

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, AUGUST 30, 1913

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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Sentiment is old, very old, and is also, or therefore, quite out of date.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 "graff" 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 old-fashioned 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 sound loud: words, to their eyes, that is to say, the beautiful deeds of the 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 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 people 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

work of our pen—our best and earnest 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 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 impetuosity than from treachery. 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 the high road to success. If the conspirators assemble in frock coats and white collars, nearly related to a cuff, with well manicured hands, they are almost free from danger. Suspicion fixes itself upon the impetuous, the unfortunate, the low in station. The "found out's." It haunts the slums, and flies at the luxurious sound of carriage wheels. It never enters the front-door, but if it wishes to reach the upper flat creeps up the back stairs. Under the respectable shade of a silk hat, well gloved and groomed, any of us may trespass where he will, but a shabby coat and forlorn boots will call down ignominy 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 riches oblige.

KINDLINESS

Kindness 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 full-sized task for any one. An old dictionary defines the word "Gentleman" as a "man who cultivates the art of minding his own business, and at the same time teaching other 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 prophecies about our neighbors.

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 Supreme 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 disloyalty or disobedience to ecclesiastical 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 secure the services of male voices for

the church. Choir masters capable of training male voices are not too many amongst us, and a greater difficulty is perhaps to be found in the slackness of the youth of the present day in giving their services to the Church. In these cases the only way to introduce liturgical services in the Church is to fall back upon the greater musical capacities of the female voice, and above all upon the greater readiness of women to work for the Church. There are no doubt difficulties in the working of mixed choirs, and abuses will at times arise; but these difficulties generally resolve themselves into bickerings about solo singing. If solo singing be abolished, nine-tenths of the inconveniences, under these circumstances the establishment of a mixed choir may be a good liturgical work, for it would seem to be the only practical means of bringing about the restoration of the Gregorian Chant, so earnestly inculcated by the Holy Father. Such consideration should be sufficient to check over-hasty or wholesale criticism, but it does not stand alone. It would also seem to be supported by the decisions of the Sacred Congregation of Rites, modifying the earlier regulations which rigorously excluded women's voices from liturgical functions. Thus the Decree of January 17, 1908, allows women to sing the Common of the Mass at liturgical functions, and generally to sing at non-liturgical services.

Then the Decree of December 18, 1908, grants further concessions. It is couched in compressed terms, but we gather that mixed choirs are allowed, provided that the men and women are *omnino separati*. These are concessions which should remove all difficulties from the humblest of village choirs. But it must not be inferred that by these dispensations the *Motu Proprio* has been weakened or rendered inoperative. It still holds clearly before us the ideal of the Church's music, and a definite object at which to aim. Composers have limits assigned to them within which their muse must be contained; the Diocesan Commissions for the approval of ecclesiastical music to be used in church are to be left untouched. This last is perhaps the most valuable reform of all. For of all the abuses springing up in mixed choirs, the greatest scandal of all is the character of secular and theatrical songs, and the works so widely prevalent, and so calculated to make the judicious grieve, and to profane the House of God.—Tablet.

PROTESTANT "CATHOLICS"

Things are pretty much upset in the Anglican Church and its kindred Protestant Episcopal Church of America. Not only is there controversy over the most fitting name, but also over the patent fact of its Protestantism toward the Universal Church. There has been a certain pleasure over the fact that the Superintendent of the Chicago Schools has issued direction to the teachers not to teach that Henry VIII. founded the English Church. And the Standing Committee of Chicago Churchmen has issued a statement expressing 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 certain medieval beliefs, and a removal of certain medieval practices which were regarded as abuses. The same Church remained, having essentially the same worship and sacraments, preserving 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 medieval conditions. Consequently, the English Church did not become a Protestant church in the sense now commonly understood 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 corruptions. 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 essential name and that word has therefore, in the legal name which is now come to have in English literature, the legal name which is the Protestant Episcopal Church in this country adopted after the Revolutionary 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 if Protestantism means anything it means the rejection of the Pope of

Rome, and if that did not start in England with Henry then we have no idea of English history. Says the statement: "This same Church retained, having essentially the same worship and sacraments, preserving 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 medieval conditions."

But did the Anglican Church retain the same worship and sacraments? It is folly to read of the Catholic practices that have grown up in recent years in the Anglican Church into the Edwardine Ordinal. The return to the rites and beliefs of the Church of pre-Reformation England may indicate a desire to reclaim an inheritance that had been wilfully rejected, but one cannot so easily remedy the ravages of two or three centuries that regarded the fundamentals of the Catholic ministry as 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 "consecrating and of offering the true Body and Blood of the Lord." The Anglican church may now regret that 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 reading at the time he was writing his book, "By What Authority." "I found book after book, 'The Church of England the old lines of the Church of England burning themselves upwards, like the lines of buried foundations showing through the hot grass in summer. I began to marvel more than ever how in the world I could have even imagined that the Anglican Communion possessed an identity of life with the ancient church in England. For years past I had claimed to be saying Mass, and the Sacrifice of the Mass was held as a doctrine by the Church of England; and in Elizabethan days were priests hunted to death for the crime of doing that which I claimed to do. I had supposed that our wooden Communion tables were altars, and here in Tudor times were the stone ones of the altars defiled and insulted liberally 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 'mementos of superstition.'"

It is a hopeful sign for reunion that the Reformation in England is now so widely regarded, by those who are experiencing the loss of what it repudiated, as a tremendous mistake. May the recognition of all quibbling and be restored to that Church of whose security they are sure.—Pilot.

FOREIGN MISSIONS

It seems that martyrdom in China is not yet a thing of the past, as recent 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 receiving the Franciscan habit in 1897. After his ordination, Father Bernat asked to be sent to the Chinese mission, 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 Tokio 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 Cherep, P. F. M., has decided upon building a large hall that could serve as a dwelling house and a lecture hall. But before his plan can be executed he is awaiting for the sines of war that are rather scant in that corner of the Pacific. A disaster to our mission in Japan is a double one, for the church is exceedingly poor in the island of Nippon, and because 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.

WHERE MUD CHAPELS PREDOMINATE.—Father Girard, P. F. M., a missionary in Tindivakam, Southern India, whose appeal was printed in a recent number of Catholic Missions, sends this generous appreciation of what Americans are doing for the foreign mission cause. "The copy of The Catholic Missions which you so kindly sent me last month came safely to hand. Our hopes are so much in the hands of all those across the waters who take

interest in the coming of God's Kingdom that I feel you could have done me and my work no greater service than that of bringing it to the notice of a large and powerful Catholic community in the Far West.

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

"Also since the erection of the 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 something 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, nor a cent of revenue. 2. That the Christian population, being entirely Pariah, is so poor that no help can reasonably be asked of them."

BLACK POINTS.—The Black in Africa 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 pleasure 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 them. The tales they recount are often told with a picturesque 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 missionaries that baptism of the sick often brings about a cure. Father Capitaine, O. M. J., relates this example which occurred in Hamawalla, Colombo, Ceylon. The family were not pagans but English Protestants, and in a state of great poverty. "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 baptizing the little one according to the Catholic form?" "Not the least, Father."

"Little James became a Catholic forthwith, I thought he would not live the day out, as he was then in the last throes of convulsions from pneumonia. What was my astonishment to learn the next day that he was well.

The entire family have since been baptised with the best dispositions.

How To Help.—What will you do?

A Missioner? Then pray for the vocation, leave all and follow Christ. A Stay at Home Helper? Then put yourself in one of the categories here mentioned and assure us of your 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 for the missions. "Our Father," "Hail Mary," and the innovation, "Saint Francis Xavier Pray for us," and give an alms of 5 cents a month or 60 cents a year to the cause.

b. Promote the work. People are good, but all good people are not thoughtful. Form a band of ten and interest your friends in the missions. Be a promoter.

c. Be a Special Member. If you can not interest others, and you have any means to do more than an ordinary member, enroll yourself and nine relatives or friends, living or dead, each at the rate of ordinary membership.

d. You may also secure an Ordinary Membership in Perpetuity for yourself or another person, living or dead, by making an offering of \$40 within one year, to the general fund of the society.

CANNOT BE A SOCIALIST

There is not, and cannot be a Catholic Socialist. Leo XIII. has rejected such a fellowship in his immortal encyclical. The principles of Socialism are utterly opposed to the principles of Christianity. They are mutually destructive of each other. Certain misguided Christians may call themselves Socialists, but objectively, a Catholic Socialist is an utter impossibility.

All the best things in life need cultivation.

FATHER FRASER'S MISSION

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

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

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

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

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

REMITTANCES

Previously acknowledged.....	\$1,713 75
Friend, Cornwall.....	5 00
D. W. Morrissey, Prince Rupert, B. C.....	5 00
Rev. C. D. McRae, P. P., Moose Creek, Ont.....	12 00
Subscriber, Waupoos, Ont.....	1 00
Miss M. A. O'Meara, Montreal, Que.....	2 50
E. J. Mulvena, Richmond, Que.....	5 00

REMITTANCES TO FATHER FRASER	
By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	5 00
(Special).....	5 00
July 11, 1913.....	738 70

CATHOLIC OLD ENGLAND

When old England was Marrie 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 slightly 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 knightdom fought to the death, under the most holy banner of the Five Wounds, against overwhelming 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 though they have fought in the east and in the west, in the north and in the south during centuries and centuries of barbarous persecution. They were simply overwhelmed, crushed, subdued. Those who survived and were captured were thrust into pitiless prisons; they learned what was the rack, the rope, the awful knife cutting them to death while yet they lived to offer their lifeblood to Christ—the seed of Christians. They emulated the victims of cruel Rome 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 were the golden words of the Venerable Henry Heath of the Holy Order of St. Francis. He perished, as did so many other faithful Franciscans and other Catholics on the awful scaffold at Tyburn in 1643, and suffered worse torture in being let down from the gibbet before death, to be cut open while yet alive by the awful knives of the legal quarters.

This is the manner of the deaths of English Catholics who died by scores and even hundreds in defense of our most holy faith. Say a prayer for them and for England, a Father and an Ave, too. For every devout prayer said for the conversion of England Pope Pius IX. of blessed memory, in 1850 decreed three hundred days' indulgence. "The children of them that afflict Thee shall come bowing down to Thee, and all that slandered Thee shall worship the steps of Thy feet." Oh, what glorious faith those martyrs possessed, and that faith has never died and shall not die.

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.

CATHOLIC NOTES

At present there are in France 10,800 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 Eversets, 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 embraced 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 Lord Bishop of Limerick, Ireland (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 Maximilian Schneeweis, formerly a curate of St. Mark's Episcopal Church, Philadelphia, became a Catholic at a Dominican Monastery at Washington recently. He is the sixth member of the Episcopal clergy here to accept Catholicism.

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

Underneath the church of S. Maria via Lata, Rome, rebuilt by Pope, Sergius 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.

The calamity that to enter the convent means to be a candidate for a premature death received a severe jolt at Oldenbury, Ind., when out of a 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 clothing with the Benedictine habit twenty-seven of the nuns of the once Anglican convent of St. Bride's, Milford Haven. Mother Scholastica Ewart, the former abbess, had been clothed on the feast of the Sacred Heart.

Indian papers report the death of General John Frederick Fischer, R. E. (retired), at the advanced age of eighty-five. The deceased who had a distinguished official career, was for a number of years actively connected 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 8th of Feb. Feb. together with his community, embraced the Catholic Faith, is now at the famous Benedictine Abbey of Einsiedeln, founded in 861. He is accompanied by his secretary. Both wear the Benedictine habit, and will probably be ordained priests sometime this summer.

Conditions in the northern provinces of Mexico may be judged from the following press dispatch from Douglas, Arizona: "A special train will be here from Nacoarzo, Mexico, bearing scores of babies to be baptized. Because of the revolutionary troubles there has been no priest in Nacoarzo 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, besides his own language, French, Italian, and English, the latter with a 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.

PRETTY MISS NEVILLE

BY B. M. CROKER

CHAPTER XXI

CAPTAIN BERESFORD'S LETTER

"On ne donne rien si libéralement que son sein."—La Rochefoucauld.

"No! 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," I answered crossly, and bending down very closely over my knitting to hide my rosy cheeks.

"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 neighboring chair.

"Dear Mrs. Vane:—For the last week my veranda has been the haunt of all the hawkers in the place, and littered with every kind of merchandise from beetle-waxed ball dresses to blacking and knife-polish!

"I know you say you don't, and I believe you really mean what you say, and you are every bit as pleasant to one of our own sex as you are to the lords of creation."

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and I have written myself to a standstill.

"With kind regards, yours sincerely MAURICE BERESFORD."

"George is a shocking correspondent," said Mrs. Vane, slowly folding up the missive.

"Think of Colonel Vane?"

"No, you aggravating monkey; of Captain Beresford?"

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

"Oh, my!" with arched brows, you are entirely wrong. He has not a scrap of conceit in his whole composition.

"I am glad to hear it," I returned, coolly; "not that it is likely to affect me."

"I wish to goodness you had never seen Major Percival," said Mrs. Vane, with extraordinary irrelevance, rising and parading the veranda with her hands clasped loosely behind her.

"Should we?" I exclaimed, with a smile of ironical interrogation.

"Yes, you would. You would suit each other down to the ground; you would make an ideal couple; and only for this other man being in the way, nothing would give me more real pleasure than to see you engaged to Maurice Beresford."

"Then, my dear lady, I am afraid you must moderate your wishes, and think of something else that will give you great pleasure."

"Well, I only ask of you one thing, Noah," said Mrs. Vane, pausing with tragic emphasis, and pointing toward me with a warning forefinger.

"He never will," I interrupted, hastily.

"Likely enough—but if he does, promise me that you won't flirt with him."

"Flirt! I!" I echoed, in a high key of virtuous repudiation.

"I know you say you don't, and I believe you really mean what you say, and you are every bit as pleasant to one of our own sex as you are to the lords of creation."

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"No!" (laughing). "Let him sing, poor doggie, if it amuses him. By the way, did I tell you that Mr. Gower was at the Warrens' last night, and sat next me after dinner?"

"Dealing death and destruction to every reputation in the place, I suppose."

"No, no; for once you wrong her; in point of fact she was altogether taken up with you, my little dear."

"Tell me this instant. I am devoured with curiosity."

"Well, she delivered her soul very freely. She says she would not be your aunt or mother for a million."

"How sweet of her!"

"Pretty girls are so conspicuous, and such an anxiety! She hears that a certain Major Percival paid you tremendous attention at Ooty, and made you the talk of the hills, and then departed, merely leaving you a flattering likeness of himself and his P. P. C. car."

"Vio, you are making this up. You are inventing."

"I am not, I declare to you. She thinks your aunt greatly to blame, as this kind of thing does girls so much harm, and keeps off real bona fide admirers—old Mr. Poate, the rich coffee merchant."

"Old Mr. Poate." I echoed, contemptuously. "Hideous old creature! A widower, and never sober. The sight of him makes me feel positively ill. Is there any one else she can suggest? What more did she say?"

"Oh, she did not say much. She said that it was really quite time you began to be looking about you, and I assured her that you would be very grateful for her kind advice and interest; but that, like the old woman in the shoe, you really had so many admirers you did not know what to do! and that you had half a dozen letters of proposal framed in your room!"

"She will believe you, she really will. I declare that was too bad of you; really too bad," I exclaimed, angrily.

"I'm bad enough, in all conscience," 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 Church with rapt devotion. I wish I were a good woman, like your aunt, but it's not in me; all my most frivolous ideas come into my head at 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 the most lovely ball dresses which I pull to pieces again the moment I come out of church."

"What on earth have you two been gabbling about this morning?" said Uncle, suddenly coming out of his study, pen in hand. You are making as much noise as a couple of hungry jackdaws; what was it all about—what was the topic you were discussing, eh?"

"Flirting, for one thing," I answered, skipping down the veranda, and enfolding him in my embrace.

"Flirting, indeed," holding me at arm's length, and pointing at me with an admonitory pen. "Well, as long as it is only talk on your part, and you never put the word into practice, I don't mind."

"No, indeed, I should hope not. If all tales be true," saying my cheek against his— "you were a very bad young man, a young man who loved and rode away over and over again! and you need not deny it!"—seeing that he is about to expostulate—"Colonel Keith has been a traitor."

TO BE CONTINUED

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 "once upon a time," but shall place the period of this incident in the year 1677, when Catholic missionaries were striving to plant the faith in the hearts of the Indians of upper New York and Canada. The princess of our story is not fair, like those of the legends, if we consider the color of her skin, for she is a dusky maiden of the Mohawk tribe; but fairer than the fairest of them all, 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 extraction, 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 manly; but he had a fiery temper, and for this reason was he called Hot Cinders.

Tegakwita, Katherine's uncle and guardian, had gone up the Mohawk river with a fishing party, and was to be absent several days. Katherine, therefore, after her duties in the field, which were light enough since the corn had been planted, enjoyed comparative leisure, and until called upon to assist in the curing of the fish and the deer-meat which her uncle would bring back with him, could be present at all the instructions which the "Black Gown" was then delivering in her canton. She had been one of the first neophytes of Father de Lamberville, who had been much impressed with the noble qualities of mind and soul observable in the Indian maiden. Returning from her father's but one day, she was joined by Hot Cinders,

who, having but recently joined the Mohawk tribe, could not accompany the chiefs on their hunting expeditions 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 by her 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 her. She was moreover, commencing with herself, happy in the all-sufficient 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. Instinctively Hot Cinders flitted an arrow to the thong of his bow, glad of an opportunity to show his powers before the bird 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."

A feather that the bird had dropped in its flight fluttered to their feet. He stooped to pick it 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 anything from him, however trifling, would be a tacit acceptance of his suit. He was not to be put off, however.

"Katherine," he cried abruptly, "thou knowest that I love thee more than all the other maidens of my tribe. Even as this feather, white 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 the noisy riotings of the young braves of the canton; thou knowest 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 to his full height, a perfect type of the Indian race. Katherine showed us that even in the wilderness God plants some of the fairest flowers to grow up in His love. The name of Katherine Tegakwita, sometimes called "The Genevieve of Canada," from the resemblance between her life and that of the sainted Shepherdess of Nanterre, has been proposed for beatification.—John I. Wnelan in St. Anthony's Monthly.

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"It therefore follows that we who are for 'No Master' in things economic 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 institutional enemies whenever and wherever they meet 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 parasitism—drinking out all blood, all strength, all hope for life with their enemic and subservient ideals of economic mental and social working class negation. This eternal accusation 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."

who, in spite of their affinity with modern Roman Catholicism, would be the last to desert the Church of England in her hour of need. Individual 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 Christendom 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 probable that the whole of the Anglican Church will be more easily won for Catholicism by the life long exertions 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 England, 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? 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 conversion 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.

Every ten cent packet will kill more flies than \$8.00 worth of any fancy fly killer. Refuse substitutes, which are most unsatisfactory.

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 Christianity 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 CHRIST

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: "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 mischievous propaganda. The Theosophists hold that from time to time a great teacher has come to mankind, each of these teachers being a successive appearance of the Buddha in human form. One of these comings was that of Christ. His agony was the passing from Him of the unwilling Presence, after which He was only man. Horrible to say, Mrs. Besant and her following have been announcing the coming of the same 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 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 in a parallel organization, the 'Order of the Star in the East,' there was no concealment. The name of this Madrasse youth is Krishnamurti, called also by Mrs. Besant, 'Alycone.' 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 Krishnamurti 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 extent 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 the East, of which Krishnamurti is the 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 let Him go, for Love fetters even the Lord of Love.' Meanwhile a book on Theosophy, 'At the Feet of the Master,' by Alycone, is being circulated, and pointed to as a proof of his inspiration. When will idolatries such as these cease in the world? It is another instance of a false Christ.—Intermountain Catholic.

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Much dearer be the things that come through hard distress.—Spenser.

One thorn of experience is worth a whole wilderness of warning.—Lowell.

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A REMARKABLE LETTER

APPEAL FROM AN ANGLICAN—
 "ROME HAS FULL FAITH—
 MANY LONG TO BE RECONCILED"

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 polemical 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 confess that amongst the English Protestants 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, and 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, "Romanism." In hundreds of churches the Holy 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 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 views held and expressed by many devout Anglicans on the Blessed Eucharist.

COMMENT

We publish in our present issue an appeal addressed to Catholics by an Anglican correspondent. It seems to us to be a remarkable indication of the state of affairs in the Church of England. The writer says he would not venture to express his views on the situation were he not confident that he is voicing the opinion of many of his co-religionists. They believe that the full Catholic faith is taught by the Roman Church and are grieved that they should be regarded by those who acknowledge the authority of that Church as merely members of a Protestant sect. See, says our correspondent, the great change that has taken place in the Church of England since the Oxford Movement! If the Anglican Church has not joined the Roman Church she has been steadily moving towards her for more than half a century. The Church of England is no longer what she was. She no longer cultivates a Protestant sectarian spirit. In a large number of the churches care is taken to give a Catholic character to the services. This is so in London and in almost every part of the country. Doctrinal words containing Catholic teaching on the Church and the Eucharist are widely read amongst Anglicans. The practice of confession, which is so hateful to Protestants, is now spreading rapidly amongst Anglicans, and few are the places where the wish of penitents to unburden their conscience is not met by the Anglican clergy. So much is the growth of this movement for the revival of the practice feared by its enemies that they have formed societies for the express purpose of counteracting the work of those who promote it. We readily admit the accuracy of our correspondent's account of what is taking place in the Church of England. A considerable section of Anglicans are fighting a battle against Protestantism. They discovered by a close examination of historical and controversial literature that the so-called reformation was both a blunder and a disaster, that its authors by their attacks on doctrine and their intolerance created divisions which have weakened the power of the Christian forces that the indifference prevailing in so many countries is, in no small measure, the outcome of these divisions, and that a lively general interest in religion is only to be restored by returning to the religious doctrines and practices of the past. It is but natural that Catholics should sympathize with the efforts of the Anglicans who are endeavoring to revive the past, but it is also natural that they should ask: Why not the religious past in all its essential features? Many of the Anglicans, our correspondent states, are longing for reconciliation with Rome, but feel they are not called upon to desert their own altars. They are anxiously looking forward to the day when the Anglican church will be united to the Roman Church and are determined to do all they can to hasten it. Meanwhile, suggests our correspondent, why not regard the Anglican church as a sister church and why in fulfilling her mission she cannot repress the desire to make individual converts from Anglicanism. As we have said, Catholics cannot but feel sympathy with those Anglicans who are anxious for more light, but as long as the Anglican body are outside the true fold, how could the Catholic Church look upon the Church of England as a sister church? Unity, as our correspondent knows, is a mark of the true Church. How

ANGELICAN.

would unity exist if people who are in doctrinal error, though on the way to the Catholic Church, were recognized as members of a sister church? Oneness of doctrine is essential to unity, and a church in doctrinal error cannot be considered a sister church, a branch church or a part of the Catholic Church. Again, our correspondent will not deny 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 is outside the pale of possibility, and therefore Catholics feel bound to urge individual Anglicans to make their calling and election secure by accepting the authority of the Church of which Peter's successor is the head.

Our correspondent asks if it is not probable that the whole of the Anglican church will be more easily won over to Catholicism by her own members than by those who stand outside her and fall in sympathy with her in her struggle. She certainly may more easily be brought nearer to the Catholic Church by Anglicans than by others, but if these Anglicans are convinced that the full Catholic faith is taught by the Roman Church, is it not from the Roman Church they should make their appeal to her?

Catholics not only sympathize with the efforts of Anglicans in combating Protestant prejudices and attempting to undo the evil effects of the reformation, but earnestly hope that in time to come they will be crowned with success by the conversion of England to the old faith. We welcome the change and freely acknowledge that it is extensive. Our correspondent is one of a host of Anglicans who are eager to see the Church of England prepared to make overtures for union with the Catholic Church. His letter expresses sentiments which they feel as he does. The existence of these sentiments in the Church of England is a noteworthy sign of the times: it indicates the extent of the Romanward advance. But we believe that those Anglicans who think that their church will in a comparatively short time be ready for reunion with the Roman Church have not properly measured the strength of Protestantism in the Church of England. It is true that the more noisy and aggressive Protestants appear to be losing ground, but that is chiefly because religious polemics are less in favor. If the views of all the members of the Anglican Church, including those whose membership is more or less nominal, were ascertained the High Church party would find that Protestants are more numerous than they supposed in the Church of England. Many of these Anglican Protestants do not go to Church. They are rarely or never present at any religious observance. But their Protestantism is deep-dyed. They have read some portions of the Protestant literature of the reformation, and in school-books or in conversation have picked up anti-Catholic fables to which they give entire credit. Were the question of reunion with the Catholic Church seriously raised in the Church of England they would make their influence felt. We are far, then, from the time, if it ever comes, when the Anglican Church will renounce Protestantism and avow that she repents of the separation from Rome. But our correspondent is doubtless right in holding that Protest-

ANECDOTES OF THE POPE

Anecdotes from a man's life characterize him better than lengthy descriptions. They are spontaneous expressions of his innermost being, and have the advantage of being interesting 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 collection will prove interesting to all. When Pius X. was still assistant 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 be brought to the church from the farthest limits of the parish. In stoles and surplice the priest accompanied the sacristan to the house where the dead man lay. In this isolated neighborhood only one man could be found to help carry the bier. 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 old sacristan overslept. The good-hearted priest would open the door himself, ring the bell and prepare everything for Mass. Once when one of his parishioners wanted to go and awaken the sacristan, Father Sarto answered smilingly: "Let the old man sleep. Do you think I am not able to open the door and ring the

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is published with a strong Catholic spirit.

Ottawa, Canada, March 17th, 1900. Dear Sir: For some time past I have read your valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades it.

LONDON, SATURDAY, AUGUST 30, 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.

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."

divided out in advance, that this Catholic neighbor was to get such fields, and that one such other fields." This leaven of mistrust is sedulously wrought upon by interested politicians, but will disappear when it no longer serves political purposes.

The Protestant Bishop Plunkett recently opened the Synod of Tuam with an address applauded by the members of the Synod, in which he said that he was deeply touched by the welcome he had received to his diocese not only from his co-religionists but from the Catholics. "I have," said Bishop Plunkett, "always loved my country, but my coming to the west has made me more than ever proud that I am an Irishman, for here I have been brought into the contact with the most pronounced features and characteristics of the true Ireland."

This good Irishman, Protestant Bishop though he is, longed to see his Church regain, not ascendancy—he asked not for that—but a place won on her own merits in the affection and confidence of every Irishman throughout the land. He held there was nothing inconsistent with 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."

Here are glimpses of Irish Protestantism radically different from that illustrated by the Orange laborers in the Belfast ship yards, whose sectarian passions and prejudices are fanned into a flame by political agitators. With the cessation of this nefarious work it is not too much to hope that Irish Protestantism will more and more be influenced by the kindly feelings of fraternal charity that characterize Protestant leaders who are at the same time Christian gentlemen and good Irishmen of the type of the Protestant Bishop Plunkett.

THE CASTELLANE-GOULD MARRIAGE CASE

The prominence of the parties concerned in the Castellane-Gould marriage case ensured wide spread interest 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 usually in benches of three; or it may be all together. Appeal may be taken from one bench or *turnus* to a second and even a third. The first *turnus* decided that the nullity of the Castellane-Gould marriage was not proved. On appeal the second *turnus* reversed this decision, giving a lengthy reasoned judgment which appeared in the last *Acta Apostolicæ Sedis* (July 7th).

The circumstances of this marriage make the case of unusual interest to Catholics and render an explanation of the grounds of the recent judgment desirable. Miss Anna Gould, who had not been baptized, was baptized in the Protestant Episcopal Church at the request of her prospective husband a month before the marriage ceremony. Of course a dispensation for the mixed marriage was granted, and the marriage was celebrated before Archbishop Corrigan of New York. The parties lived together as man and wife for eleven years, during which time three children were born to them. Seven years ago Miss Gould secured a civil divorce and married again. The civil divorce did not leave Count Boni de Castellane who is a Catholic free to marry again. If the marriage were valid no power on earth could give him this liberty. Before the Church courts, therefore, it was not divorce but the validity of the marriage that was in question.

Disturbing as the case may seem superficially to Catholics, a little consideration of the essentials of Christian marriage and the facts of this case will make the decision clear and easily understood. Every Catholic child learns that the bond or tie of marriage can never be broken except by the death of husband or wife. It is, therefore, an essential condition of a valid mar-

riage that the contracting parties both consent to marriage indissoluble except by death. Consent unconditional and free is absolutely essential. Consent to marriage while it suits one's inclination or convenience is manifestly not consent to Christian marriage.

In the case in question Miss Gould a quarter of an hour before the marriage ceremony expressly declared to two of the witnesses to the marriage, the bridegroom's brother and Prince Giovanni del Drago: "In any case I now mean to tell you, and it is well that Boni and you also should know it, that I am a Protestant and an American, whilst he is a Frenchman and a Catholic, that for us two marriage does not mean the same thing, and that I am determined to leave him and get a divorce, if it should please me, and whenever it suits me. We have this advantage over you Catholics, that we can marry again when we wish. And this is the reason that I do not intend to adopt your religion."

This evidence was corroborated by several other witnesses who heard Miss Gould both before and after the marriage ceremony in express terms state that such were her convictions and belief with regard, not only to marriage in general, but with regard to this particular marriage.

Miss Catharine Cameron, one of Miss Gould's maids of honor, testified as follows: "I am certain that Miss Gould, in my presence and in the presence of several persons, said that she would procure a divorce if she was not happy. She made that statement to me in reply to a question I put to her in reference to her marriage. I asked her if she was sure she would be happy with M. de Castellane; the reply was: 'If he does not make me happy, I shall divorce him.'"

On this and similar evidence the judges of the Rota decided that the marriage was null and invalid from the beginning by reason of defect of consent on the part of Miss Anna Gould. Since she never gave consent to Christian marriage there was no real marriage from the beginning. It is quite evident that there is here no question of ecclesiastical impediments, but only a question of fact with regard to an essential and fundamental condition of Christian marriage.

A SET-BACK FOR ANTI-CLERICALISM

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 anti-clericalism, it is interesting to note that anti-clericalism in Brazil has received a very decided set-back. According to the last census (1908) over eighteen millions of the nineteen and a half millions of population were of the Catholic faith. Nevertheless the irreligious element, organized and active, secured the removal from the courts of justice of the crucifix, that emblem of justice the highest and holiest given to man to conceive.

The religious sentiment of the people was wounded and a general movement of protest manifested itself in all classes of society. In city after city the religious sentiment of the whole people triumphed and the crucifix was restored. In Petropolis, the former site of the imperial residence near Rio-de-Janeiro, the leading and representative men of the whole city demanded in the name of the people authorization from the chief justice of the court to restore to its place of honor the image of the Crucified. Permission being accorded, the first Sunday of this month a magnificent crucifix was blessed at the cathedral.

The greater part of the population then formed in procession, with all the music of the city, and proceeded to the Court House. In contrast to the socialistic rabble which sometimes parade under the banner "Neither God nor master," the immense concourse chanted hymns of praise and loyalty to God.

The new crucifix was placed in the Court room in presence of Cardinal Cavalcanti, Archbishop of Rio de Janeiro, Bishop Benassi, the Governor of the Province, the Chief Justice and an immense concourse of all classes of the people. Addresses were delivered in honor of the Supreme Legislator who is the inspiration of civilization and social justice.

It would appear that the anti-clerical or irreligious element has unwittingly given a stimulus to

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.

A NEW BASIS FOR CHURCH UNION

A correspondent in The Globe points out there is no congregational 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.

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

Aburd as it seems to call such integration "union" it is perhaps the ultimate and logical effect of union on any basis. Whatever authority the denominations now have is due to the historic associations which could not be transferred to a new governing board. Congregationalism, with the widest latitude allowed to each congregation, should obviate many difficulties; but the abdication of all semblance of authority should hasten the work of disintegration already so much in evidence, until there would be nothing but the logical outcome of Protestantism in any form—pure individualism.

INDECENT DANCES

A hundred thousand Catholic women pledged to discourage "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 decreed 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 these dances constitutes a danger to Christian modesty.

CONSENT IN MIXED MARRIAGES

A new danger in mixed marriages is made clear from Miss Cameron's evidence in the Castellane-Gould marriage case. "In America," said Miss Cameron, "almost all young girls who marry have this intention of resorting to divorce if the marriage does not make them happy."

Such intention is clearly incompatible with consent to marriage in the only sense which the Catholic Church recognizes as valid. That is consent to a life-long sacramental union which can be dissolved by death alone. "For better, for worse until death do us part" is no mere formula 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 divorces 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 United States of having the Protestant party come to the priest for instruction for a time before the marriage is celebrated. No Protestant about 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 consent. For if the non-Catholic party 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 such marriage can take place before the priest; and no Catholic would or

could enter into such a union believing it to be a real marriage. It is quite evident that real consent cannot always and everywhere be presumed; each case should be prudently investigated beforehand.

A WARNING!

The Rev. D. W. Christie, B. A., a Presbyterian clergyman, preaching to Orangemen in a Methodist church, solemnly 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 correction 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 safeguard on which militant Protestantism may hope to marshal its forces in one united army.

IGNORANCE OR WORSE

The lamentable ignorance of some of our non-Catholic fellow citizens in regard to the Catholic Church—what 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 be too prone to fondle the idea 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 of July 19 appeared an excellent photo engraving of the Pope's direct representative in Canada, under which is printed the following: "His Excellence Mgr. P. F. Stagni (apostle to the Pope) who is a keen supporter of all clean sports." There can be no objection raised to His Excellency's approval of clean sport. Every properly constituted human being is such, but to be called an apostle to the Pope betrays a lamentable lack of knowledge. We may now be prepared for the announcement in certain quarters that Mgr. Stagni claims to be an apostle.

But here is something infinitely worse. We have in Ube, Indiana, a subscriber named Moses H. Clemens, an esteemed Protestant gentleman of that town. From him we have received the following letter: 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 that 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 explanation. MOSES H. CLEMENS.

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 elevates the soul towards God, or kindles a fatal flame in which eventually the soul must perish.

REPEALING THE HOME RULE BILL

In view of the fact that a general election may possibly intervene between the passing of the Home Rule Bill and the setting up of the Irish Parliament, the interesting point arises, will the Unionists, if they are returned to power, repeal the Act? More than one Unionist orator has declared that this will be the first duty of the new administration. To do so, however, they must first win the election, and it is not at all certain that they will. Even after taking into account the proverbial fickleness of the English electorate, and the fact that the Liberal Party have won three successive elections 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 confidence, and the promised Land Campaign of Lloyd George is calculated to further enhance 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 18, will not take place until 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.

COLUMBA

NOTES AND COMMENTS

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 upon any particular organization. As our readers will recall, we were commenting upon the generous response to the RECORD's appeal in behalf 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 excessive cost of Protestant missions contrasted with results, has been so often the theme of missionary conventions and of accredited writers on the subject as to have passed into current tradition. To say this is something entirely different from saying that the honor or integrity of those entrusted with the administration of Protestant missionary finances is involved. No such thought as the

latter, as we were careful to add, ever entered into our mind, and the sensitive conscience of the Christian Guardian notwithstanding, we do not feel called upon, therefore, to dwell upon that point further. As to the other indictment, we have already, out of deference to our contemporary, put forward an array of authorities substantiating our statement. All of these were Protestant, most of them officially connected with missions. But on the plea that they referred to English societies, not especially to Canadian or American, the Guardian finds room to quarrel with them. This, however, is the merest quibble, since our original statement had general application, 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 extreme exemplification. Let any one who doubts 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 vouchers 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 Laymen'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 conventions. 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 gathering. 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 States solely because the Japanese 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?

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." What ever opinion one might have as to the "business" character of such an appeal one could at least not quarrel with its frankness. The missionaries build up your trade, therefore build up the missionaries. "The missionaries developed the trade with Korea!" exclaimed Mr. Richard Barry, the well-known war correspondent, on hearing this. "I wish I might quote the hard words, the many cool headed protests I have heard from the Oriental travelling salesmen for American houses against what they called the pernicious activity of missionaries." We leave it to the Christian

Guardian to determine whether the 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 contribute 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 Protestant 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 maintenance 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 Yangtze Kiang district, 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 hostility. They may be found in a leading 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?"

BUT NO ONE acquainted with Protestant 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 American clothes, and one, a lady, writes home regularly for the latest fashions in dress and millinery. All 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 their ways. It is a difference in ideal alone, and in their conception of what becomes a missionary that we have remarked. If our Methodist friends consider this "slanderous," they must thank their own

friends for it. And the onus is upon themselves to nullify the "slander."

THE GUARDIAN has made certain reflections upon Catholic missionary finances, which it has been at pains to have republished in some of the Toronto dailies. We have not left ourselves space to refer to them, but shall have something to say on the subject next week, and at the same time refer to the methods of the Catholic missionary which has produced results in the conversion of heathen people which are at once the envy and the admiration of other creeds.

WE CONTENT ourselves for the present with one more extract from the published reminiscences of Mr. Richard Barry, whose qualities as an observer are vouched for by a Protestant publication, "Men and Missions." "Although I am not a Catholic," he writes, "and was raised in a Protestant Church, I must confess that when I travelled down the Yangtze Kiang my allegiance instinctively went out to three Jesuits who were travelling in the steamer, wearing Oriental garb, making themselves as inconspicuous as possible, and acting, to all outward semblance, like Chinamen, holding faith with their triple vow of silence, poverty and obedience.

"At the same time there were at table with me, in the first saloon, three Protestant missionaries, of different denominations, each with his own Chinese servant, and each explaining to me, at different times, how he really ought to have more money to get along properly in that heathen country. Had it come to a spiritual show-down I fear I should have cast in my lot with the Jesuits. Their conduct accorded more closely with my interpretation of the New Testament. A single testimony like that possesses more eloquence than all the figures the Christian Guardian can muster.

SPIRIT OF CATHOLIC FEDERATION

CARDINAL GIBBONS

THE CHURCH HAS NEED OF A UNITED ZEALOUS AND ENLIGHTENED LAITY

"UNION is the law of life, of strength and growth and of development. Disunion is the law of weakness and disintegration. The American Republic owes its material and political prosperity to the union and co-operation of the several States. If those States were disunited and exerting their forces in opposite directions, like the present Republic of Mexico, we would never have had attained the prosperity that has marked our career. For four years, during civil war, we were disunited, and the result was shedding of fratricidal blood, with imminent danger of the dissolution of the nation. The same principle can be justly applied to the influence of union of religious and moral forces in the development of Christianity.

"An enlightened and zealous laity is the glory of the Christian Church. The most luminous periods of the Church's history have been epochs conspicuous for laymen who have vindicated the cause of Christianity by their eloquence and their writings 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 scene 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 of Israel.

"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 Christians rendered to the Apostles in the propagation of the Gospel. And if the Apostles with all their piety, zeal and grace, fresh from the inspiring presence of their Master, could not have accomplished what they did without the assistance of the laity, how can we who have not the measure of their gifts, how can we hope to spread the light of truth without your hearty concurrence?"

"How, then, are you to co-operate with us? In the first place, by the open and manly profession of your faith. While you will accord to those who differ from you the right of expressing their religious opinions, you must claim for yourself the same privilege. You will ask for nothing more. You will be content with nothing less. And surely, if there is anything in this world of which you ought to be justly proud, it is this: that you are members of the religion of Christ.

your good works and glorify your Father Who is in heaven."

ARCHBISHOP KEANE

CATHOLICISM'S GROWTH IN NUMERICAL STRENGTH AND INFLUENCE FOR GOOD

"I know it (the convention) can have no political programme. Catholics in this country are a cosmopolitan body, professing and defending every form of political creed save Socialism. They are devoted to the interests of contending parties which they helped to create and now maintain. There is no present or prospective crisis which could make the creation of a Catholic party possible—no acute discriminations which might be a root of cohesion.

"Earnest, practical Catholics are here convened for the purpose of deliberating as to the means of promoting works of religion and education, and of opposing the anti-religious and anti-social forces of the day. The Catholic revival of the nineteenth century has brought many into the Church, and it still affects many. It has restored to honor ideals which had been derided and cast out by the 'Reformation,' such as the value of authority, doctrinal and administrative, and of ceremonial forms as symbols of great truths. It has won respect for the philosophy which underlies the Mass, the vital force in Catholic life.

"Our growth in this country in numerical strength, in religious influence, and our gain for winning the esteem and sympathy of our fellow-citizens generally, are most gratifying, unless to a few who, though of us, seem to wish that we had lost, that the sinister prophecies of anti-Catholic partisanship might be justified in the event.

"Catholic people never rejoiced in the consciousness of an intenser realization of the facts of faith and never felt the stirrings of a deeper love for the Church or a truer loyalty to its authority than do those of to-day.

"On the other hand, the Protestant system of religious truth has collapsed. It was unable to abide the successive strokes of Biblical criticism or to survive longer the killing analysis of its fundamental principles. The masses of men in non-Catholic communities and countries recite no creed and own no church affiliation. They have pushed the fundamental principles of the system—the denial of doctrinal authority and the adequacy and the right of self-guidance in religion to their logical issues.

"Let us not be blind to the truth that these are hard days for supernatural faith. We see around us a civilization in which a belief in God and immortality is becoming perilously weak and vague; in which education takes no account of what is highest and best in man and so deforms him by unnatural development in which positive caricatures of forces destructive of social order, shows itself in the extreme forms of Socialism.

"A time like this, of unrestricted mental activity with things of time and sense, tends naturally to multiply religious difficulties. New comparisons, new conceptions, new viewpoints arise to confuse thought and to unsettle conviction. Intense pre-occupation with the material aspect of the world, its temporal evolution and the adaptation of its resources to the uses of daily life makes for religious indifference.

"Men in this intensely democratic age love change and novelty as the Corinthians could scarcely have loved them in the days of the Apostles. If there is no conservative force to restrain and steady them for deliberate thought, they are apt to rush into every form of extravagance."

ARCHBISHOP IRELAND

"AMERICANISM AND CATHOLICISM"—"SECULARISM AND THE DECAY OF MORALS"

"The evil of to-day in America is the decay of religion, and, in necessary sequence, the decay of morals. In both instances, the cause of the decay is the enforced secularism of the State schools. Others than Catholics, heedful observers and intelligent thinkers, admit the evil, admit the cause and give the alarm. I trust the awakening common sense and patriotism of the American people to discover the remedy. Meanwhile, in telling the evil and the cause, my right hand on my conscience, I rank myself among truest and most loyal Americans.

"Now, in America some do say that the Pope of Rome is ambitious of temporal rule over America, of planting here 'the yellow and white' instead of the Star-Spangled Banner, that priests and Bishops are active agents in his yearnings; that Catholics dream of the day when his command in civil and political matters will sway the White House and the Capitol; that to this intent, associations are mightily befitting themselves by sanguinary oaths and secret drilling of arms to murder their fellow-citizens, and in the name of a foreign potentate, take forcible possession of the land of the brave and the home of the free.

"I allude to such wild elaborations of diseased brains, only to ask in unanswered wonderment how such follies can be thought out and 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 put into safe keeping.

"The partition of jurisdiction into the spiritual and the temporal is a vital principle of Catholicism; no

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

"In America the Government is the Republic—the government of the people, by the people and for the people. With you fellow-Catholics, with you fellow-Americans, I salute the Republic. I 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 human rights, the fullest grant of personal freedom, that due regard for the rights of others and the welfare of the social organism may allow. After it to an empire or a monarchy! 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 bosoms.

"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 combats there be, are never against the liberties of America, but in defence of them never against America, but against such of its sons whose souls never yet have thrilled in full response to its teachings and inspirations.

"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 characteristics of a religious creed, professing to be of divine origin. 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 is the Bishop of Rome, a foreigner; its general councils, composed of men of all nations—foreigners in the majority, Europeans, Asiatics, Africans—legislative in faith and morals for America. Why not a Pope strictly American? Why not councils, as those of other religious bodies, exclusively 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, Archbishop 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 consecrate secularism as the religion of America and daily are thither driving America with the floodtide of Niagara.

"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 mind 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 COLUMBUS FOR WHICH SOCIALISTS HAVE NO RESPECT

It is about time that Knights of Columbus everywhere would take up the study of the various phases of Socialism and take an active part in 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 Socialism are diametrically opposed to the tenets and philosophy of the Catholic Church. Socialism is a direct challenge to Christian civilization, because it stands for the overthrow of all existing social conditions and the re-organization of human society based on the materialistic conception of history, which means that there is no God, no soul, no hereafter, no immortal life.

There is an irrepressible conflict between Catholicism and Socialism. There can be no compromise, because Socialism and atheism are twin sisters. 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 religion and the monogamous 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 or organized society, and possesses inalienable rights, one of which is to have and to hold property lawfully acquired.

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 destroy the family, all our existing institutions 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 when they deny the fatherhood of God. Karl Marx, is their god, materialism is their religion and free love is their code of morals. For proof read: "The Origin of the Family," by Engels; "Woman, Past, Present and Future," by Bebel, and "Love's Coming of Age," by Carpenter. Those three Socialist classics teach the gospel of free love from cover to cover and yet they are highly recommended by all Socialist writers and lecturers in America.

NO CATHOLIC SOCIALISTS

I claim that no man can be a practical Catholic and a full fledged Socialist at the same time. Neither can a man be a real Socialist and a loyal 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 undoubtedly a menace to Christian civilization.

Socialists are born agitators and shrewd politicians. They are using the woman suffrage movement in this country to their advantage. A large number of our leading American suffragettes and Socialists and at 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, dominated 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 another. Weak and foolish women, not otherwise wicked and coarse, think it witty to be lewd. The shameful dances emanate directly from swindlers. The divorce courts are crowded with society ladies and seek 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 pool-pool the very idea of motherhood and to relegate the home to things that were."

CHRISTIAN CODE OF MORALS

So much for our suffragettes, most of whom are becoming inculcated with the virus 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. Woman, ruled 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 age. We Knights of Columbus cannot identify ourselves with any greater movement than that which is now being organized to fight Socialism. It must be a campaign of education based on a constructive programme of Social Reform. The 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

1862—President Abraham Lincoln murdered by J. Wilkes Booth, Catholic.

1881—President James A. Garfield assassinated by a Catholic, Charles Guiteau.

1901—President William McKinley assassinated by Leon Golzco, Catholic.

C. A. Windle, the brilliant editor of Brann's Iconoclast, pays his respects 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 criminal acts of some of its bad members. Methodists, Baptists, Presbyterians, and members of all Churches have committed murder, but nobody but a 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 contain 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 base his objections to Protestantism on the crimson acts of these bad

men ought to be tapped for the temples.

"Ex-Priest Chiniquy invented the canard about Lincoln's assassination being due to a Catholic conspiracy. He invented a lot of other fakes which he incorporated in his book. He also invented a beautiful scheme for ripping Protestants loose from their coin, to 'build homes for ex-priests and nuns.' He got the money, but the homes never materialized. Now and then he would buy some cheap shack and burn it down. He would then report that the 'rascally Romanists had burned down, his home for priests,' 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 willacious lie, solely for the purpose of arousing bitterness, suspicion and hatred against Catholics. 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 of good will. The time has come to crush its head where it lies snugly coiled in the pages of the Menace.

J. Wilkes Booth was the son of J. Brannius 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 sympathizer 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 charge that J. Wilkes Booth was a Catholic should be taken as an evidence of wilful perjury.

"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 rant 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 that God inspired him to slay the President. 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 V. M. C. A. See Alexander's Life and Trial of Guiteau.

"Readers of The Menace were also asked to believe that Leon Golzco, who assassinated President McKinley, was a Catholic. Regardless of what his parents may have been, Golzco was an anarchist, despising all constituted authority, both secular and religious. His philosophy was the antithesis of Catholicism. Before he could become a disciple of Emma Goldman, Leon Golzco had to turn his back upon every tenet of the Church and repudiate every principle of the Christian religion. Anarchists are not only haters of government but they reject the God idea. Tom Watson is a better Catholic than was Leon Golzco, who assassinated President McKinley."

NEWMAN ON FAITH AND DOUBT

"It is true," says Newman, "that the Church does not allow her children to entertain any doubt of her teaching, and for the reason that they are Catholics only while they 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, to say in effect, made by Protestants that converts to Catholicity, once the first fervor is over, feel nothing but disappointment, weariness and offense in their new religion, and are secretly desirous of retracing their steps. This arises out of the irritation felt by the non-Catholic opponent when he is told that the good Catholic knows

no doubt. Yet it is true, says Newman, who had himself gone through every stage of intellectual hesitancy, that it is not difficult for a Catholic to believe, and the real difficulty for him is—to doubt. He has received a gift which makes faith easy, and he really does violence to his mind, not in exercising, but in withholding his faith. And the Catholic is averse from listening to objections against his Faith, not because he is afraid that they will prove that the Church does not come from God, but because he is afraid that if he listens to such objections without reason, God will punish him by the loss of his supernatural and invulnerable faith. So 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 become restless and unhappy and end by simply not believing, it simply being a matter of accident what becomes 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 they 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 reward 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 doing so. Her claim to be divinely infallible justifies her beyond any question in so forbidding her children to question her teachings. And it will be reasonably seen that non-Catholics really stultify themselves in regard to their teaching, since, so far from demanding the truth 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 continuance 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, the 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 Francisco 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 his 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 an organization connected with which are prominent Catholics, priests and laymen, and it would be balm to the spirits of those 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 religious, is a sin of omission 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 himself or herself of this privilege?—San Francisco Monitor.

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

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FIVE MINUTE SERMON

REV. J. J. POKER, PHOENIX, 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.

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 Sabbath 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 instead 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.

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 deliverance 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 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 accomplished on the first day of the week.

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 irreligious 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.

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.

RHEUMATISM KEPT HIM IN BED

Suffered Tortures Until "Fruit-a-tives" Cured Him

McMILLAN'S CORNER, ONT. SEPT. 30th, 1910 "Your remedy, 'Fruit-a-tives' is a perfect panacea for Rheumatism. For years, I suffered distressing pain from Sciatica or Sciatic Rheumatism, being laid up several times a year for days at a time.

Since then, I take "Fruit-a-tives" occasionally and keep free of pain. I am satisfied "Fruit-a-tives" cured me of Rheumatism, Sciatica, Lumbago and Neuralgia. It points the way to a certain cure. 50c a box, 6 for \$2.50 trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

Look at that brave class of men who are bound by their iron masters 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 fulfilled every religious duty, but who in a short time became indifferent to religion and to God, not through their own fault so much as through the fault of that nefarious system which compels hundreds of thousands of brave, good, noble, generous 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 far distant when a law will be passed and enforced forbidding the running of trains on Sunday, forbidding all unnecessary work on Sunday, forbidding the opening of a saloon on Sunday and enforcing a strict observance of the Lord's day all over the United States from the Atlantic to the Pacific, from Lake Michigan to the Gulf of Mexico.

Every Catholic must be in favor 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 we will have no difficulty in taking our stand on the right side. Opposed to the Sunday observance we find all the disreputable characters, all the drunkards who desert their homes to spend Sunday in drinking liquor, all saloon keepers who want to take from the poor man on Sunday all he earned on six other days, and all wealthy monopolists whose god is money.

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 to Mass; listen to the word of God preached; go to Vespers; pray, and spend the day in reading good books and other pious exercises. The devil says, "Don't keep the Sunday holy; don't go to Mass; it's foolishness; don't pray, that's fit for children and old women; work, make money on that day; or go to

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Since then, I take "Fruit-a-tives" occasionally and keep free of pain. I am satisfied "Fruit-a-tives" cured me of Rheumatism, Sciatica, Lumbago and Neuralgia. It points the way to a certain cure. 50c a box, 6 for \$2.50 trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

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 devil? The Christian cannot hesitate. Let us, my dear friends, endeavor to spend the Sunday properly. Let us, above all, do no work except what is necessary, such as the chores, and certain household duties. Let us attend Mass every Sunday, if it is possible. If unable to be present at the Holy Sacrifice of the Mass every 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 occasions of sin, especially on this day consecrated to the honor of God. Let us spend the day in a Christian manner. If we do, God will bless us. If we do not spend the Lord's day in a Christian manner, if we spend it in unnecessary work, in rioting, in drunkenness, we will be sailing under the banner of the devil and cannot expect God's blessing but rather the chastisement He threatened to profaners of the Sabbath: "They grievously violated my Sabbath, I said therefore that I would pour out my indignation upon them." (Ezech. xx, 13.) Do you wish God to avert this threat? Then keep His day holy. Abstain from work. Go to Mass. And His blessings will be showered upon you.

PAYING TO BE INSULTED Of course, the nerves of all these literary enterprises are reached through the counting room. If Catholics courageously protested against misrepresenting stories of Catholic life, conventional or otherwise; if political jealousies and rancors could be checked by the thought of a higher loyalty; if vile suggestiveness in a "smart" publication could be put on the same plane as regards the mails as the much less dangerous Louisiana lottery of old, we should have plenty of secular literature so clean and safe as to

have an antidotal value. . . . But the organization of Catholics against professional muck rakers, caricaturists and slanderers is not yet sufficiently strong. When every Catholic says with unmistakable emphasis: "I will not pay to be insulted; I will not pay to encourage the breaking of the moral law," the managers will begin to realize that, after all, justice and purity need not be dull.—The Republic.

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 north as the Falls of St. Anthony, giving the falls their name, preaching the gospel to the tribes and doing that in the Upper Mississippi which Pere Marquette did in the lower river. 'Budweiser is Everywhere' is the legend of the reproduction—that is to say the legend of the foolish belief that the church, her priests and people may be insulted with impunity. Father Hennepin is portrayed as standing in the frail canoe, with the volume of the sacred Scriptures in his hand. The Crucifix is there and the voyager 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 Everywhere' 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 conscientious 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 of 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 a storm of indignation, and most righteous protest would go up from our separated brethren of the faith of Protestant 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 fathers—to 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, contributors to science, archaeology, to explorations of the continent, facing perils of which we, in these rushing and crushing days, know nothing—are 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 Cross to be prostituted to the uses of the advertiser? The brewer is not the only offender. There are others—but all should be taught by indignant 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 A dispatch from Washington says that Senator Works of California is preparing a proposed constitutional amendment prohibiting the manufacture, production and sale of distilled alcoholic liquors in the United States. And we are 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. Moreover, in every State there are thousands of men who hate liquor—thousands who never touch it, and thousands who have been its victims directly 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 prohibition of the manufacture and sale of intoxicating liquors. Many of the leading men of the United States to-day never use intoxicants or use them seldom and with the utmost moderation.—Monitor (Newark, N. J.) AN INDULGENCE PLEDGE The Catholic religion teaches self-denial and self-control. Self-abne-

PRESIDENT SUSPENDER

NONE SO EASY

gation is often necessary for the health of body and soul. Our Lord and His saints practised it. Abstinence from intoxicating drinks is a form of self-denial which is especially useful. Strong drink with many persons creates an unnatural craving that leads to ruin. Now one who abstains 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 injured honor and to obtain the salvation of souls, I firmly resolve not to take 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. Amen.

ARCHBISHOP BENSON The apparently honest and sincere attitude which non-Catholics at times hold against the Church is due not rarely to a lack of co-ordinate thinking. Men very often assume positions 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 illustration 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 explicitly 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. Yet I 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 remember 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 had been pronounced by the law of the land, must not seek the blessing of the Church upon a subsequent marriage, the innocent party was perfectly at liberty to do so. Again, I never understood, and do not understand now, how my father interpreted the words, 'I believe in the Holy Catholic Church.' He would rule out, I know, from external unity those bodies of Christians that did not even claim to possess Episcopal successions; he hesitated, as I shall relate presently, as to whether or no the Church of Rome had forfeited, through her profession of what he believed to be heretical doctrines, her place in the body of Christ; yet he showed the greatest sympathy with and care for certain groups of Eastern Christians whose tenets have been explicitly condemned by Councils which he himself would acknowledge as ecumenical."—Confessions of a Convert," pp. 8-9.

WHERE RESTS ASHES OF PASTOR OF CHRIST'S LAMBS AND SHEEP St. Peter suffered martyrdom on 67 from the Vatican Hill and was interred on the place of execution. An oratory 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 proportioned, that all in it excites to devotion. 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 in the depths, thou art 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 over thy ashes, is the symbol of the spiritual edifice, comprising within it all times and all peoples, a symbol of

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WOODWARD'S GRIPE WATER Makes Child Rearing a Pleasure! My husband works in a factory saw-mill, one of his work-mates told him of his having a sick baby. He said he was offering his house for sale and was taking a trip to England for the baby's health. My husband told 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 other children and will take a good walk with his parents without being tired. They have never done telling us what good it has done for them. I have also recommended the medicine to several of my neighbors with very good results. I could not resist this opportunity of telling you, and sending you the thanks of grateful parents. MRS. BOLINGBROKER, WINNIPEG.

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. Insist on having WOODWARD'S. It can be bought everywhere throughout the British Empire. ASK YOUR DRUGGIST FOR IT.

Eddy's "Safeguard" Safety Matches —in special convertible box. —good matches always ready at the bottom. —burnt sticks are dropped in the top. —noiseless; heads do not glow. —and absolutely non-poisonous. For Safety's Sake—Eddy's "Safeguard" Matches— ONLY—should be in every home.

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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 do 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 preacher. Yet God held him back until he had cultivated what you may cultivate. He had made all intellectual preparation. He had absorbed the message that he was to deliver to those poor captives down there by the waters of Babylon.

What is the greatest underlying need in the commercial world to-day? It is not simply more wages. Men are 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.

Why is it that one preacher will reach a multitude and another will 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?

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 anything of importance to a mere oral statement. Reduce it to writing. It costs but little, in time or money, and when all parties interested 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 are in the courts to-day because agreements were not put in writing. A large part of lawyers' incomes is derived from the same source.

Many people have a foolish idea that others, especially friends or relatives, will be sensitive and think their honesty questioned if they are asked to put their proposition, or agreement, or understanding in writing. It is not a question of confidence. It is a question of business, and business should be done in a business way, so that no matter whether death, or what unforeseen event occurs, everything has been properly done. The very people you may think will be sensitive or offended because you are so exacting, will really think more of you for your straightforward business methods and your carefulness in avoiding misunderstanding.—O. S. M. in Success.

THE VALUE OF POLITENESS

If those who are doubtful as to the correct course to pursue in any given situation will remember that even the wrong thing is overlooked if one is not absolutely polite in the doing of it, their relief might be great. A gentleman's manner or question can never be out of place. A man may wear a business suit of clothes to an evening wedding less 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 outward garb, although by an unwritten law of social observance certain clothes are the correct thing for certain occasions. Politeness is never wrong. Its practice goes nearly all the way toward the goal of the right thing in the right place. We hear of polite insolence, but insolence is never polite, and it is never under any circumstances polite to be insolent.

HIGH IDEALS SHOULD BE GUIDE

In the adoption of a profession or 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 profitably work for money, but money and social position are the lowest imaginable ideals. When you have fixed upon your purpose go fearlessly onward. Don't mind sneers and taunts and calumnies. Weave your crown with the garlands of obstacles conquered and difficulties overcome.

LOVE FOR MOTHER

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is a pure love and noble, honorable in the highest degree to both. Any man may fall in love with a fresh faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover to his mother, in her middle age, is a true knight; who will love his wife as much in the dazed-leaved autumn as he did in the serene spring time.

HABITS

Good habits mark the upgrade; bad habits, the decline. Break off the bad habits at once. Don't attempt it by degrees. Good habits will grow in the place of bad ones. The field that is left unown will throw up a crop of weeds. Plant these things daily: A new thought. A new affection. A noble purpose. A high ideal.

A good deed. A good friend.

OUR BOYS AND GIRLS

THE REWARD OF FIDELITY

Julien was a poor little orphan 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.

His apprenticeship over, Julien started out on a tour of France. He traveled as a journeyman for five years, then returned to his former home. He had worked hard and faithfully, but had not earned very much money.

Upon reaching his native town he 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 relative.

Julien was greatly shocked at this heartlessness, and he gave all the money he had for the picture. He reverently carried it to his own poor 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 following words were written:

"I am sure that my natural heirs are heartless. I am sure, too, that they will sell my portrait. This will doubtless be bought by some one to whom I have done a kindness. These diamonds are the property of that person. I bequeath them to him."

The document was properly signed, so that no one could dispute the boy's rights to keep the jewels. He was now very rich; and, out of gratitude, he remembered the poor orphans of the city. He built a large, comfortable 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 in the world have been made by youth. David, the sweet singer of Israel, was a shepherd, a poet and a general before he was twenty years of age and a king at the age of twenty-one. 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 a boy, as he watched the steam coming out of the tea-kettle, saw in it the new mechanical power which has followed the discovery of the power of steam.

Cortes, was master of Mexico before he was thirty-six. Schubert died at the age of thirty-one, after having composed what is considered one of the most entrancing melodies ever composed. Charlemagne was master of France and the greatest emperor of the world at the age of thirty. Shelley wrote "Queen Mab" when he was only twenty-one and was a master of poetry before he was twenty-five.

Patrick Henry was able to shape the revolutionary history of a new country before he was thirty, and astonish the world by his oratory before he was twenty-six years old. At 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.

Robert Fulton, inventor of the steamboat, while a mere lad had built himself a small boat as a plaything, and later on gave the patent of the same to the world, which device proved one of the greatest and most necessary inventions known.

BOTTOMLESS LAKE

In County Sligo, Ireland among the hills, there is a small lake renowned in that region for its fabulous depth. A professor happened to be in that part of Ireland last summer, and started out one day for a ramble among the mountains, accompanied 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?" asked the professor.

"Well, sorr, I'll tell ye; me own cousin was showin' the pond to a gentleman one day, sorr, who looked incredulous like, just as you do, and me cousin couldn't understand it for him to doubt his word, 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 and quizzical expression.

"Yes, sorr, in he jumped and didn't come again, at all, at all."

"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 cable from him in Australia askin' to send on his clothes."—Tit-Bits.

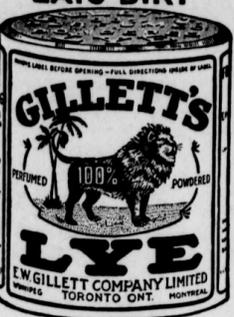
RECEIVE FAVORS WITH GRATITUDE

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

The reason of this is that accepting a favor in the right way calls for the rarest and last flower of good breeding—humility. We are born proud, self-seeking, and sensitive; we shun these traits with the brutes. The task of culture is to change these attributes into humility, service, and self-effacement.

We exalt the man whose aim is to help people, to do something for

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 him; a friend, that he is indispensable; a wife, that she is leaned upon; 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.

THE QUEEN'S CROWN

A pretty story is told of a pious little girl who every day climbed a steep, rocky mountain-side to crown with 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 fervor and at the close fell into a deep slumber and dreamed a beautiful dream. She saw our Blessed Lady herself, nowise resembling the plain little statue. On her head was a wreath of the fairest, richest, sweetest-smelling roses, flowers such as earth could not produce. A soft, soul-stirring voice said graciously:

"Daughter, every day thou didst crown my statue 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 sapping the character of its devotees? An instructive article in the July Month on "Some Social Effects of Picture-Shows" throws some interesting light on the subject. In a town of 9,000 people, over a thousand, chiefly the young and the poor 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 quantum of bread and meat for the picture show. Some had even borrowed loaves and sold them to get the price of admission, and the writer found, occupying a sixpenny seat, a woman from whom she had received that morning the following letter:

"Dear Madame Hoping you will be able to send me a skirt which my father is dying in the infirmary and me with eleven children and me having nothing to wear. And my eldest being out of her situation."

The "eldest" was there also. The school teachers found a considerable falling off in attendance and proficiency, 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 service was poorly attended, and the choir had sadly degenerated, as choir-practice was neglected for the 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 understand that New York saloon keepers are experiencing the same difficulty, 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 included the Charge of the Light Brigade, Queen Victoria and Florence Nightingale, was received in silence. The children went home after ten, too tired to be in condition for school next day, but their imaginations surfeited with scenes and images and pictures of life that contrasted painfully with their squalid surroundings. Discontent was planted in their minds, and a tendency to do something desperate that would raise them to the level of the heroes and heroines of the place. As a mother expressed it: "It makes the boys and

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

But when the pictures presented are positively immoral or cunningly suggestive of evil, as too often happens, the pernicious results are exhibited and multiplied. And such exhibitions are on the increase. We 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 believe 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 incidental loss of time and money. It generates 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 patronized. Several of our schools have historic, religious and scientific picture shows on their program 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 desirable, 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 fortune awaiting the Catholic genius who will construct from it adequate scenarios.—America.

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

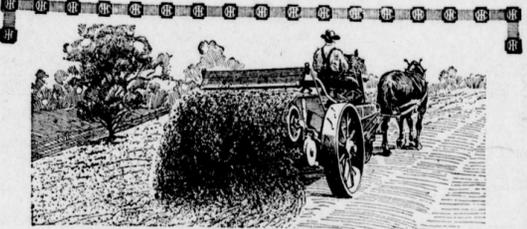
Constancy in adhering to her religion is Ireland's greatest glory—a peerless privilege which every true lover of his country should be anxious to defend.—Rev. Dr. Moran.

Desire is the parent of belief.

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Seven Solid Reasons

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