottery of foolishness ; don't pray, that's fit for children and old women ; work, make money on that day; or go to lar literature so clean and safe as to

THE CATHOLIC RECORD

But

have an antidotal value. . . But the organization of Catholics against **RHEUMATISM KEP** professional muck rakers, caricatur ists and slanderers is not yet sufficiently strong. When every Catho-lic says with unmistakable emphasis: "I will not pay to be insulted; I will not pay to encourage the break-ing of the moral law," the managers will begin to realize that, after all, Suffered Tortures Until justice and purity need not be dull.— The Republic. "Fruit-a-tives" Cured Him

HIM IN BED

ecrated to the honor of God.

PAYING TO BE INSULTED

enterprises are reached

If

TEMPERANCE

PROTEST AGAINST A BEER ADVERTISEMENT

The Christian Year, Covington, Ky. prints the following letter of protest against an advertisement which has not been confined to Covington, but which has appeared on the dead walls and hoardings of Boston as well as of other cities : On the billboard on Madison

avenue, near Third, there is, or was, recently, a magnificent production of the lithographer's art-the replica of a famous painting prostituted to the advertisement of a noted make of beer. The reproduction showed Father Hennepin, priest, missionary and explorer of the great Mississippi as far porth or the great Mississippi as far north as the Falls of St Anthony, giving the falls their name, preaching the gospel to the tribes and doing that in the Upper Mississ

ippi which Pere Marquette did in the lower river. 'Budweiser is Everywhere' is the legend of the reproduction — that is to say the egend of the foolish belief that the Church, her priests and people may be insulted with impunity. Father Hennepin is portraved as standing in the frail canoe, with the volume of the sacred Scriptures in his hand The Crucifix is there and the voy-ager who accompanied the missionary and explorer on his journey. On the shore are Indians, awaiting the landing of the 'Blackrobe,' and the legend 'Budweiser is Every-where' is made prominent. And what of it? Just this—that the billing of the picture is an insult to Christianity, to the Cross, to the memory of the historic missionary and explorer, and to the Catholic citizenship. " Suppose some one, with as slight

respect for Christianity or for con-scientious beliefs should portray Eliot, the Protestant clergyman, who labored among the Indians of the New England States, with Bible in hand, as an adjunct to the sale of a particular brand of beer or of New England rum? Suppose that over and beside Eliot this particular brand beer should be advertised as everywhere' and the insult billed on the streets of Boston, or of New Haven, or of Bangor, or on any streets? How long would it be be-fore a vigorous, and most righteous, protest would go up from our separated brethren of the faiths of Pro testant Christianity? It would not be long! It would be immediate,

righteous, proper and effective ! "Is the Catholic citizenship a negligible quantity? Is the faith of the Catholic-the faith of our fathersto be made the sport and the gibe of the advertiser of beer or of other things? Are Catholic priests, heroic missionaries, evangelizers of the Indians, the planters of the Cross, con tributors to science, archaelogy, to explorations of the continent, facing perils of which we, in these rushing and crushing days, know nothingare they to be made the sport and the gibe of the advertiser and the means of promoting the sale of a particular brand of beer? Is the the Cross to be prostituted to the uses of the advertiser? The brewer is not the only offender. There are others did not even claim to possess Episco--but all should be taught by indigpal successions; he hesitated, as I nant protests and by effective means that the Catholic faith is a sacred thing and the Catholic citizenship the equal in each and every respect of any and all other elements. Other than Christians of the Catholic faith would be quick to resent insults to their respective churches. So should the Catholics. While he is silent the insults will continue. -L. J. Blakely." THE TREND OF OPINION



gation is often necessary for the health of body and soul. Our Lord and His saints practised it. Abstin ence from intoxicating drinks is form of self-denial which is especial ly useful. Strong drink with many ersons creates an unnatural craving that leads to ruin. Now one who ab-stains may make his abstinence an act of meritorious penance and at the same time guard himself against acquiring a dangerous appetite and habit. To encourage temperance and abstinence, Pope Pius X. has granted by a Pontifical letter dated at Rome. April 6, 1904, a special Indulgence of 300 days, applicable to the souls in Purgatory, daily to all who in a spirit of faith and penance, recite the following offering

'Oh my God and Father, to show my love to Thee, to repair Thy in-jured honor and to obtain the salvaion of souls, I firmly resolve not to ake wine, alcoholic liquor or any intoxicating drink this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, Who daily immolates Himself for Thy glory on the altar. men.

ARCHBISHOP BENSON

The apparently honest and sincere

attitude which non-Catholics at times hold against the Church is due no rarely to a lack of co-ordinate think ing. Men very often assume posi-tions against the Church which are contradictory and unwarranted and unwarranted by their principles. The late Archbishop of Canterbury. Dr. Benson, may be taken as an illus tration of this state of mind. His son, Father Robert Hugh Benson. tells us that his father was always a puzzle to him. "In quite unexpected points," he says, "he would fail to carry out his principles. For example, there is no custom more deeply rooted in antiquity or more explicity enjoined in the Book of Common Prayer than that of the Friday fast ; there is scarcely any ecclesiastical discipline more primitive than that which forbids the marriage of a man in Major Orders; there is nothing more clear, I should have thought, among the disputed questions of matrimony, than that the release of one partner, with leave to marry again, simultaneously releases the other partner from the bond. am still wholly unable to understand, remembering his enthusiastic love for what I may call Church principles, how my father justified — as I am convinced he did justify—his attitude to those three points, for I never re-member his abstaining from meat on Friday or any other day, though I know that he denied himself instead in other ways ; he raised no objections, except on private grounds, to Anglican clergy or bishops contracting marriage; and he held, I know! that while the guilty party, when a divorce has been pronounced by the law of the land, must not seek the blessing of the Church upon a subse quent marriage, the innocent party was perfectly at liberty to d Again, I never understood, and do not understand now, how my father in-terpreted the words, "I believe in Holy Catholic Church." would rule out, I know, from external unity those bodies of Christians that

A Safe Investment

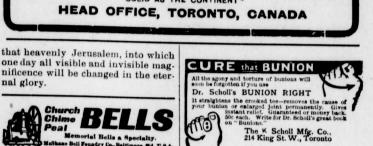
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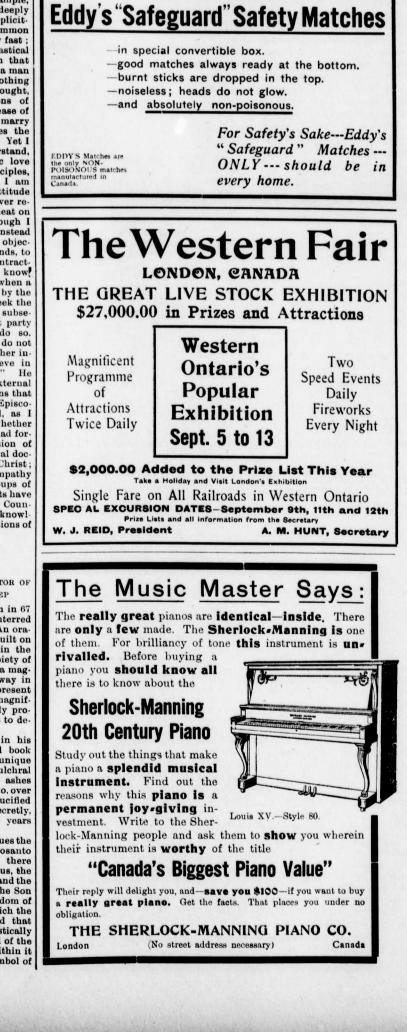
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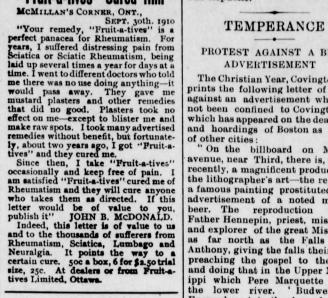
WOODWARD'S GRIPE WATER Makes Child Rearing a Pleasure!

My husband works in a factory saw-mil, one of his work-mates told him of his having a sick haby. He said he was offering his house for sale and was taking a trip to Rugland for the baby's health. My husband hold him what Woodward's Gripe Water had done for our baby. So they have used it ever since, and now (three months after) it is quite a healthy boy, plays about with

The Great British Remedy for Infants and Young Children. WOODWARD'S GRIPE WATER has behind it a record of fifty years of medical approval. A great specific for summer complaint. Invaluable in Teething and All Digestive Troubles. 5

5 Insist on having WOODWARD'S. ASK YOUR DRUGGIST FOR IT.



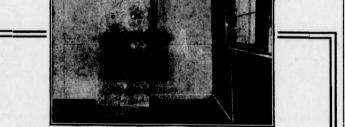


ment that is necessary for the life of our souls.

Catholics who do not sanctify the Lord's day by abstaining from unnecessary work and attending Mass soon become indifferent to all religious duties, fall away from the Church altogether, enter upon mixed marriages, join forbidden societies, become drunkards, go from bad to worse until they finally lose their souls.

The Sanctification of the Sunday includes two distinct obligations; that of resting from servile works and that of attending to our religious duties. This law prohibiting servile works is beneficial to our bodies as well as to our souls. It is well known that labor continued without interruption would soon prove in-jurious to the most robust constitution. This law of reposing one day in seven furnishes the laborer with a means of resting his wearied limbs, recuperating his lost strength, re-newing his wasted energies and gaining new strength, energy, vigor for the coming six days of work.

The soul, however, derives the greatest benefit from this law of repose. For unless man rests on this day he cannot give God that honor, that worship He exacts, and if this precept is observed, all others will be observed. Hence, we must abstain from unnecessary servile work of all kinds and from all that would hinder a due observance of the Lord's day. It has been said, and I think experience of everyone will confirm the assertion, that the two most certain means of becoming poor are to steal and to work on Sunday. Notice the Catholic who, knowing his duty, stays away from Mass on Sunday and fixes his fence, chops wood; salts his cattle, or does some other work that he could just some other work that he could just as well do on Saturday. Is he any better off for so doing? Does he get rich faster than his neighbors? No. In nine cases out of ten the opposite is the result. And even if such a



LINABESTOS **Building Board**

Is the only absolutely Fireproof moderate priced Building Board which can be used as a finished surface with battens for paneled effect, or covered with a thin skim coat of plaster for a perfectly smooth wall or ceiling for papering or tinting.

Linabestos is a combination of Asbestos Fibre and Portland Cement, pinkish-grey in color, made in sheets 3/16 of an inch thick, 42 inches wide and either 48 or 96 inches long. It can be worked with ordinary carpenters' tools, and nailed direct to the studding.

Linabestos saves much time in building, and makes walls and ceilings that are absolutely fireproof, warm in winter, cool in summer, easily decorated, and that will never crack or fall

Write for Leaflet "26," giving full particulars about this new and better Building Board.

Asbestos Manufacturing Co., Limited Address E. T. Bank Bidg. 263 St. James St., Montreal. Factory at Lachine, P. Q. (near Montreal).

A dispatch from Washington says that Senator Works of California in preparing a proposed constitutional amendment prohibiting the manufacture, production and sale of dis tilled alcoholic liquors in the United States.

And weare rather of opinion that in the course of time such a constitutional amendment will prevail. It is no unheard of experience to have a wave of prohibition sweep over one State after another. More over, in every State there are thousands of men who hate liquor-thou-sands who never touch it, and thousands who have been its victims dir ectly or indirectly. And who can say what may not

happen when women, with their finer moral sense, will have the right to vote? Women have assumed the right to drink liquor now, and are exercising it more and more every day. It is a common saying in our day that the use of intoxicants is increasing among women, whilst it decreases among men.

This very increase of intoxicants among women will be an incentive and means to bring on the prohibi-tion of the manufacture and sale of intoxicating liquors. Many of the leading men of the

United States to day never use intox-icants or use them seldom and with the utmost moderation. — Monitor (Newark, N. J.)

AN INDULGENCED PLEDGE

shall relate presently, as to whether or no the Church of Rome had for-feited, through her profession of what he believed to be heretical doctrines, her place in the body of Christ: et he showed the greatest sympathy with and care for certain groups of Eastern Christians whose tenets have been explicitly condemned by Coun-cils which he himself would acknowledge as ecumenical."-Confessions of a Convert," pp. 8-9.

TU ES PETRUS

WHERE RESTS ASHES OF PASTOR OF CHRIST'S LAMBS AND SHEEP

St. Peter suffered martyrdom in 67 on the Vatican Hill and was interred on the place of execution. An ora-tory was almost immediately built on the spot and was replaced in the fourth century, through the piety of the Emperor Constantine, by a magnificent basilica ; this gave way in the sixteenth century to the present building, overpowering in its magnificence, and yet so exquisitely pro-portioned, that all in it excites to de-

votion. And as Mgr. De Waal says in his most interesting and learned book Roma Sacra, all this immense, unique and artistic splendor is the sepulchral monument, erected over the ashes not of a conqueror of worlds, no, over those of a poor fisherman, a crucified Jew, who was buried here secretly, more than eighteen hundred years

ago! "Tu es Petrus! Yes continues the erudite rector of the Camposanto Teutonico, thou, who sleepest there n the depths, thou are Petrus, the immortal pastor of the lambs and the sheep, in whose hands God the Son placed the keys of the Kingdom of Heaven, thou the rock on which the Lord built His Church ; and that marvellous dome, rising majestically AN INDULGENCED PLEDGE The Catholic religion teaches self-denial and self-control. Self-abne-denial and self-control. Self-abneAUGUST 80. 1918

CHATS WITH YOUNG MEN

SOMETHING BETTER THAN MONEY

You do not want your life to be a cipher. You want to help some one, and you no not know how. You have very little money to give, perhaps none at all; very little influence; very little of anything. But you have more than you think.

You have the possibility of the most valuable equipment that any man ever had. Here was Ezekiel. He was a youth just starting in the noblest of all callings, that of a Yet God held him back preacher. until he had cultivated what you may cultivate. He had made all intel-lectual preparation. He had ab-sorbed the message that he was to deliver to those poor captives down there by the waters of Babylon. In his Oriental manner of expressing it, he had "eaten" the roll on which that message was written. Still God held him back. There was one more thing which was absolutely necessary. He had to put himself in their place. Then, but not till then, he was prepared for his work.

is the greatest underlying need in the commercial world to day? It is not simply more wages. Men are and a courteous response or ques-tion can never be out of place. A man may wear a business suit of clothes to an evening wedding less having larger wages than they have ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is a greater willingness on the part of the employee to realize that his employer has his cares as well as he that he has his sleepless nights too, and thus, just as often as he can, to give him credit for at least trying, thing in the right place. We hear of amid many perplexites of his own, to do his best.

Why is it that one preacher will reach a multitude and another will solent. not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality" and that does not answer. For who can tell us what personality is? can tell us what personality is ? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this: When he looks out over his congregation on Sunday morning, "he has compassion on the multitude," as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpressive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one of the centre of a history; each one in some undefinable way longing to be better than he is; each one stifling his own sob and fighting his own battle. And each one of these trouble tossed men and women is silently pleading for some ord of courage and hope." That is the 'secret' if there is any secret. He sits where they sit .-- Catholic Citizen

PUT IT IN WRITING

It does not matter how honest people are, they forget, and it is so easy for misunderstandings to arise that it is never safe to leave any thing of importance to a mere oral statement. Reduce it to writing. It costs but little, in time or money, and when all parties interest-ed are agreed, that is the best time to formulate the agreement in exact terms. This will often save lawsuits, bitterness and alienations. How many friendships have been broken by not putting understand-

ings in writing. Thousands of cases A good deed. A good friend. are in the courts to day because agreements were not put in writing. A large part of lawyers' incomes is derived from the ame source.

M. in Success.

THE VALUE OF POLITENESS

correct course to pursue in any given situation will remember that

even the wrong thing is overlooked

if one is but absolutely polite in the doing of it, their relief might be great. A gentleness of demeanor

noticeably than a truculent air of

insolence. If he be perfectly well bred as far as behavior goes, it matters not so much what his out-

quered and difficulties overcome.

laisied spring time.

LOVE FOR MOTHER

HABITS

Don't attempt it by degrees.

throw up a crop of weeds. Plant these things daily:

A new thought.

A new affection.

A high ideal.

A noble purpose.

Good habits will grow in the place

If those who are doubtful as to the

OUR BOYS AND GIRLS Many people have a foolish idea that others, especially friends or re-latives, will be sensitive and think THE REWARD OF FIDELITY

Julien was a poor little orphan their honesty questioned if they are boy. A rich man took pity on him and adopted him as his own son. He sent the boy to school in his early years and as he grew older he had him taught a trade. asked to put their proposition, or agreement, or understanding in writing. It is not a question of confidence. It is a question of bus-iness, and business should be done

His apprenticeship over, Julien started out on a tour of France. He in a business way, so that no matter traveled as a journeyman for five years, then returned to his former whether death, or what unforeseen event occurs, everything has been properly done. The very people you may think will be sensitive or ofhome. He had worked hard and faithfully, but had not earned very He had worked hard and fended because you are so exacting, Wuch money. Upon reaching his native town he will really think more of you for your straightforward business methods and your carefulness in avoiding misunderstanding.—O. S.

found that his benefactor had died. His heirs were in the house ; and so angry were they at not receiving the sum expected, they were selling off the furniture and belongings, even

down to a portrait of the dead rela-Julien was greatly shocked at this little chamber and hung it up by a cord. The cord broke, as the picture was heavy and it fell with a crash to the floor. Upon examination Julien found that the frame was broken He was considering how he could mend it, when he noticed something inside of it. The objects proved to be diamonds. With them was a piece of paper on which the follow ng words were written :

ward garb, although by an unwritten law of social observance certain I am sure that my natural heir clothes are the correct thing for cer-tain occasions. Politeness is never are heartless. I am sure, too, that they will sell my portrait. This will wrong. Its practice goes nearly all the way toward the goal of the right doubtless be bought by some one to whom I have done a kindness. These diamonds are the property of that polite insolence, but insolence is person. I bequeath them to him." never polite, and it is never under The document was properly signed, any circumstances polite to be inso that no one could dispute the boy's ights to keep the jewels. He was

HIGH IDEALS SHOULD BE GUIDE now very rich ; and, out of gratitude, ie remembered the poor orphans of In the adoption of a profession or the city. He built a large, comforta trade another important fact not to be overlooked is the end to which your selection will lead. Let high ideals be your guide, lofty motives your ambition. A man may profitble home for them, and often told the story of the portrait and the strange will. BOYS WHO DID BIG THINGS

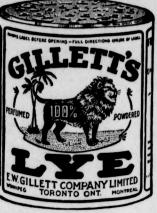
Some of the greatest achievements ably work for money, but money and n the world have been made by youth social position are the lowest imaginable ideals. When you have fixed David, the sweet singer of Israel, was upon your purpose go fearlessly on-ward. Don't mind sneers and taunts a shepherd, a poet and a general be fore he was twenty years of age and a king at the age of twenty one. and calumnies. Weave your crown with the garlands of obstacles con-

Raphael had practically completed his life's work at the age of thirty-

five. He did no great artistic work after that age. James Watt, even as Of all the love affairs in the world a boy, as he watched the steam com-ing out of the tea-kettle, saw in it none can surpass the true love of a big boy for his mother. It is a pure the new world of mechanical power ove and noble, honorable in the which has followed the discovery of nighest degree to both. Any man the power of steam. may fall in love with a fresh faced Cortes, was master of Mexico be-fore he was thirty-six. Schubert girl, and the man who is gallant

with the girl may cruelly neglect the died at the age of thirty one, after worn and weary wife. But the boy who is a lover to his mother, in her having composed what is considered one of the most entrancing melodies ever composed. Charlemagne was middle age, is a true knight; who will love his wife as much in the master of France and the greatest sere-leaved autumn as he did in the Good habits mark the upgrade bad habits, the decline. Break off the bad habits at once. twenty-five.

the revolutionary history of a new country before he was thirty, and of bad ones. The field that is left unsown will the age of twenty four Ruskin had written "Modern Painters," and Bryant, while still a boy of the high-school age wrote "Thanatopsis," a masterpiece in itself.



THE CATHOLIC RECORD

GILLETT'S LYE

EATS DIRT

somebody. But the very finest quality of service consists in allowing others to do something for us.

To make a child feel that you need heartlessness, and he gave all the money he had for the picture. He reverently carried it to his own poor a husband, that life is not worth while without him ; the poor, that they have power to serve ; the rich, that their personality means more to you than their money; the learned, that they teach you, and the ignorant, that they inspire you ; this is the subtlest and highest form of spiritual service. It is the surest hall mark of the

gentleman or the gentlewoman.-New World.

THB QUEEN'S CROWN pretty story is told of a pious little girl who every day climbed a steep, rocky mountain side to crown roses a weather beaten statue of the Blessed Virgin. No morning passed without the devout child accomplished her self-imposed task. One day she was ill, so ill that she could not leave her bed. Her greatest grief was that to day her homely little shrine would be without its usual chaplet of fresh, blooming roses. She said the Rosary with unwonted fer-vor and at the close fell into a deep slumber and dreamed a beautiful dream. She saw our Blessed Lady

herself, nowise resembling the plain ica. little statue. On her head was wreath of the fairest, richest, sweet-

est-smelling roses, flowers such as earth could not produce. A soft, soul-stirring voice said graciously : "Daughter, every day thou didst

crown my staue with roses, but to-day thou hast crowned myself with thy priceless Rosary. Dear to me is the devotion thou payest my image welcome indeed are thy woodland blossoms, but dearest to me is thy fervent Rosary."

ABUSES AND USES OF MOTION PICTURES

Is the omnipresent "movie " demoralizing the public taste and sap-ping the character of its devotees? emperor of the world at the age of thirty. Shelley wrote "Queen Mab" when he was only twenty one and An instructive article in the July was a master of poetry before he was Month on "Some Social Effects of Picture-Shows " throws some inter-Patrick Henry was able to shape esting light on the subject. In a town of 9.000 people, over a thousand, chiefly the young and the poor astonish the world by his oratory be-fore he was twenty six years o'd. At every night for three months, and it is still in full swing. The bakers and butchers complain that they had lost nearly half their trade, especially Saturday nights, because their customers had sacrificed the usual Robert Fulton, inventor of the quantum of bread and meat for the steamboat, while a mere lad had picture show. Some had even borbuilded himself a small boat as a rowed loaves and sold them to get the price of admission, and the plaything, and later on gave the patent of the same to the world, writer found, occupying a sixpenny which device proved one of the greatreceived that morning the following est and most necessary inventions known. letter : "Dear Madame Hoping you will BOTTOMLESS LAKE be able to send me a skirt which my In County Sligo, Ireland among the father is dying in the infirmary and me with eleven children and me hav. hills, there is a small lake renowned in that region for its fabulous depth. ing nothing to wear. And my eldest being out of her situation." A professor happened to be in that part of Ireland last summer, and The "eldest" was there also. The started out one day for a ramble among the mountains, accompanied school teachers found a considerable falling off in attendance and pro ficiency, and the children came with meagre lunches, or none, because they and their parents had spent the wherewithal at the picture palace. The priest reported that Benediction asked the professor. "Well, sorr, I'll tell ye; me own cousin was showin' the pond to a gentleman one day, sorr, who looked service was poorly attended, and the choir had sadly degenerated, as choir practice was neglected for the "movies." However, the attendance at saloons or public houses, as they call them in England, had also fallen off, and the public-spirited owners were getting up a petition to have the "Palace" suppressed. The weekly cases of drunkenness before the magistrates had dwindled from twenty to four or five. We underand quizzical expression. "Yes, sorr, in he jumped and didn't come again, at all, at all." stand that New York saloon keepers are experiencing the same difficulty "But," said the professor, I don t see that your cousin proved the point by recklessly drowning himself." "Sure, sorr, it wasn't drowned at all he was. The next day comes a but that the other effects mentioned have also resulted here, often in a much more aggravated form. The English entertainment was clean, but of no educational value. Mock heroics and impossible romance were loudly applauded, but the only historic scene, which in-cluded the Charge of the Light Brig-TUDE ade, Queen Victoria and Florence Nightingale, was received in silence or the gentlewoman. The reason of this is that accepting The children went home after ten, too tired to be in condition for school next day, but their imagina tions surfeited with scenes and images and pictures of life that contrasted painfully with their squalid surroundings. Discontent was planttask of culture is to change these attributes into humility, service, and do something desperate that would ì self effacement. We exalt the man whose aim is to help people, to do something for

gals too big for their boots, and that's the truth."

SR

or painful a

W. P. YOUNG, P.D.F., 299 Lyma

Desire is the parent of belief.

Corns, Bunions, Callous Bunches, Tired, Aching, Swollen Feet. It allays pain and takes out soreness

OSE ABSORBINE JR. FOR IT

But when the pictures presented are positively immoral or cunningly suggestive of evil, as too often happens, the pernicious results are in-tensified and multiplied. And such exhibitions are on the increase. saw, a few days ago, four new motion picture theatres going up in one of the poorest tenement districts of New York. There is reason to be-lieve that their exhibits will not be scrupulously choice, and there are many Catholic children in the neighborhood. Catholic parents have, therefore, a special duty to be on their guard, as against any other fountain of evil, and see to it that their children shall gratify their thirst for such exhibitions only where decency is respected. Even so, they should aim to keep the thirst under control. The motion picture and theatre "habit" is an evil in itself, apart from the character of the presentations and the in-cidental loss of time and money. It enerates a taste for the morbid and unreal, and its domination implies the weakening of the will and the sapping of character.

Our objection, of course, is not against the moving picture, but the abuse of it. It can be, and has been frequently put to highly moral and educational uses. Some of these theatres only use films of an elevated character, and it is encouraging to know that they are well pa-tronized. Several of our schools have historic, religious and scienti-fic picture shows on their program and have taken out licenses for the purpose. Some award admission cards for regular attendance at Sunday school and church services, for improvement and proficiency in class, etc. The extension of the Catholic picture show is eminently lesirable, in itself and as an antidote, but is greatly hampered by a scarcity of suitable films. Yet the history of the Catholic Church, its heroes, martyrs, missionaries, discoverers, its architecture and paintings and sculpture, and the Bible itself, present inexhaustible material. There is a fortuue awaiting the Catholic genius who will construct from it adequate scenarios .- Amer-

A man can usually patch up his reputation by mending his ways.

Constancy in adhering to her religion is Ireland's greatest glory — a peerless privilege which every true lover of his country should be a ous to defend.—Rev. Dr. Moran.

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A Good Used Piano s often better than a chean The Bell Piano and Music Wareroom

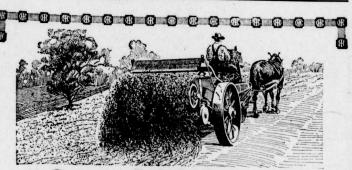
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Four production of the second second

Do one need wait for time to be kind



CORN FLAKES



Seven Solid Reasons

SEVEN solid reasons why each farm needs a manure spreader are these, in the words of a farmer who

nure spreader are these, in the words of a farmer who has devoted much time to correct soil feeding. I. It saves disagreeable and hard work. 2. It pulverizes and mixes the manure mass. 3. It distributes manure evenly over the field, insuring a good even stand of grain. 4. It prevents loss of nitrogen through fermentation or leaching in the pile when manure is hauled directly from the stable. 5. With it manure can be put on plowed ground in winter to be disked as soon as the ground is fit in spring. 6. It will put manure on meadows as a moisture-preserving mulch and to furnish the grass roots with the liberated plant food. 7. Indirectly, the ease with which it can be handled encourages the owner to care for the ma-nure and place it where it will do most good instead of dumping it any-where for lack of time or inclination.

IHC Manure Spreaders

Deering and McCormick

will do all these things for their owners. They will do them well and satisfactorily. Choose the right machine for your work and con-ditions from the complete I H C line. You will find them all styles and sizes, high and low, endless apron or reverse. I H C manure spreaders are exceedingly durable, strong, correctly built to stand all conditions and all strains they may meet. Each feature has its purpose. Uphill or down, or cutting corners, they spread all kinds of manure evenly, in a light or heavy coat at the choice of the driver. The beater drive is strong and simple, beater teeth are square and chisel pointed to pulverize the manure, and the large diameter of the beater prevents winding. The wide-rimmed rear wheels, carrying a large percentage of the load, insure ample tractive power.

But see all these things yourself at your local agent's. He will explain each one, and many more we have not space to men-tion here. The agent has catalogues for you, or, write the

International Harvester Company of Canada, Ltd EASTERN BRANCH HOUSES At Hamilton, Ont; London, Ont; Montreal, P. Q.; Ottawa, Ont; St. John, N. B.; Quebec, P. Q. That the stand of the

by a native guide. As they climbed, Pat asked him if he would like to see this lake, " for it's no bottom at all, sorr 'But how do you know that Pat?"

incredulous like, just as you do, and me cousin couldn't understand it for him to doubt his worrd, sorr, and so he said, 'Begorra, I'll prove the truth of me words,' and off with his clothes and in he jumped." The professor's face wore an amused

' But," said the professor, " I don't

cable from him in Australia askin' to send on his clothes."-Tit-Bits. RECEIVE FAVORS WITH GRATI-

To receive a favor gracefully—that is the supreme test of the gentleman

a favor in the right way calls for the rarest and last flower of good breed-ing-humility. We are born proud, self seeking, and sensitive ; we share these traits with the brutes. The

The Gurney-Oxford Attracts Madam to the Kitchen

The Gurney Foundry Co., Limited

WINNIPEG

THE GURNEY-OXFORD has a oven is required. Then the necessary heat can be obtained quickly by simply turning the Economizer lever to anlarge following of fashionable cooks who dip into the culinary art simply for the pleasure they derive from trying dainty recipes previously not attempted. They are all most enthusiastic supporters of the Gurney-Oxford because it contains many exclusive devices that make a perfect cooking equipment.

Its oven is evenly heated in every corner to insure deliciously dainty cakes, golden brown biscuits, and light flaky pastry. A special Divided Flue carries the heat to every hole on the range. The top is perfectly smooth and clean, requiring no black lead polish.

But most important is the Economizer. It is a small lever that moves around a series of six notches giving the exact degree of heat required for any particular dish. The heat of the range can be shut off and the kitchen kept cool between meals by turning the lever to a certain number.

The fire is held at a low ebb on a

Toronto

HAMILTON

special Reversible Grate until a baking

other notch.

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LAUNT

VANCOUVER

Such control as this enables many smart women to invent some very tempting dishes which they set triumphantly before their friends. It will pay you to investigate the Gurney-Oxford.



Canada

CALGARY

8

"THE HOLY CATHOLIC CHURCH OF AMERICA

A mighty stir is being raised these days within the bosom of the Pro-testant Episcopal Church in this country as to the desirability of

country as to the desirability of changing its present name to that of "The Holy Catholic Church of America." Already preparations are under way for the battle to be fought at the coming General Convention to be held next October. In the meanwhile heated discussion is going on apace among prominent Episcopal clergymen, and all sides of the controversy are represented by zealous supporters.

on recently preached in In a seru In a sermon recently preached in Trinity Church, New York, the rector, Dr. Manning, came out with a bold presentation of his views on the matter. He said that the present legal title of the Church is wholly incorrect and misleading : "It is a cumbersome and ugly

title, which ought to be changed, because it is a modern innovation, be cause it misrepresents the Church and misleads people as to her true character. It puts the Church in the light of a modern denomination, instead of in its true light as a part of the ancient, historic Catholic Why should any one to-day Church. want to fight for the word Protest ant? It reflects the controversial spirit of a bygone age. We have pro-

gressed beyond it. Dr. Manning further asserts that this change, far from being merely in the initial formation period, is now actually in operation. And sooner or later it must be officially sconer or later it must be only any recognized. "Progress may be re-sisted for a time," he says, "but not permanently. It may not be done in the coming convention. That is a small matter. I have no wish to see it carried by only a small major-ity. But I do want to see the Church advance toward it, and the Church is advancing toward it. It is certain to come, because the Truth must have its way.'

At the other end of the gamut is heard a different song from the Rev. Mr. G. Monroe Royce. He considers the "repudiation" of the Church's ins reputation of the Church's name a mere piece of "ecclesiastical foppery and snobbery, un American in spirit, and advocated, for the most part, by high churchmen of England, who are advocated for the most who are altogether out of sympathy with our traditions and democracy. He bids " these hypercritical, fidgety clerics" forget not the mighty schism that rent in twain this Church in 1873, because of questions that should never have been urged. And he asks with impatience whether "Christian ministers or priests, at the very time that their Church is calling upon the whole Christian world, Catholic and Protestant alike, to cast aside their differences and unite as one brotherhood in presenting the message of the crucified Christ to all mankind," can find nothing better to do than "to throw this apple of discord into the councils of the Church.'

And so the merry chorus goes on "What's in a name?" we are tempted to soliloquize. And the answer comes: There is more in the name of "Catholic" than is dreamt of in the philosophy of the Protestant Episcopal communion. That name stands for the continuity and universality of the one true Church It connotes a common faith, a common head, the same baptism, the same Sacraments, the same origin in Christ. When the Protest-

TCHEL NECKWEAR MEN QUALITY STYLE VARIETY

only a mark of respect for the Gospel as the true and written word of God. Catholics, therefore, would do well to take note that it is not right to make use of the Protestant Testa-ment in the taking of an oath. If possible, a Catholic Testament should be obtained, and if one has

not such a thing in his possession a Catholic prayer book should be used. In the event of neither being obtainable, Catholics should insist on what is known as the Scotch oath, which

really is a declaration made with the hand uplifted." As for the New Mills Coroner's "difference," it might be taken as perhaps a safe enough mark of distinction between the two Bibles. The Cross and Catholicity are inseparably connected .- Freeman's Journal.

AN EPISODE OF THE CIVIL WAR

The following charmingly related

incident of the great contest between the North and the South half a century ago will be read with great interest. The venerable lady who ha given us this reminiscence is the mother of two young ladies who graduated from the Sacred Heart Convent, London, about thirty years ago. Many of the old pupils will re-member Miss Nettie Du Hamel now Mrs. Geo Combs of Washington, and her sister, Miss Bessy Du Hamel. The clipping is taken from the Washing-

ton Telegram : There resides in the hurly-burly. office-seeking, tariff-making city of

Washington a woman, long past her eightigth milestone, who, while ob-serving the affairs of the day, yet dwells in the days that were, when polish and the minuet held sway and lectric lights and turkey trot were

She

alike unthought of. This women is Mrs. Elizabeth Du Hamel, who will be eighty six years old September 23. She resides at the Olympia apartments, 14th and Euclid streets northwest, her mind undimmed by the years, and with an unfailing store of anecdote and story for the interested listener. formerly dwelt at 7th and 1 streets northwest.

HUSBAND WHITE HOUSE PHYSICIAN Her husband, Dr. William J. Du fore Hamel, was White House physician o Buchanan and Johnson, and at the time of the civil war was chief surgeon at the Soldier's Rest, in the Baltimore and Ohio railroad station. There the physical condition of the troops from the north was passed upon before they were allowed to go to the front. Dr. Du Hamel was an intimate friend of President Lincoln. After the war he removed to 336 In diana avenue, where he died in 1883. Perhaps the most interesting of her reminiscences is one concerning the struggle between the north and south, recalled by the recent celebration at Gettysburg of the fiftieth an-

niversary of that decisive battle. "It was the summer of '63," said Mrs. Du Hamel, " the darkest time of

those dreary four years; rancor and hatred held the minds of all in bitter sway. Spies swarmed over the land, ant Episcopal Church of America and suspicion was rife. The Confedcan point to identity of belief in its eracy was at flood tide, and the east ern shore of Maryland, always Confederate in its leanings, was ablaze with southern enthusiasm. Harry Embart, a young farmer's boy of Queen Anne county, was swimming in the Chesapeake.

THE CATHOLIC RECORD

UNDER THE SAME BLANKETS

sleep. We went off to one side of

did, lying side by side with the two

DIED

CEREMONY AT MOUNT

May his soul rest in peace!

blankets instead of one apiece.

to look at it.'

President's hand, he begged him to write a statement of the case, re-ceiving which, with a pardon for his son, the father raced madly back to Washington, boarded the engine and who read them. Let parents, there fore, be vigilant.—America STRANGE BED-FELLOWS arrived at Fort Delaware a few minutes before the execution was ESUIT PRIEST AND PURITAN PARSON

to take place. The boy's life was saved.' This is but one of many interest-(Conn.) "Courant" the Rev. Dr. Joseph H. Twitchell describes this ing anecdotes which Mrs. Du Hamel relates. She is the mother of State Senator Joseph Du Hamel, prominent

SIOUX INDIAN IS CHIEF OF

Probably the most unique delegate to the convention of the Federation of Catholic Societies was Leo Hawk-man, a full-blooded Sioux Indian St. Francis Mission, Rosebud

Hawkman is the son of Hawk Man-Kills-Alive, one of the councillors of Rain in the Face, Red Cloud and Spotted Tail. His father was regarded as the best shot in the Sioux tribe. He was known as a shrewd adviser, and it was his decision that started or prevented a battle.

Leo, the son, became a Catholic and for several years has been an church worker. enthusiastic travels from town to town, teaching Sunday school and aiding the priests in their work. He took the place of Hollow Horn

He

Bear, former color-bearer who died in Washington at Wilson's inauguration, and carried the standard in the big parade. At the mass meeting held recently

he made an address in the Indian language, appealing to the audience to interest themselves with the Great Father in Washington in behalf of his people. His address was interpreted by a Jesuit father. He is the father of a large family, out according to some of the South Dakota clergymen who are here, he

is never too busy to give his time to promoting the spiritual welfare of ville, Ont. Aged forty-eight years. nis tribesmen.

UNCLEAN LITERATURE

The "National Christian League for the Promotion of Purity" is urging Postmaster General Burleson to establish a censorship over maga zines that discuss too freely so-called sex problems." Attention is called to the Forum, the Saturday Evening Post and Collier's for being grave offenders in the matter. "The style, reputation and history" of the Forum, says the protest, "have been such that few parents would take the precaution of examining it be-

n League y" is urg: At Mount St. Joseph, Peterboro on the feast of the Assumption, four novices made perpetual vows and six young ladies received the holy habit. Those yso-called n is called r Evening the style, ' of the have been build take y library;" ag poison (more or past, if would t of recent star Mount St. Joseph, Peterboro on the feast of the six young ladies received the holy habit. The style, ' of the Helena; Aitoe Maloney of Lakefield, (Sister Rosalie): Mary Weish of Norwood, (Sister Clara); Genevice of Mortreal, (Sister Thomasna); Mayme Ryan of the Satur-sermon which was in part as follows: The solemn-ity and grandeur of the coremony of poises un-toot and appreciated is more moving than power of words or skill of the tois as ordinary Christians, a continual sacrifice of all that is most enticing; of all the world estermed, term al words associations and the y would t of recent a continual sacrifice of all that is most enticing; of all the world estermed, term of years, but the world science, It is a dedication and consecration of hour and lowing kindred. But the great-res of the renunciation is to be measured, not merely by that which is sacrifice, It is not a question of a mominister's ite sophis-ite sophis-ite sophis-ite sophisplacing it in the family library," "It is a case of smuggling poison past the guards." As for the Satur-day Evening Post, with its "million and a half subscribers " (more or less), that paper used to boast, if we remember aright, that nothing is ever admitted into its pages that the minister's daughter blush to read. In the light of recent charges, either that claim can no longer be made, or the "minister's daughter " has become quite sophis-ticated. The story in Collier's that is cited America scored in its issue of July 5.

The moral of the foregoing is as "plain as way to parish church." Catholics cannot exercise too much care in inspecting the contents of

the secular periodicals that enter the home. For even magazines that were once considered safe and de-cent, now admit into their pages suggestive and salacious stories that can do nothing but harm to those

At the conclusion of the ceremony, the Right Rev officiant felicitated the novices and the newly pro-fessed on the choice they had made, urged others to hered the call of God, and congratulated the feev Mother and the Sisters on the excellent work being HOME BANK OF CAN THE WESTERN FAIR

THE

Toronto, July 16th, 1913.

SEPTEMBER 5th to 13th

SEPTEMBER 5th to 13th The Western Fair of London, Ontario, will this year without doubt surpass anything ever before at-tempted by the Association. For months past pre-parations have been going quietly on for the great Exhibition, and when the time arrives it will be found that everything is in first-class condition. En-quiries of all kinds are coming into the general offices and the indications are that the buildings, al-though enlarged this year, will be filled to overflow, about allotted. It is expected that the building is already about allotted. It is expected that the Agricultural and Horticultural Buildings will be crowded, as the Fruit exhibits from the different counties will be quite large and very attractive. The Women's In-stitute throughout Middlesex County will no douby make a very attractive display in their competition. Prize lists entry forms and information of all kinds regarding, the Exhibiton will be given on applica-tion to the Secretary, A. M. Hunt, General offices, Room 300 Dominion Savings Building, London, Ontario. In an interview in the Hartford We were great friends, and once when we had leave of absence to-gether, he visited with me at my father's home in Southington. "I remember the night of the battle of Fredericksburg. We had been active for hours, and at midnight both of us simply had to have

TEACHERS WANTED

the camp and lay down under the blue skies. Each had a blanket. WANTED FOR SEPARATE SCHOOL NO. After a while he called to me and asked if I was asleep. 'No,' I an-swered; it's so cold I can't get to sleep.' 'Neither can I,' said he, 'Let's club our blankets.' And we Ellice a teacher holding a second class f fessional certificate. Salary \$450. Duties to co mence [Sep. 2nd. Apply to Joseph Quinlan, S Box 563, Stratford, Ont. 1819 1

TEACHER WANTED, LIMITED, THIRD qualification for S. S. Sec. No. 4, 5, 12. Glou-cester. Apply stating salary, etc. to M.J. Kerwin, Secretary, Billing's Bridge, R. R. No. 2. 1819-2 THREE SECOND - CLASS PROFESSIONAL teachers for Amprior Catholic Separate school

Suddenly I felt him shaking, and teachers for Amprior Catholic Separate school Salaries 400. Apply, stating experience, to Rev C. J. Jones, chairman, Amprior, Ont. asked him what was the matter. 'I'm laughing at this scene.' I 18 9 2 couldn't see anything in the scene to laugh at, for there were hundreds TEACHER WANTED FOR C. S. S. NO. 7,

Rochester. One holding second class sional certificate. Apply stating experier salary expected to Jno. Byrne Sr, Byrnedale

of dead and wounded soldiers within an acre of ground. 'What do you mean?' I asked, 'I'm laughing at WANTED FOR S. S. NO. 6. HUNTLEY. A second class professional teacher. Duties to commence September 3rd, 1913. Apply stating experience and salary expected to W. J. Egan, West Huntley, Ont. 18 8-2 this scene-me a Jesuit priest and you a Puritan parson snuggled up here side by side. under the same blankets,' he replied, and a moment later he looked up at the sky and

WANTED QUALIFIED SECOND CLASS teacher for S. S. No. 9. Lancaster Township Salary \$500 per aunum. Apply to C. McRae, Sec. North Lancaster, P. O. 1818-3.

said in a low voice : 'But I should-n't wonder if the angels rather like WANTED CATHOLIC TEACHER FOR ST. Agnes Separate School, Moose Jaw, first or second class certificate required, services to com-mence Sept, 1st. Initial salary \$750 per year. Apply stating (qualifications and forward reference. E. J. Baker, Sec. Treas. St. Agnes C. S. S. District No. 22, Moose Jaw, Sask., Box 41.] 1818-2. FOLEY .--- In North Bay, March 21st WANTED A QUALIFIED TEACHER FOR S. S. No. 1, Stanley, holding qualified certificate Duties to commence and of September 1913 Salary \$450. Apply stating experience and refer-ences to Joseph Rau, Sec. Treas. Drysdale. Ont.

Ont. 1818-3 WANTED FOR THE CATHOLIC SEPARATE

school Oakville, teacher holding second class ssional certificate. Duties to commence Sept Salary \$450. L. V. Cote, Sec. Treas. Oakville 1812-tf and. ST. JOSEPH, PETERBORO

WANTED-A QUALIFIED TEACHER FOR A Separate School at Baird, near Fort William, Salary §300. English and French required. Give experience and references. Address Rev. P. E. Lamarche, Secretary, St. Patrick's Rectory, Fort William, Ont. 1814 tf

TEACHER WANTED FOR C. S. SCHOOL S. T No. 7, Fallowfield, Nepean, Normal trained, holding second class certificate Duties to begin Sep. 12, 1013. Salary \$500. Apply stating exper-ience to Charles McKenna, Fallowfield P. O. Ont. 1817-3.

WANTED LADY TEACHER FOR SEPAR-ate school district No 9, holding certified certi-ficate. Duties to commence Sept 1st. Apply, stat-ing experience and salary required, after giving re-ferences to Will. C. O'Neil, Sec. Treas., Kearney F. O. Ont. 185-tf

TEACHER WANTED FOR S. S. NO. 2, Howe Island, holding a second class certificate of qualification, Normal preferred. Salary \$400 per annum. Duties to commence Sept. 2, 1913. Address John Goodfriend, Secy. Treas., S. S. No. 2, Howe Island, D'Arcy P. O., Ontario 1818-2

FOR SALE TENDERS WILL BE RECEIVED BY THE undersigned, on or before September 10th for the purchase of the property known as St Nicholas school occupying lots 311, 313, 315 Cheapside St. Size of lot 100 x 133 freet. R. M. Burns, Chairman R. C. Separate School Board, city. 1819-2.

FARM FOR SALE FOR SALE, FINE WORKED FARM, 24 MILES from C. P. R., G. T. P., and St. Patrick's Cath-olic church. Easy terms. Apply parish priest or Martin Weldon, Young, Sask. 1817-3

acter of the sacrifice, it is not a question of a moment or a day, or a year, or a month of years, but of a lifetime. It is a constant perpetual holocaust, like the burning bush, on fire but never consumed. Therefore the vows are made at the altar and re-ceived by the Church in the person of her duly ap-pointed representative; the Church sets her seal upon the compact which is ratified in heaven. It is a sacri-fact, too, so pleasing to God as to act on the soul like a second baptism, obliterating the past and render-ing the soul ispoties as that of an innocent child fresh from the baptismal font. In conclusion, the reverend speaker reminded his hearers that the func-tion should not be regarded with sorrow or regret, but with joy, admiration, congratulation and thanks-giving. POSITION WANTED MARRIED MAN REQUIRES POSITION AS janitor or caretaker, understands furnaces and boilers. Address Box V. CATHOLIC RECORD, Lon-don, Ont. 1817-3.

HOUSEKEEPER WANTED WANFED-AN EXPERIENCED LADY AS housekeeper for priest. Pleasant location and good salary. Apply to Box W. CATHOLIC RECORD, London, Ont. 1817tf.



NOTICE OF OUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Seven per cent. $(T')_0$ per annum upon the paid up Oapital Stock of this Bank has been declared for the three months ending the 31st August, 1913, and that the same will be payable at its Head Office and Branches on and after Monday, September 1st, 1913. The Transfer Books will be closed from the 17th to the 31st August, 1913, both days inclusive.

By Order of the Board,

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Complete Services for Vespers and Benediction. Music for Missa Cantata and Mass for the Dead. Specially adapted for sodalities, Choirs, Colleges, Parochial Schools, Sunday Schools and Institutions. Use St. Basil's Hymnal and thus have the best and cheapest work now offered in Church Music

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CARDINAL'S RESIDENCE

Baltimore, November 14.

REVEREND DEAR FATHER :-- I take great pleasure in adding my name to that of your most Reverend Archbishop, in commending to Catholic Institu-tions your most useful work. ST. BASIL'S HYMNAL is calculated to promote devotional singing, which is a powerful element in the cause of religion.

Fraternally yours in Xto, † J CARD. GIBBONS.

AUGUST 30, 1918

JAMES MASON, General Manager.

CHARTER 1854

TO REY. L. BRENNAN.

incident of Fredericksburg: " One of my brother chaplains in the brigade was a Catholic priest, a fine fellow, Father Joseph O'Hegan. in New York democratic politics.

12,000 CATHOLICS

5. D.

members in all the truths that Christ came to teach mankind, when it can trace back in an unbroken line of uninterrupted continuity the suc-cession of its hierarchy to the Prince of the Apostles, upon whom, as on a rock, Christ firmly established His Church, when, in fine, it can show that the same seven mighty channels of grace that Christ instituted still give and sustain the supernatural life of its flock, then, and then only, may it justly lay claim to the title of the One, Holy, Catholic and Apostolic Church, not of "America" but of Christ.-America.

ONLY THE CROSS

At a coroner's inquest recently in New Mills (England) the Coroner, answering the request of a witness for a Catholic Bible on which to take oath, said there was no difference be-tween a Catholic Bible and a Protestant Bible except that one had a cross on it and the other had not. That coroner is not much of a

Biblical scholar, but he allowed the witness to make a declaration, there being no Catholic Bible at hand. The Catholic Herald, which tells the story, prints an interview with Father James Hughes, of Liverpool, in which some interesting information on the subject is given. "To make use of a Bible or Testa

ment in taking an oath is to recognize it as the true word of God.

Therefore, as the Protestant Bible or Testament is neither complete nor correct, strictly speaking, it is not right for a Catholic to make use of it. It is well, for Catholics to un-derstand that if they have not a derstand that if they have not a Catholic Testament with them their Catholic prayer book, which contains the gospels used each Sunday throughout the year, can be used in-stead of the Testament * * * stead of the Testament * * * Further, it should be remembered that in taking an oath the correct form is the laying of the hand on the form is the laying of the hand on the Gospels of Testament, and not the kissing of the book. The point that matters is the touching of the Gos-pels with the hand, the kissing being

SOLDIER'S SUIT IN LIEU OF HIS OWN

"On returning to the shore after his swim, he found a blue inform in the place of his own clothes. Just how the uniform came there is unknown, but it is thought that a de-serter donned the boy's clothes, leaving his own in their stead. In any event, on his way homeward he strayed into the Union lines, was captured as a spy and taken to Fort Delaware, a Federal prison. His parents, after weeks of searching, ocated him in the fort prison, where he was sentenced to be hanged. The date of execution was set for the fol-lowing morning. Chartering a loco-motive, Mr. Embert hurried to Washington, arriving in the middle of the night. President Lincoln, according to his summer custom, had gone to the Riggs cottage, since then called President's house, in the grounds of the Soldiers' Home. Mr. Embert was himself unknown, and at that hour of the night could not gain ad-

mission, but remembering Dr. Du Hamel, a former resident of the eastern shore, and boyhood friend, whom he knew to be a prominent Unionist and a friend of the President, he sought him out. Dr. Du Hamel was aroused, and, sympathizing with Mr. Embert, at once accompanied him to the Soldiers' Home.

LINCOLN IN NIGHT ATTIRE

"The President was asleep when they arrived, but Dr. Du Hamel sent up his card asking an immediate in-terview on a matter of life and death, and thus gained admittance. Mr. Lincoln, arrayed only in night attire descended, and his ever sympathetic heart was at once touched at the physician's story. Mr. Lincoln recalled the case and

agreed to issue a pardon in time, but said it would never reach the prison in time. What more could be done? Dr. Du Hamel was, however, undaunted and, putting a pen in the



