1841

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salva-tion to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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The Catholic Record

LONDON, SATURDAY, JANUARY 31, 1914

THE RELIGION OF THE FUTURE

During the last year there has been much speculation, fanciful for the most part, about the future of religion. Some writers advocate a she spreads, completes and consereligion without self-sacrifice or repentance-a vague, shadowy thing born of sentimentalism. Others put forward the brotherhood of man as the chief article of belief and decorate it with maxims culled from Samuel Smiles' Self Help.

Others, again, take up the new cults which spring into rank luxuriance in the soil of modern society. The Catholic, however, knowing the history of the past, can look forward with calm assurance to the future and knows that when those without her precincts shall have grown weary of the disputes and theories of human religions she will remain indestructible to minister to humanity. This may seem optimistic to some, but they can find in history many reasons to justify the statement. The enemies that menace the Church are but old ones in new

In the beginning scepticism and persecution assailed her, even as they do to-day. As the Romans deserted, little by little, the temples of their God, so now non-Catholic divines bewail the indifference of divines bewail the indifference of their people and ask why is there that his true home is beyond the at Christian worship. As in former times multitudes resorted to soothsayers, so to-day many are fascinated by spiritualism, astrology, chiromancy and the like. As also in former times wanton waste and luxury were rampant so also to-day there are not a few evidences of vice and animalism. The discontent of the past is echoed to-day by those who toil and sweat in cities with never an anodyne for their hurts, because they have been stripped of religion by talkers and critics and flung out into the desert of bitterness and despair. And as in former times the pagan systems were powerless to satisfy the needs of human nature so also to-day the recrudescence of materialism is equally impotent. We do not deny that some modern theories, can, due to the Christianity which they possess, minister to certain needs of human nature, but they leave untouched its deeper 133): "Can, then, religion mean no needs, have no answer for the questions which tremble on the lips of debts, keep our engagements every reflective being, and can neither strengthen nor console men in their hours of storm and stress. Men of this generation are as the men who built, so many psalms been sung, so saw the beginnings of the Church. Their spiritual and [moral needs are the same. And as the Church conquered by her appeal to these needs. so to-day she conquers for the same whence she comes. She may appear to be losing ground because she cannot yield to relaxations of faith and morality. She cannot minimize her aith and she will not suffer her chil-

always be the enemy of that world denounced by Christ. But as the Church has, in her long period of teaching and civilizing, passed scatheless through many changes, political, social and religious, so to-day she faces new conditions and hears the sullen murmurs of discontent with the assurance of her ultimate tri-

We read the other day that the Church is worn-out—a shadow of a great name. Why then write books to destroy her? Are men afraid of the decrepit and the dead? Why get angry with the dying? But they who know their history and are conversant with the trend of modern ideas are more guarded in statement. They know that it is not so easy to coffin the Church, and they are aware that it is the greatest fact, the most potent actuality in the world. Every modern question is more or less associated with the Church. The social question will never be solved without her aid. The learned and powerful may meet in solemn conclave to discuss it, but if Christ and His Church sit not at the councilboard they will do but little and that ephemeral in its effect. Race-suicide will grow apace so long as luxury and selfishness continue unchecked-Liberty is protected by the Church, and Brotherhood, without her fostering care, would be but a word without meaning. Progress, unless based on virtue, would have no permanent stability. Science is her handmaid; crates it.

AN " HONEST MAN"

Some writers delight in depicting a type of man who is brave in the hour of danger, tender and considerate always—in a word an "honest man' who knows nothing, and is glad of it, of religion. Any man who, without religion, is faithful to all his duties is a wonder. Presuming that he is just a mere man he is subject to temptations of various kinds. What, then, prevents him from wallowing in impurity or being blinded by pride? What keeps him undefiled while others who glory in their religion are betimes recreant to duty? Having no fear of God and knowing that reason is but a reed against the whirlwind of passion he is kept in order by the police, which is not complimentary to the "honest man." But is he honest when he neglects to give God his just due and disdains to accord to Christ a moment of attention? A thoroughly honest man is obedient to every call of duty. He is not two thirds but wholly honest. He is stars and that a soul attuned to the law eternal, and a heart radiant with the heauty of right living are the things worth while.

TO BE REMEMBERED

We know that in the fundamental rectitude of the natural man only the work of grace can stand. We admit, without, however, enthusiastic eulogy, that among the pagans were many men conspicuously honest. Among the Greeks and Romans were beautiful teachings blended with monstrous errors, and in some respects noble and illustrious characters. But, however imbued they were with love of country and family, however brave and faithful and loyal, they knew not the beauty of life that is produced by Christianity. To those who discard religion or merge it in morality we may reply in the words of Seeley (Natural Religion p. more than that we should pay our and not be too hard on our enemies. For nothing more than this have so many temples been many penitents retired from the world, so many saints and prophets wrestled with their own souls, so many martyrs sacrificed their lives. Will the civilized community of the reason and shows by her unity and future look back upon its historic harmony of faith and organization splendors as the mere transient sunrise of a calm day?"

The answer comes back from the ancient world in prayer and sacrifice -all expressing the same need of something more than virtue, holiness, dren to deviate from it. She must intercourse and union with God.

THE ABBE HOGAN

We remember that the late Abbe Hogan, a very scholarly and distinguished churchman, said that a Catholic cannot study the history of the Church and her life without being proud to belong to her. But if he would intensify the feeling and carry it to its full height he must look outside, follow those of his own race who have had to go through life bereft of divine guidance, watch their outstretched hands and tottering steps as they reach outside themselves for what their conscience, though awakened, is unable to supply. Then indeed will he feel sweetly compelled to kneel in adoration and thanksgiving for the bright, steady and unfailing light in which it has been his privilege always to live. But at the same time he will be stirred up to a healthy emulation. With his superior knowledge and enlightenment he cannot consent to fall short of the measure of virtue which in unfavorable circumstances others contrived to reach. With the tender exhortations and solemn warnings of the Gospel ever in his ears he cannot think of being less strict with himself, less watchful, less self-denying than pagans have been.

"THE TRAGEDY OF PORTUGAL"

Recent revelations bring out the fact that Portuguese Catholics are the victims of a merciless persecu-tion. At the present moment there is a veritable reign of terror in Lis-bon. A Catholic who practices his religion is regarded and treated as a sort of public enemy by a Govern ment that is doing its utmost to uproot Christianity from the soil of Portugal. In attempting to do this it has gone so far as to "laicise" even Christmas which in the Calendar of the Portuguese Republic is known as the Festa de famille (a family festal day.) The change was made for the purpose of accustoming the Portu-guese to regard the twenty fifth day of December as a day for jollification and not as the anniversary of the

and not as the anniversary of the birth of Our Lord.

In Lisbon most of the Catholic Churches, have been shut, after having been pillaged. The hatred of everything Catholic displayed by the existing Portuguese Government, which has dubbed itself republican is illustrated by what happened re-cently to a Lisbon merchant, who had ordered to be sent to him by mail certain religious objects, which he intended to give his little daughter on the occasion of her first Commun ion. After waiting for some time he received the package containing them. The Post Office Officials had broken open the package and had scrawled over the religious objects the most obscene language. When the indignant father protested against this outrage to the head of the Post Office Department he re-ceived this reply: "Your daughter is going to receive her first Communion. You, therefore, must be a clerical and you favor the king, my employees have an equal right to protect the Republic."

By such a logical process as this the present rulers of Portugal justify themselves for the commission of all sorts of outrages. Some of these outrages are described in a series of articles which have appeared in the London Daily Chronicle under the heading, "The Tragedy of Portugal."
The writer thus describes the reign of terror throughout the length and breadth of the pseudo-republic : man cannot only not write what he thinks in the Portugal of to-day, he cannot even think it. Men and women speak of the political situation in public places with their hands before their mouths. At dinner tables in private houses the hostess suddenly puts her finger to her lips to warn her guests against the servants. Persons talking over the telephone use initials instead of names. Here is a description of a visit to a newspaper office which had been wrecked because the editor had dared to criticise the Prime Minister: The sub-editors were smoking cigar ettes philosophically amid the wreckage of tables smashed into match wood. 'You see, sir, there is freedom of speech in Portugal,' said one of them pointing to the debris in the room, "The Carbonarios are so anxious to maintain liberty that they wreck the offices of all the papers which venture to disagree with them. Fortunately our chief is still at liberty, unlike the editor of the Dia, who has already been in prison for a month without trial for daring to criticise Mr. Alfonso Costa (the Prime Minister)."

The prisons of Portugal are crowded to suffocation with persons who are victims of this sort of "liberty." The cells, which are below ground are veritable pest holes. The writer of the Daily Chronicle article thus describes them : "Wild beasts could not live very long in such a place. How can human beings he expected

The Government under which all this is done is not only not republican, but cannot be called civilized. It has undertaken to crush out the religion of the overwhelming major ity of the Portuguese people and in its attempt to do so it has adopted a policy which justifies the Daily Chronicle writer in describing the present situation as "The Tragedy of Portugal."—N. Y. Freeman's Journal.

COURT QUOTES

CARDINAL GIBBONS "The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessing that He has bestowed upon us during the last year, both as a nation and as individuals," said Judge H. C. Niles, of the United States Court, C. Niles, of the United States Court, Vicksburg, Miss., in charging the Federal grand jury. He then pro-ceeded, slowly and solemnly, to re-peat from memory the rest of Car-dinal Gibbons' New Year's message to the people of the United States. The court followed this with an as ertion that no thought appealed to him as more timely or appropriate and requested that the words of the Prelate remain with the jurors dur-ing all their deliberations. He then ordered the clerk to distribute typewritten copies of the message to all the members of the jury.

The Cardinal's message quoted by Judge Niles is as follows: "The chief thought that should occupy our minds at the advent of the new year is to thank the Lord for the temporal and spiritual blessing that He has bestowed upon us during the last year, both as a nation and as individ-We should thank the Lord that we are at peace with the whole world, as we are free from domestic strife. We should thank Him for the temporal blessings that we enjoy, and for the prosperity that abounds throughout the length and breadth of this great land of ours. Above all, we should thank Him for all the spiritual blessings that He has con-ferred upon us individually, and it should be our principal resolution to manifest our thanksgiving by a determination to adjust our lives the coming year according to the prin-ciples laid down in the Gospel and with a spirit of charity to all men and hatred to none."-Sacred Heart

FORCIBLE FEEDING WITH DISTORTED HISTORY

That Catholic children in non-Catholic schools are exposed to "for-cible feeding" from prejudiced literature and history is insisted upon by the Bishop of Northampton, England, in a recent pastoral. The Bishop charged that there is " a Protestant bias in most subjects outside the multiplication table," and he denounced the system that " callously submits Catholic children to such influences every day of the Convictions can not be kept asun-

der in air-tight compartments. A Catholic necessarily views the events therefore, must be a clerical and equently a Monarchist. Now, if and he can not adopt their version of those events with out ceasing to be a Catholic at all. Judge then, of the feelings of a sensitive and defenceless Catholic child, fed up, day by day, with the lauda-tions of Wycliff, Luther, Cranmer, Henry VIII, Elizabeth, Oliver Crom-well and William of Orange; wounded by odious misrepresentations of the Ages of Faith and Catholic practices forced to read and repeat slurs upon Popes and saints, monks and nuns, and his own martyred ancestors and his own martyred ancestors; taught that the Papacy became "un-popular" in England because it was always "interfering" and provok-ing the permanent dislike felt by Englishmen to the supremacy of any foreign power in England;" that "the monks for the most part stood in the way of religious, social, and educational progress;" that they owned vast estates and did little good with their immense wealth;" the friars who traveled from place to place were often lazy and ignorant" that?" the Roman Cathowere responsible for hateful secret court" the Inquisi-tion, and for "the fires of Smithtion, and for "the fires of Smith-field;" but that Elizabeth "made no attempt to find out what men be lieved or to punish them for it." the few" Roman Catholics who suffered toward the end of her reign" being punished "not so much because of their religion, as because their obedience to the Pope made them rebels to the Queen."

The Bishop declares that these expressions, taken almost at random,

from standard school books are samples of the "forcible feeding" to which luckless thousands of children are subjected year in and year

Similar forcible feeding, it may be said, was once the lot of Catho-lic children in our own public schools. And in many places yet, it has not altogether fallen into dis-use. The public libraries, still, are responsible for a great deal of the

same cramming.—Sacred Heart Re-

FOUL SLANDER RETRACTED

FAILURE OF ATTEMPT TO IN-JURE PRIEST WHO HAD PRE-VENTED CIRCULATION OF

EVIL PUBLICATION Last October the Rev. W. D. Malone, rector of St. Thomas Aquinas' Church, Kenosha, Wis., was instrumental in having 500 weekly copies of The Menace refused at the office of one of the large manufacturities. ing plants in Kenosha. Not only that, but the manager of the same concern has notified all his men that if they read and circulate the vile sheet around the plant they will be liable to instant dismissal.—Catholic Citizen, Milwaukee.

Note and sequel

Kénosha, Wis., January 3.—Frank H. Stewart was arraigned to-day before Judge Randall on charges pre-ferred by Rev. William Malone, pastor of St. Thomas Church, under the new Wisconsin slander law.

In the warrant on which Stewart was arrested it is alleged he originated and circulated a story reflecting on the integrity and personal character of the priest. Stewart's counsel attacked the validity of the warrant, and submitted a lengthy argument to sustain his contention that the complaint as worded did not offer a cause for action under the

Father Malone said the matter had been laid before the Archbishop, and that the latter had insisted on a vigorous prosecution of the case.
"This is a deliberate effort on the

part of an anti-Catholic agitator to besmirch the priesthood of the Church," Father Malone continued, "and I feel it is my duty as a mem-ber of the clergy to insist on the fullest impartial investigation."

Judge Randall denied the motion of the defense to quash the warrant, and the hearing proceeded.

Stewart is employed at the plant of the Thomas B. Jeffrey Company, and he has been a resident of Kenosha for several years. He admitted that he had been connected with the circulation in Kenosha of a paper strongly opposed to the Catho-lic Church. Kenosha, Wis., January 4.-Ken-

Achosna, Wis., January 4.—Kenosha has freed itself from the strain of a scandal reflecting on the priesthood of the Catholic Church. After a day of frenzied hearings, Frank Monteen, in Municipal Court, admitted that he had circulated stories of a most scandalous nature in regard to the Rev. Father W. D. Malone and one of the members of his parish. He tearfully pleaded that he felt the awful wrong that had been done to the priest in the case, and asked that he be sentenced that he might go home to his family with the knowledge that he had done what he could to repair a wrong.

Judge Randall accepted his plea of guilty and imposed a fine of \$10 and costs. This minimum sentence was inflicted after Father Malone appeared in court and made a plea for

leniency.
"I am convinced," said the priest, "that this man did what he did thoughtlessly—that it was not in his heart to wrong me or to wrong the Church, but that, led by others, he repeated the stories and gave them wide circulation. I want to ask the court to deal lightly with him. I know him to be a man who has lived respectable life in the community, and his retraction and apology are all that any Christian man could de-

mand.' Before the arrest of Monteen on charges of criminal slander, Frank M. Stewart, who had been arrested on the same charge, was discharged by the court. Before the court ruled on a motion for his discharge Stewart asked to be permitted to make a signed retraction.—Philadelphia Standard and Times.

NOT HIS CHURCH

In a sermon recently in Canterbury Cathedral Archbishop Davidson (Protestant), remarking on the indus-trial situation and prospect in reference to the Government of England in the not far off future, said When some thirteen centuries ago the great Roman Empire had grown old and new peoples and new thoughts, to which she was a stranger, were sweeping into view, the Church of Christ rose to the occasion. Her faith seized and impregnated the strong young life and inspired it with a hunger for the things unseen. The Northerners learned their great task and became the fathers of modern Europe. The Church brought out of her treasure things new and old."

But it was not Archbishop David-son's Church that did all that. His Church was not in existence at the time or for centuries after. Of course it was the Catholic Church and as the Catholic Times remarks (having quoted Archbishop Davidson's words) "such democratic action is nowhere recorded in the history of the Protestant Established Church."—N. Y. Freeman's Journal.

SISTERS EULOGIZED

BY LORD GRAY, FORMER GOVER-NOR GENERAL OF CANADA

When Lord Gray, late Governor General of Canada, was delivering a speech at the laying of a cornerstone in Bulawayo, Africa, he recounted some of his experiences as Adminis-trator during the Matabele Rebellion in 1896, and paid a beautiful tribute to the Sisters who left precious memories behind them for their work

in an African Hospital.

"Many a brave, rough pioneer," said he, "with a heart of gold, blessed, as he died, those gentle Dominican Sisters, who appeared to him, in his dreams, to be as the angels of heaven. I am, indeed, glad to have the opportunity now, fifteen or sixteen years after they have left, of paying a tribute to the devotion which they showed in the treatment of the sick and suffering during the early days of the history of this hospital. No one can ever disparage Dominican Sisters without being called upon, by every true Rhodesian pioneer, to give a direct and an immediate account of his words. They have left a precious memory behind them, and Bulawayo and the whole of Rhodesia are the richer for this heritage. I confess that by those who, like myself are lovers of the picturesque and the beautiful, of the atmosphere engendered by disciplined obedience to authority, of de voted self-sacrifice, and of absolute disregard for self-interest in concern for the welfare of others, the passing away of the Dominican Sisters was witnessed with deep regret."—Church

ARE EPISCOPALIANS CATHOLICS

Reports of Abbot Gasquet's ser-mons dealing with the history of the evolution of the Episcopal church in England, which are appearing in the New York press, are attracting considerable attention. Recently the learned Abbot in his sermon in St. Patrick's cathedral showed how the state religion, which was the work of lenry VIII, came in the course of to have a more pronounced time Protestant character impressed upon it. An Act of Parliament abolished the celebration of the Mass. In other words a parliamentary majority voted that religious services which has nourished the spiritual which has nourished the spiritual life of England for more than a thou-sand years should be placed under the ban of the law.

Another act of parliament, passed

in 1550, changed the ordination services. The so called "reformers" had issued their ukase that the sacrifice of the Mass should not be fered on the altars in English churches. They next proceeded to alter the character of the ancient priesthood. Abbot Gasquet speak. ing of this says:
"The abolition of the Mass and the

substitution of the Eucharistic doc-trines by act of parliament was fol-lowed in 1550 by another act of parliament radically changing the char acter of the ancient priesthood. It was evident that the men of the new learning in power in the English church at the time of the reformation, who had attacked the Mass with scurrilous pro-fanity should go a step farther and establish a new form of ordaining priests. The new form carefully systematically excluded every word that be interpreted to that the candidate was ordained to be a sacrificing priest." In acting in this way the so-called

reformers were logical. They had done away with the Mass. What use then, was there for a priest? That act of parliament in 1550 recognized this. It was a proclamation that England, in a reliigous sense, had cut herself off from the past. Bishop Ridley, as Abbot Gasquet out, had a true conception points what had occurred. He ordered the church wardens of London to pull is Ti-bish-ko-gi-jik. His parents live down the altars and to substitute for them "the form of a table," in order, more and more to turn the simple from the superstitious opinions of the Popish Mass." It was the means ed to impress upon Englishmen that the religion to which their fathers had yielded a spiritual alle-giance since the introduction of Chrisianity into England, had been abolished by an act of parliament.

In view of the historical facts Abbot Gasquet adduces, it is difficult to understand how the Episcopal church either in England or the United States has any just claim to the title of Catholic. In the sixteenth century that church repudiated what had been considered the essentials of Catholicity during the preceding fifteen centuries. Acts of parliament surely are no sufficient justification for such repudiation. Abbot Gasquet's exposure of the manner in which the Church of England came into existence should have the effect of making Episcopalians seriously consider whether they are, as they claim members of the Catholic church.—Intermountain Catholic.

He that studies books alone will know how things ought to be; and he that studies men will know how things are.—Colton.

CATHOLIC NOTES

The year 1914 will be eventful in the history of the Catholic Church in the United States, inasmuch as it will mark the completion and the opening of the magnificent Cathedrals at St. Louis, St. Paul, Buffalo and Newark.

As residuary legatee under Miss Eliza Andrews' will, which was pro-bated recently, Cardinal Gibbons may receive between \$200,000 and \$300,000. The Cardinal said the money would be used for Catholic educational work.

Securities representing \$500,000 which the Knights of Columbus of the United States collected for the Catholic University, Washington, D. C., were presented to Cardinal Gibbons in the presence of many dignitaries of the Catholic church and a number of prominent laymen.

The sister of the heir to the ustrian crown is a religious of the Sacred Heart, at Brussels. Her brother will be the future Emperor. In the Convent of the Sisters of Charity in Vienna is another royal princess, who is a religious of St. Vincent de Paul. She is working mong the poor of the city.

When on a recent afternoon a reception was held in Carson City, Mich., in honor of the Rev. K. J. Whalen, who has been appointed, after eighteen years' labor, to another parish, Protestants and Catholics were present, some of the Protestant business men of the town closing their places of business during the

Lady Galway, the wife of South Australia's new Govenor, is a Catho-lic, being a daughter of Sir Roland Blennerhasset, formerly Commission. er of Education in Ireland and M. P. for Galway and Kerry. Her grand-father was a convert to the Church father was a convert and a friend of Newman. Her mother, Lady Charlotte Blennerhassett, is the only daughter of Count de Leyden of Bavaria. She has gained distinction as a writer and linguist.

The great love and respect that the Indians of the missions feel for the Catholic priest was strikingly illustrated in the recent troubles among the Navajos of Arizona. Eight hundred warriors were armed and ready for fight, but they accepted a peacemaker in the person of Father Anselm Weber, O. F. M., who with General Scott, U. S. A., and another party, remained thirty six hours parleying with the angry Indians. The result was satisfactory.

Father Dempsey's Charities.-On Christmas Day Father Dempsey's Hotel, St. Louis, took care of five hundred homeless men, who were reated to a turkey dinner, as were the girls in Father Dempsey's Home for Working Women. In the Day Nursery and Emergency Home, which was opened by Father Dempsey October 1, there was a present for every little child. There are seventyinmates of the home. In addition to caring for these children presents were sent out to two hundred others.

A notable celebration heralded for the year 1914 is that to be held at Oxford next July, to commemorate the seven hundredth anniversary of the birth of Roger Bacon, the thirmental science. Bacon was a Franciscan monk—one of the medieval glories of the Church, and of his order. The Catholic University of America, and the Franciscans in this country, are represented on the General Committee for the celebration by Father Paschal Robinson,

The first Indian to receive holy orders in the United States, the Rev. Philip B. Gordon, was ordained by Bishop Koudelka in the Sacred Heart Cathedral, Superior, Wis., on the feast of the Immaculate Concepin Superior. His grandfather, Antoine Gordon, was one of the pioneer settlers of Douglas county and was closely related to the celebrated chieftain Hole-in-the-Day. Through the old gentleman's in-fluence with the chief, a threatened uprising of Chippewas was prevented during the days of the Sioux outbreak in '62.

The biggest bell in France is now being cast at Annecy. That giant which will weigh no less than 20,000 kilograms (44,000 pounds,) is destined as a present from Pius X. to the Cathedral of Rouen. It will be heavier than the Savoyarde in the tower of the Basilica of the Sacred Heart, on the of the Sacred Heart, on the hill of Montmartre. Its name is to be "Joan of Arc," and the Pope is to be its chief sponsor. Pius X. has special devotion for Joan of Arc whom he beatified and whom he proposes to honor on the very spot where she suffered martyrdom. The Joan of Arc bell will occupy one of the two towers of the Cathedral. The other tower will contain a superb chime of nineteen bells which a rich Catholic of the diocese has promised to pre-sent to the Cathedral. The chime of nineteen bells will weigh almost as much as the gigantic Joan of Arc, and will be worked by electricity.

PRETTY MISS NEVILLE BY B. M. CROENE

CHAPTER XLII-CONTINUED

THE PROPOSAL

"For I'll believe I have his heart, as much as

Behold us at the ball and at a large and very gay ball. Everything had been done on a magnificent scale, you could see at a glance. Although there were fewer tents and not so much outside decoration as we found on similar occasions in the warm and sunny plains, yet large suites of rooms had been thrown open, and everything arranged in a quiet, un ostentations way, to promote facili-ties for flirtation. Chairs, in twos or threes, were grouped or scattered about in the most subtle and sentimental situations. A profusion of flowers and plants met our eyes or all sides. The ball-room itself was enough to compel the most obstinate male "wall flower" to take the floor and the lighting and band were per-

The room was already tolerably crowded when we entered, auntie, in black velvet and point lace, looking the queen of chaperons; Mrs. Vane, bewitching in gray tulle and scarlet geraniums; and I, as before hinted, in black—black was always becoming to me; at least, so I had been told.

"Le noir est si flatteur pour les blondes." The only color about me was my bouquet. I wore my race bracelet and diamond solitaire ear-rings, and a large diamond star—a most extravagant present from Uncle Jim my last birthday. Poor Uncle Jim! I am sure he thought he was making up to me, in a small way, for all the splendid jewels I had relin-quished along with Major Percival.

I glanced round the room and saw Maurice "dancing with Miss Ross, of course," I mentally observed. I put him down in my programme for number eight, and then proceeded to fill my card. The first Lancers were Rody's due, as I flatly refused to dance a round one with him, telling him, "that it would be worsethan going into action," for his wild bounds and frantic rushes were a sight, once seen, never forgotten. The square dances were few and far between, and ours was preceded by a couple of waltzes; but the instant "Trial by struck up, Rody came over to where I was standing with my late partner and almost hauled me off, to take my place at the top of the set.

Do you know, Nora, joking apart, looking round the room and tending to stand on his tiptoes, and then staring hard at me, "I believe you are about the best-looking girl here to night; really—bar jokes." "You don't mean it, Rody!"

answered, impressively.
"Yes, and you took the shine out of them at the races, too. Kilcool forever! I say. I wonder what Sweetlips and Dan and Patsey would think if they could have a squint at They would never know you. Look here," he gabbled on, as we returned to our places after visiting, "you ought to make a good match, you know and marry some heavy swell with heaps of coin, and keeps lots of first class hunters, and offer a perennial welcome to

You may consider yourself certain of a welcome and a mount, Rody."
"Listen to me, Nora," he said,

coming very close, and speaking in a low, mysterious whisper; "you know very well that I am a rough, awkward fellow, but I am your friend, and l look upon you as just as much my

course you do," I returned dows, I down viction. "It would be very reflection with conviction odd if you did not."

Well, I only wanted to say a word in your ear; maybe I'm putting my foot in it, but you won't be offended with me, will you?" apprehensively. "No," I replied laughing, "you may trust me, I won't be offended.

my feelings!"

Yet what was the boy going to say? Vivid recollections of his various social blunders rose before my mind's eye. Wretched Rody had a fearful eye. Wretched Rody use a knack of inquiring after the wrong things people, and saving the wrong things

to the wrong person.

"Then here goes; Don't set your young affections on Maurice Beresford. He is a rare good fellow, I he is going the pace, and no mistake, with that scraggy, black-looking Miss

Rody, in the character of a mentor,

was something new.
"Thank you," I replied, inwardly somewhat disconcerted, but with tolerable outward equanimity. There is no need to warn me. know that Maurice is engaged, he

told me so himself." 'Did he?" ejaculated Rody, staring at me hard with his little, round, in-telligent eyes. "Humph," he mut-tered; "I don't think much of his

taste. Chacun à son goût. Some da you will choose for yourself, and maybe we won't think much of your Every eye forms its own

It would be a queer eye that would form any beauty out of Miss Ross," he retorted, contemptuously. Come, come, Rody, why hitter and so hard to please? even l a lady, think her very handsome. Now here's the grand chain, and we are outside, and for mercy's sake keep

At last it was Maurice's dance After we had taken several turns we paused for a little, and looked on.
We discussed the music, criticised the dresses, and praised the floor. doing when he exacted such a lobserved Miss Ross, in a primrose promise. I should be miserable—

colored gauze, leaning against the opposite wall, and conversing with her partner—a man with mere whiskers, and no mustache—with unusual animation.

"How well your fiancée looks to night! What a pretty girl she is!"
I remarked—the subject of his enible fascination for me.

"She is," replied Maurice, glancing look of grave, critical inspection. "If she is as nice as she looks."

continued somewhat embarassed by his steady gaze, "I am sure you will his steady gaze, "I am sure you will be very happy, and you have my best—wishes." I had made this little speech with no small effort, but I had said it, and said it with a smile. "Thank you very much," he replied composedly, scribbling vaguely on his programme, with an odd expressions of the said of the s

ession on his face.
"She admires this bracelet," holding up my wrist, "and I intend to order a similar one for her at Orr's

as my wedding present."
"Your good wishes and present are very kindly intended, Nora. But are you quite certain that you know the lady to whom I am engaged?"

"Oh, yes, ef course I do," I answered quickly. "Miss Ross; I know

swered quickly. "Miss Ross; I know her slightly as it is, and I hope to know her better ere long."
"Miss Ross! Certainly not; she is

engaged—that part of the story is quite correct—engaged to the gentle man she is dancing with; he is a naval officer on the China station, and an old schoolfellow of mine. He arrived here yesterday, and as soon as we return to Cheetapore the wedding will take place. And so you thought I was engaged to Miss

I must confess I did ; so do most people, you seem such friends."
"So we are, I like her extremely.

She is a particularly nice girl, and being her father's A. D. C., and her intended's former schoolfellow, we we have seen a great deal of each other, and consequently society leaps at the conclusion that we are engaged. I wonder how Rockfield would

relish the intelligence?"
"Then if it is not Miss Ross, to whom are you engaged? Surely, Maurice, you will tell me her name. I should like to know her. I should like to be friends with my future cousin.'

"Should you really like to see her? Would you care to be introduced to her now-this evening?" he asked very earnestly.
"I should," I replied, firmly. "Yes.

very much indeed. Is she here?" looking round with a sinking heart. "Come along then," offering his arm and leading me into the corridor, where dozens of couples were walk ing and sitting and standing, now that the waltz had wailed out its ver last bars. As we proceeded down the lobby, steering in and out among the crowd, I made a rapid mental review

of all the girls on the hills. Who could it be? Not Laura Jenkins; he had never spoken six words to her. Not Miss Farquhar; he had only seen her twice. Who could

'I think you will find her in here. said Maurice, pushing open a door, and ushering me into a small boudoir. It was perfectly empty. I looked eagerly round—not a soul to

be seen but ourselves.
"Well, where is she?" I asked impatiently: "you see she is not

Yes, there she is, right behind you," he answered coolly. "Allow me to present you to an old friend." in a long mirror between two winof muself - myself with earnest, expectant expression and parted lips, grasping my fan in one hand and my bouquet in the other. Quickly recovering, I turned round and said, "If you intend this "No," I replied laughing, "you for a joke, Cousin Maurice, I fail to may trust me, I won't be offended. See the point. What do you mean?" You were not always so mindful of I inquired, looking at him indig-

nantly. "It is no joke, but sober, solem sense, I assure you," he returned, leaning his arm on the back of a high chair, and encountering my gaze with

perfect equanimity.
"Now you have seen my fiancee, come and sit down here," motioning me toward the sofa, "and tell me what you think of her. Is she likely to be as nice as she is pretty? I there any chance of your being good friends? Come," he said, taking me by the hand, and speaking with un-usual earnestness, "come and let us sit down and talk it all over."

"Maurice, how can you?" I stam-mered, divided equally between a de-sire to laugh and to cry. "What are sire to laugh and to cry. "What are you thinking of? You must be mad!

am not engaged to you!"
"No, but I am pledged to you. gave your grandfather my solemn word of honor to marry you; you heard me yourself; to marry no one else as long as you were single Nothing but your marriage with

another man can free me." You are not bound to me in any way," I urged impetuously; " and if you are waiting for your release till marry, you will wait a long time mean to live and die an old maid."
"Really?" looking down on me

with an expression of amused incredulity.

Believe me, Maurice, I am per fectly in earnest. I have, as you know, a happy home and kind friends. Grandfather's bargain no longer applies to me. I am even better off than he imagined I should be. Do not think of me. And if there is any one you really care for, I implore you not to be held back by that rash, foolish vow. I am sure grandfather was

most miserable — all my life, if I thought I was standing between you and your happiness. Take your release from me. I give it to you in grandfather's name," tendering my bouquet in my excitement.

I made this long speech with breath-less haste, and with all the eagerness and earnestness I could command, Maurice meanwhile surveying me with marked attention.

" Is your decision final, Nora? Are you fully resolved to be an old maid? Have you considered the matter well? You are only twenty.

" I have !" I replied, firmly. "Could no one tempt you to change our mind?" his eyes imperatively astened on mine. I shook my head with great resolu

"No one?" he repeated with chasis, still standing before me. Then bending lower, and forcibly removing my fan, to which my eyes were glued, he proceeded:

"Look at me, Nora, and tell me 'the

truth, and nothing but the truth. I looked up (please be lenient,) fully prepared to tell a falsehood.
"Could I?" He whispered. For all answer I covered my face

with my hands. Come," he said, sitting down be side me on the sofa.
"I am not going to take silence for consent this time. Nora, which is it

to be, yes or no ?' Yes," I replied, almost under my Then why did you tell me such s

story just now—such a flagrant, unblushing fib?" "Because—because—I did not. meant that I would marry no one but you. But you scarcely expected me covering my senses and my tongue.

"I don't see why you should not; it is leap year," responded Maurice, coolly fanning himself with my property.
"I declare, sir," I exclaimed, be

ween laughing and crying, "nothing like your impudence was ever heard in all the annals of proposals." "You must remember that this is the second time I have asked you, my

dear Nora. The first time I

little nervous, certainly, but I find that it's nothing when you're used to Why did you ask me a time, when I behaved so badly to you the first?" I asked, impulsively. "Oh, why do people do lots of foolish things? Why, for instance,

are you going to give me a kiss, and that door most invitingly ajar?" "I am not going to do anything of the sort," I exclaimed, flushing crimson, and moving precipitately

away.
"Oh, well, I have no such scruples, returned Maurice, calmly suiting the action to the word. "I'm not robaction to the word. "I'm not robbing any one else this time, am I'm You are not secretly engaged, are

you?"
"Don't I cried, almost in tears. " know I richly deserve it, but I can't bear it," I concluded, almost break-

ing down.
"Well, then, we will make a fresh start, Nora," he said, taking my hand; "we won't say how badly you treated me once upon a time, or how frightfully cut up I was—we will let bygones be bygones. When I heard that your engagement was broken off, like the poor, foolish moth, I came back again to the candle to try my luck, and when they told me that you were up ere I threw up the last of my leave and followed you. I was off my shooting altogether too; I could not hold a rifle straight, thanks to think ing of you, so I left the other fellows have a look round and see

land lay."
"Yes—go on," I said smiling
"Yes—go on," I said smiling through my tears, and gradually re-

covering my self possession.
"Well, I did not think much of my chance, I can assure you, and only resterday it dawned upon me that I had a faint one.'

"If you are going to make bad puns, Maurice, I tell you solemnly that I'll have nothing to do with you. You know what Dr. Johnson said."

"All right, Nora, I'll make a bargain with you. I'll give up making puns —which is by no means a severe de-privation, as they are not at all in my line—and you—will give up flirt-

ing."
"I never flirt," I replied, sniffing at

"O—o—oh! What, never?"

"Well, hardly ever," I replied, bursting out laughing. "But, seriously, I don't think I ever did flirt—intentionally."

"A flirting wife is an abomination, said Maurice, quite gravely, "and as I believe I have enormous resources of latent jealousy in my disposition we should never 'get on.' 'Make your mind quite easy

about me, Maurice. I shall never

give you any anxiety on that score, mean to be a model." "You said you would rather die an marry me." Maurice remarked than marry me." mischievonsly. "And now, what do

you say? Say something nice, Nora," he added, pleadingly; "I,m sure I deserve it, if ever a fellow did."
"I say—I say—that I believe I would die if you married any one else. Will that suit you?" I an swered, turning my head away to conceal my blushes. I have every reason to know that Maurice was gratified with this remark. We had a great deal to say to one another— a very great deal. At last it occurred that there were other inhabitants of the globe besides ourselves, and those other inhabitants included at least half a dozen of my

much ill-used partners. "We really must go back to the ball room, Maurice," I said at length.

"Yes. I suppose we ought to make a move," he returned, discontentedly; "but," brightening, "of course you will dance with me for the rest of

the evening,"
"Indeed, I shall do nothing of the sort. I'm engaged for every dance. If you behave very decorously, I may go down to supper with you—and I may not," I said, rising, and walking over to the glass, and giving myself a last fond look as I turned to leave

the room.
"Well, is she as pretty as you exreflection with a triumphant smile "Look here, Nora," he added, with his hand on the door, "my leave is up in a fortnight."

'But you can easily get more,"

"Not so easily as you imagine. Listen to me," he continued, facing me, "I mean to be married in a month. A month will give you lots of time to get your finery; a trous-seau is all nonsense in my opinion. However, I'll wait a month," with an

"A monthi" I cried. "Why not say to-morrow, at once?" I added ironic-ally. "I never heard of such absurdity. We have been engaged about ten minutes, and you talk of being married in a month. A likely tale!" "We have been engaged exactly seven years, and in four weeks' time

sevén years, and in four weeks' time you will find yourself Mrs. Beresford," he replied, inflexibly.

"Well, I'm sure!" I gasped. "I—"

"So am I; quit sure," he interrupted, pushing the door wide open in order to permit me to pass out, thus bringing the argument to a con clusion, and denying me the privilege of the last word. The lobby was of the last word. The lobby was crowded, and almost the first person

we encountered was Rody.

"Now, this is what I call really very nice," he exclaimed, scrutinizing us with folded arms. "Are you aware that you have been absen " Are you these four dances, Nora, that all the stewards are out in the compound looking for you with lanterns, and that a select body of your partners have gone down to drag the lake? "You don't mean to say so. What fun!' I replied, with unusual anima-

'Ha! what have you been about? he asked, as if struck by some new "To judge from your tace you have come in for a fortune!"

"My face is my fortune!" I returned promptly.
"I'm not at all so sure of that. We all know that old Uncle Jim is a ich man, and—" I fancy that a glance at Maurice revealed the truth, for he suddenly paused, seized him eagerly

by the hand, exclaiming :
"I'll see you through it, old fellow

I'll walk you up the plank; I'll be your best man, with pleasure."

"Indeed you won't," returned Maurice, resolutely; "goodness knows what practical joke might occur to your lively imagination No; very many thanks. I have steady, respectable gunner in my mind's eye, who will, I hope, fill that arduous post." Our prolonged absence had been noted by Mrs. Vane and auntie; the former gave me significant look as she floated by and I was immediately seized upon by an ill used partner, and hurried

away into the crowd myself. I found time to whisper to auntie during a pause in the waltz. Dear old lady, how pleased she looked I noticed Uncle Jim and Maurice in solemn conclave in a doorway, and for once I am convinced that the topic of the conversation was not shikar. The evening came to an soon. As long as I live I shall al-ways have tender recollections of

that Club ball. "Well, who was right?" said Mrs. Vane, following me into my room holding her candle up quite close to my rosy cheeks, and surveying me most complacently. "This is rather better than the last affair? Eh?" she added, triumphantly. won't trample on you now you are down, but I was right and you were

wrong, you wicked old antediluvian!"
Now that I have told my story, there is no need to linger over in-significant details. It was settled hat Maurice was to take six months leave, and we were to revisit Gallow via Italy and France. Rody (who was also going home on furlough and Deb were to meet us there, and we were to have a grand "rendez vous" under the old beech-tree, and exhume the bottle! Six of prettiest girls in Ooty were to be my bridesmaids; and who should be my principal attendant to the altar, to nold my gloves and bouquet-?

Who but Miss Ross! Different people said different things—a great deal too kind and much undeserved, as far as I was concerned; and presents were showered on us by many generous

Uncle was delighted; "it was too good to be true," he declared ten times a day. Mrs. Vane said, "she always knew how it would be." Mrs.
Fox said, "That it was no great
match after all! Only a captain in the Horse Artillery, and by all accounts, as poor as a rat." Rody said, "It beat Banagher." Mrs. Gower said, "That Miss Neville was engaged to a different man every time she went to the hills, and she would believe in no wedding unless she saw it!" Maurice said—No. You can't expect me to tell you what Maurice said. I say, that I am the happiest girl under the Southern Cross, and that after next week there will be no longer such a person as-Pretty Miss Neville.

THE END.

"No one who loves misunder

HER FAITH

Theodora Kent woke to the re embrance of the words that had rung through her mind late into the night until they had finally been silenced by a restless sleep: "If you were a man, I would call you a coward and wait for you to give me the lie." She saw again the face of Bruce Barnard, where anger strugpled with the tenderness of passio s, having finished speaking, he had turned and left the room; and she felt again the weakness that seized her when the door closed upon him and upon the vistas of happiness down which he has besought her to

ook with him.
"I would call you a coward." rose to the rhythm of the words, she dressed to it, she ate (or tried to eat) her hastily prepared breakfast to it and then so and then sought her easel for freedom from it. In vain! The voice of her art, which usually drowned all other voices, was dumb, and, although she wooed it with all the strength left in her, no response came, and she finally threw down her brush and palette.

So it had been day after day. Day after day? Each day was not a day merely; it was an eternity. What was the use? Was there any use in giving up the only thing that would make her future life worth living? Would such a terrible atrophy as this in regard to everything always continue? If so, was she not wilful y destroying the one talent entrusted to her? And would not the day of reckoning surely come? Which should she do, follow a course that seemed contrary to conscience (and perhaps only seemed) and increase her talent tenfold—no, a hundredfold (for such must be the outcome of a life guarded and inspired by the love whole being), or should she become an unprofitable steward for the sake

of saving her soul?

She turned to the window, and stood with unseeing eyes looking at the river, whose half-veiled waters, crossed now and then by lazy little steamboats, was wont to hold her in the threat. But had the river entire. its thrall. But had the river entire ly disappeared in the night she would not have been aware of it. As she heard only one sound—the voice o the man she loved—so she saw only his face as he looked when his anger flared forth, or more often as when he had told her of his love, before doubt had had time to creep into her mind as to whether she should accept. Ah if it were possible to do and live in peace with the dictates of that religion which had hitherto

been her comfort! For one mistake must a man suffer a whole lifetime? And not only he. but the one who had unconsciously been waiting for him, each incom plete without the other? There wa no justice in it! It was the other voman who should do the suffering she who was now playing the part n life that she desired, without let or hindrance, "starring" it in the character of her choice; while she, Theodora, accepting for stage-manager the Church instead of her heart was meekly taking what was designed by right, the highest right. It was

ntolerable ! The moments ticked by unheeded. How long she had stood there she could not have said, when suddenly, as if moved by a power outside of herself, she sat down to the desk and hurriedly wrote a few words like one at dictation; after which, thrusting the paper into an envelope and ading the latter, she donned her walking suit and proceeded to the nearest subway station. And not even for a second had she heeded the pitying face on the crucifix that hung

just inside the desk. Theodora was only one of the numberless young artists whose ambition was guiding for the conquest of success-that chimera which ever beck ons but is so seldom reached. In her case the goad in the struggle was not pecuniary want, but the spur of the spirit. Love of the beautiful and the depicting it had become her life; and, left without kindred, no other duty had called her to other thoughts or occupation. Hitherto everything had become a help to her aspiration; or, rather, she had turned it into one -even disappointment and loss as well as joy and previous achieve-ment; but this renunciation brought

strange paralysis.

Among the others with whom she had been thrown, and who belonged to the same cult as she, was Bruce Barnard, a man perhaps five years her senior, in some respect: a Bohemian, but called by his friends Galahad —the title serving to show that, though he was in that world, he was not of it. As his tastes and ideals were similar to those of Theodora, a comfortable comradeship had sprung into being between them, grown and matured devoid of sentiment : for she and known from the beginning that he was a married man. The tragedy of his life had curiously been told her before she met the man himself—his merriage when scarcely of age, after only a few weeks' acquaintance with the girl, or woman, older than he, and his swift disillusionment when acquaintance became knowledge; then the bitter years, stoically born of living with a nature utterly foreign to beauty in any line, most of all character, during which time he met with constant remonstrance from his friends because he did not put an end to the relationship. His yielding to such a course had come only when his wife, after leaving him, refused to return to the shelter of his good name—a return which he had not only made possible but had urged.

Three years had passed since the divorce had been declared, and, only

a few days since, Theodora had realized that the line of friendship had been crossed, and that not only she held Bruce passing dear, but that his flaming love surrounded her and would not, could not, be extinguished not that its cessation would be her desire, but she belonged heart and soul to that Faith that refuses recognition of absolute separation.

Bruce had come to her pleaded with her, and made demands of her and then, having failed, had left her in wrath at what seemed to him the needless sacrifice of the happiness o both for "a mere religious whim, a vagary of a sect." She did not know the real meaning of love if she could accept such a dictum, that would keep accept such a dictum, that would keep apart two people as moral as they. Surely no purer love than theirs could exist, and by yielding to so arbitrary a rule she cast aspersions on herself. To all of which and more she had listened, almost suffocated by the longing to be able to believe, as he believed, that their marriage could be according to conscience, but never quite losing the sustaining breath drawn from a lifelong belief until finally, when all her soul was going out to the man in his anguish going out to the man in his angulan at giving her up, he had left her with his bitterness for good-bye. She paced up and down the platform at the station in another world than that in which the people about her waited. Her mind seemed capable of only one line of thought, "Bruce or the Church?" which grew more and

more insistent.

As the rumble of the coming express was heard, she yielded to the greater love within her. Then a woman brushed against her, recalling her to her surroundings; and for the first time she noticed, not far from her feet, a child's hat which the woman was pursuing. And then, as she turned in her restless pacing, she suddenly saw a hatless child, perhaps a little over three, fall off the plat orm onto the track. The bystan ers, including the woman who had picked up the hat, saw, too, and were as if petrified. Theodora alone rushed to the edge of the platform, jumped down raised the child set her as far pack as she could reach, and stepped across the third rail to the space ween the tracks-all in a second. The express thundered by. A white aced official rushed to her and helped ner back to the platform, where she became the unwilling center of an excited group, she alone unmoved and undisturbed.

The guard's questions and requests for information as to her identity. Theodora smilingly refused to answer, lest she should become a headline in the newspapers. No, she would not give her name; for she rather despised the Carnegie medal. It was enough to know that the child was alive and uninjured. As quickly as she could she withdrew to the edge of the crowd, eager to escape the expressions of praise and a imiration that were forthcoming, yet desirous to take the train for which she had been

Just then a hand was laid on her rm almost roughly, and she looked in into the frightened face of Bruce

"For God's sake, Theodora, "For God's sake, Theodora, you had no right to risk your life like that—you of all others!" He almost staggered and leaned against a pillar for support. "I got here in time to see you between the tracks." His voice was scarcely audible; and she felt, as even that ghastly night she had not, the contact of a strong man's agony. "You of all others!" he repeated, gaining his composure. And for that child—her child!"

for that child—her child!"
Following his glance, Theodora
saw the tawdrily dressed woman, once pretty, who hat, leading away the child whom she had rescued. A swift intuition told her who the "her" was, and her gaze came back to Barnard, filled with understanding, mingled with a great pity for him. But the resentment a to the former's existence felt a few

hours ago was gone.

Barnard went on, his words gaining

impetus as his strength returned. That night I called you a cowardno! Please let me finish!" (The blood surged through his face.) "And said I would wait for you to give me the lie" (then, as she attempted to correct him), "qualified, it is true, by the words if you were a man."
But it amounts to the same thing. You did not keep me waiting long. Can you forgive me for trying to force you into doing what you thought evil?"

Theodora's color also came

and went. When one is loved one does not need to ask forgiveness," she answered gently. And them drawing from her pocket a letter, she slowly tore it to pieces. "I wrote you, per-haps an hour ago (it may be a year, for all I know)' that you were more to me than my faith. After—that— I—know differently" (her voice growing lower). "But it does not make But it does not make it any easier. That " (looking over the track)—" that just now was nothing compared to these pieces of

paper. And from her eyes the love which. surprised when she was off her guard. ne had faintly discerned, now in its unscreened power fairly blinded him. He looked away, awed; but the unsullied light had done its work; the Salahad in him became dominant again. Theodora felt him rise to the measure of manhood which had always been markedly his—the manwomanhood, but rather removes every

vestige of it, every shadow.
"In your risking your life, your confessor will tell you that you saved it. Perhaps you saved mine, too (simply, and trying to speak lightly) At any rate, you have made a ma

of me. I will at least play the part of one, which is more than I did th last time I saw you. But, Theodora, it is as impossible for me to stop loving you as it would have been for that train not to have crushed that child had you not intervened. Be sure that my love for you is safe espite time, space, loneliness—now and forever.'

Safe from stain, too," added Theo dora, taking his outstretched hand and smiling unflinchingly. "Your good by now will help me down good bye now will help me down through the years as nothing else could

And she boarded the train, leaving him standing with head still un-covered.—Jane C. Crowell in "Ave Maria."

THE GIFT OF FAITH

LESS EASY THAN THE MULTI-PLICATION TABLE

That faith, like every other virtue, as its difficulties is admitted. because of these difficulties that we pray for the gift of faith, as we pray for meekness or continency, meaning the grace to exercise these virtues. where does the difficulty of faith occur? The answer is easy. It may often be difficult to believe without doubting whatever God has revealed, in spite of apparent difficulties arising from our fragment. culties arising from our fragmen-tary knowledge of physical science, history, or what not. At bottom the virtue of faith consists in trusting Christ and the Church of Christ (after a man has sufficiently established their trustworthiness), in holding one's conviction that our Lord will not lead us astray, either directly or through His Church, in spite of, maybe, an appearance to the contrary. In fact, faith, like any other virtue, consists in preferring God and Christ to any other mo-

But there is another difficulty in faith which occurs to our Anglican fellow Christians, which adds enormously, indeed impossibly, to its difficulty, which did not before the Reformation occur to any human being. Namely, they not only have the difficulty, common to all who accept a revelation, of believing that revelation at any cost; they have the further difficulty of not being sure what is revealed. Now this is quite a new point, unknown to Cathlics, to any old Church in Christendom, even to Jews or Moslems. It is often hard enough to believe what you are told. What must it be not even to be sure what you are told? Consider the parallel case of any other virtue. We know quite certainly what the law of chastity enjoins. Its merit consists in obeying that law, in spite of temptation. So it is with every other virtue. But who could serve faithfully if, apart from all temptation to break it, he did not even know what ne is commanded to do? Such a difficulty as this occurs in no case. The Fathers, all Christian antiquity, realized clearly enough that it may be difficult to believe the revelation of Christ, in spite of apparent reasons for doubting it; they had no idea that a Christian was to be further harassed by not even knowing what is the revelation of Christ. Nor does our Lord Himself allow for this It may be hard to accept what He says; but as far as knowing what He says goes: "I will tell you plainly of the Father."

To His Church He left the power of speaking in His name, as He had spoken Himself: "Who hears you spoken Himself: "Who hears you hears Me, and who despises you despises Me." (Luke x, 16.) But no one can hear unless the Church speaks, and speaks plainly. So, when each controversy arose, the Church of Christ spoke plainly; she defined what she taught clearly. Then, of course, each man was free to accept her faith (trusting that our Lord would not let the gates of hell prevail, that He would be with us all days even to the end of the world,) or to follow some heretical leader. It is true that there was often at first a short period of debate, before the heresy became clearly pro-nounced, or before the Church had time to speak her mind. But then always, as soon as could be, at Nicæa, Ephesus, Chalcedon, she proclaimed her attitude, and there remained only the alternative of submissions or secession. A permanthe faith of the Church, because you do not even know what it may be, was never contemplated in the days when the great heresies broke in vain against the rock. Nor is it con-templated now by any old Church. Faith consists in believing what the Church teaches. You cannot do that unless she does teach something. In fact, there is a simple solto the Anglican's difficulty about knowing what the Church of Christ teaches. The teaching power is part of the power of lawgiving. lex dubia non obligat." this case, too, until there is a clear law properly promulgated, no one need obey it. Until you can say need obey it. Until you can say definitely what the Church teaches on a certain point, there is no question of faith on that point. Anyone may believe what he likes about it.

But the pious High Church Anglican who wishes to believe the "Catholic faith" is hampered throughout, not so much by doubts against it, as by not knowing what the "Catholic faith" may be. He has learned to look with submissive reverence to utterances of what he calls the Catholic Church." Never is his clergyman tired of insisting on the voice of the Church, the authority of the Church. But if he wants to know what "the Church" really does teach

(for instance, about the Holy Eucharist) how is he to know? And how is he to accept it until he does know? "How shall they hear without a preacher?" His own sects offers him every variety of teaching on the subject. He is told to look behind his own ject. He is told to look behind his own communion to the agreement of the whole Catholic body, or to antiquity. It is making fun of him to tell him first to ascertain which are the true branches, then to collate their documents to find the greatest common measure of these. Still less can he wade through Migne to find in which points all Fathers agree.

So sometimes he writes to a High Church paper to see if this can help him. Not long ago it appears that some such perplexed person wrote to the Church Times, asking how he is to know, in general, what the Church pertinent question. One could not refuse to answer it. Nor did the Church Times refuse. It answered, and by its answer gave itself a fresh title to our consideration as a faithful mirror of its party. Let us first see what the Catholic answer would be. Something like this: "The teaching of the Church on any point is what is taught by all Catholic Bishops under the supreme authority of the Pope. You cannot well write to ask the Pope what it is because he is too busy. Ask your own Bishop, the Bishop of the place where you live, who is in communication with all other Catholic Bishops; or, if he is too busy (probably he is), ask the first Catholic priest you meet; or, simplest of all, consult the wellknown Catechism of Christian Doc-trine, which you can buy for a penny.

They will all give the same answer."

This is what the Church Times says : The Catholic faith is what is held by the whole Church. Normal ly your Bishop is the right person to tell you of it. If he fails to do so, you must refer to the whole Church. It has not pleased God to make the

It certainly is not as easy as the multiplication table. Let us imag-ine this unfortunate correspondent setting out to follow the advice.
As a first attempt he should consult his Bishop. Now before he goes any further he has an impassable diffi-culty. How is he to know who is "his Bishop?" Suppose he lives in London north of the Thames. At least two Bishops claim his allegiance, the Archbishop of Westminster and the Bishop of London, to say nothing of the Irvingite Angel and Bishop Mathew (if he is still going on.) To which of these is he to go? Obviously to him who is the lawful Catholic Bishop. But how is the man to know which that is? All over the world there are, in the same cities, rival Bishops, each claiming to be the lawful pastor of the place. Now we have a perfectly simple test, which anyone can apply at once. Since there is but one Church of Christ, since this Church is plainly a visible society (as the New Testament shows) since the obvious test of membership in any society is to be recognized by the other members, we should say: "That Bishop is the lawful Catholic Bishop who is in communion with all the others, who is acknowledged by the whole society." But an Anglican cannot say this. He must maintain his paradox of a Catholic Bishop who is in schism with a neighboring Catholic Bishop. Will he say that the Catholic Bishop is he who represents the ancient line? This no test, for ancient lines of Bishops have frequently fallen into heresy and schism. In the fourth century multitudes of old Sees were of historic continuity, it is the Orthodox or the Copt in Egypt who holds the old succession? So continuous succession in what was once a Cath olic line of Bishops by no means proves that their modern successor is a Catholic.

What, then, shall be the test by which to determine who is the rightful Catholic Bishop? Shall we say that it is he who holds the Catholic faith? This would not prove him to be the rightful Bishop; for he might hold the Catholic faith and yet be a schismatical intruder. The Donatist Bishops held the Catholic faith; those of the Italian mission in England presumably hold the Catholic faith, possibly with regrettable addi-tions (at any rate, they hold the faith of what is by far the largest branch of the Church.) Did Colenso hold the Catholic faith? The answer to this question depends on how Broad Church the answerer may be. Certainly to hold the Catholic faith does not prove that a man is lawful

But for the object of this particular enquiry it will suffice admirably. If you question a Bishop who holds the Catholic faith as to what that faith may be presumably you will get a true answer. It would be the same even if he were not a Bishop. Only how is our inquirer to tell which claimant does hold the Catholic faith? The Catholic faith is the very thing he wants to discover. So, if this is the test, he would have to know the answer to his question before he can even tell to whom he is When a man has a diffito take it. When a man has a diffi-culty to which different people have various answers, when he asks who will give him the right answer, it does not help him much to tell him to go to the one who has the right

It seems, then, clear that the perplexed Anglican has no means by which he can find out who is "his

Bishop"—that is, the lawful Bishop of the place where he lives—unless he begins by begging the whole question. So even this first test is no good at all.

But the rest of the advice of the Church Times is still worse. By "your Bishop" it means, of course, the Anglican claimant—thus supposing the very point about which it has been asked. Let us now pass on, and see what happens next. The in-quirer goes to the Anglican Bishop and ask him about the "Catholic faith." Now that he has begged the whole question, one would suppose that he would get the answer the Church Times means him to get. Not at all. When, at last, he arrives at the Anglican Bishop for instruc-tion in the faith, he finds that the source to which he has been sent is

The Church Times knows quite well that by no means every Bishop of its communion teaches what it calls "the Catholic faith." To whichever party in the Church of England you may belong, whatever views of the true faith you may share, you must admit that many Bishops are unfaithful to it. A man living at Newscattle 11 to 12. living at Newcastle, Liverpool, Here-ford, who goes to "his Bishop" for instruction will get very different answers from those given to his fellow-Anglican in London, Winchester, Oxford. So the Church Times, as soon as it has told its correspondent to go to his Bishop, has to hedge, and to provide for the case in which the Bishop may give a wrong answer. And how is the man to know whether the Bishop's an to know whether the Bishop's an swer is right or wrong? The Bishop himself will certainly claim that it is right, whatever he says. The in right, whatever he says. The in-quirer must apply another test to see if the Bishop is right. As he can never know whether the Bishop is right till he has applied this test, he will have to do so always. Of what use is an authority, when you can never trust it till you have tested independently whether it is right? When you have been to the Bishop you will still have to find out whether what he tells you is "the Catholic faith."
So why trouble the Bishop at all?
As a matter of fact, we can wipe out
all this business of finding out who is our true Bishop and applying to him. All that is pure fanjare, put in by the Anglican paper for the sake of appearances. When you sake of appearances. When you have got your Bishop he is no use; so after all this we are back again a the point from which we started, and and we have to ask again : How is our inquirer to find out what, on any point, is the true faith?

The next answer is meant to the

final. It is, as a matter of fact, more impossible even than going to your Bishop. You must, finally find out what is taught by the "whole Church." That, and that only, is really final. It must be the whole Church, not any one branch of it. To go to one branch would be fatal. The Roman branch would tell you various things which are not Catho lic, because not held by other branches. Nor is the Church of England alone a final authority. Behind your Bishop (and possibly disagreeing with him), behind even that branch of the Church which claims your allegiance (and possibly disagreeing with it), you have this cloudy vision of the "whole Church." It alone can finally tell you what is

the faith. And what is the whole Church, and what its teaching? It is the sum total of all the separated branches; its teaching is the greatest common measure of what they all teach. As two will go into four, held by Arians. To-day the Armenian, Abyssian, and Nestorian Bishops hold the ancient successions; yet they are heretics. And who is to say whether, from the point of view of historic continuity, it is the Ortho-call of the Armenian out what each branch teaches, and out what each branch teaches, and who is to say whether, from the points on which all agree; that, at last, is the "Catholic faith." But before I can do this I must know the rickle of historic continuity, it is the Ortho-call of the Armenian of the Armenian, and Nestorian Bishops the Armenian, and Nestorian Bishops out what each branch teaches, and out what each branch teaches, and the Armenian out what each branch teaches, and out what each branch teaches, and the Armenian out what each branch teaches, and the Armenian out what each branch teaches, and out what each branch teaches, and out what each branch teaches, and the Armenian out what each branch teaches, and out what each br which are the branches. I can go no further at all, I cannot take the first step towards knowing what I must believe till I have the material on which I am to make my laborious investigation. I want, for instance, to know what is the true faith con cerning the Holy Eurcharist.
"Quite simple," says my Anglican adviser; "find out on what all branches agree." But which are the branches? Some Christian bodies teach asymbolic presence, some a virtual presence; some teach Consubstantiation, some Transubstantiation, some no pres ence at all. You must tell me first which are true branches to be taken into account. If I am to find the G. C. M. of certain numbers, at least tell me what the numbers are. To this there is no answer. No one knows, which are the true branches of the Church: there is no test of a or the Church: there is no test of a true branch; which does not again beg the whole question. Which are the branches? Some will say the Anglican, Catholic, and Orthodox Churches; most add the Jansenists and Old Catholics; some are dis-posed to include the Nestorians; many admit the Copts and Armenians; there are not wanting those who include Lutherans (at least, in Sweden); some would even admit English Protestant Dissenters. And there are such people as the "Lusitanian Church" and Senor Cabrera's sect

in Spain. But no one knows for

certain, and they all contradict one

another as to which are the authentic

branches. If you ask for a test by which to tell a branch of the Church

So you must first know the faith be-fore you can find out which are the

an elementary text-book of logic. And notice that this point is not an unimportant detail it lies at the root of their whole system. Until you settle this, Anglican cannot even tell what is the faith he professes. He asks for a test of the faith, and you refer him to the whole Church; then you tell him that he cannot say what is the whole Church till he knows what is the faith. The result is, naturally, that no Anglican really tries to apply a test which is impossible. Each believes anything he likes, from extreme Protestantism. or the broadest views, to ultra-Ritu that his particular shade of doctrine is the "Catholic faith" as held by that intangible and non-existent phantom, 'the whole Church.' The old-fashioned Protestant theory, that to discover the true faith you must go to the Bible, and the Bible only, was absurd enough; but it was better than this tissue of absurdi-

A man asks you how he is to know what is the revelation of Christ, the true faith of Christians. You tell him to go to his Bishop. He cannot even find his Bishop till he knows the faith. When he has got his Bishop he is no better off, because the Bishop may, very likely, be wrong. So you start him off again to find the common agreement of the whole Church. And then he cannot find the Church which is to agree till he first knows what is the faith. So you end up with the one drop of comfort in the whole proceeding: you tell him that it is less easy than the multiplication table. It certainly is. Personally, I do not find the multiplication table at all easy. There is seven times eight, which is pad, and nine times six, which is worse. But for once we may agree with the Anglican paper. To have to find one's faith in this way is very considerably—less easy.—A. F. in London Tablet.

A STREAM OF CONVERTS

BISHOP BROWNE'S "TINY TRICKLE EACH WAY"

A few months ago Bishop Browne the Anglican Bishop of Bristol, England, stated that the volume of conversions from the Church of England to what he calls the Church of Rome, when taken side by side with the numbers of those who leave the Church of Rome for the Church of England, is not a matter of much importance. Bishop Browne has made careful inquiry and, while no definite statistics are available, he had received enough information to

tiny trickle each way." The following lists of some living converts in England from Protestant-ism to the Catholic Church, complied by The Universe, of London, give only a few names, and these are further restricted to ex Anglican clergymen, and men and women of social, professional or literary stand ing. There is no pretense that the lists are complete; they represent simply a selection from the names given in the 1913 "Catholic Who's Who" of England. Commenting on the following lists The Universe

says:
"What is the point of these lists? Simply that there may be a demon-stration, in this concrete and conclusive way, of the fact that the Catholic Church in England is being steadily recruited from the ranks of each way' is the figure of two little contrary streams of conversions.
Well, here is a glimpse of part of
the trickle one way. The Bishop of
Bristol is invited to use every means
in his power to parallel these lists,
incomplete as they are, by the names of living converts to Anglicanism.

"To begin with, here is a selection from the converts received from Anglican Orders. Some of these men are now honored members of the Catholic priesthood; others are working usefully for the Church as laymen. As has been said, the list is capable of much addition; but even as it stands it is a sufficient refutation of Bishop Browne's theory. He cannot find its parallel among all the known names of ex-Catholic priests who have joined the Church of England.

FROM THE ANGLICAN CLERGY

" S. Andrews, H. Morden Bennett, R. H. Benson, Staplyton Barnes, E. H. Bryan, N. C. Brodie, R. Raikes Bromage, E. Conybeare, Bede Camm, John Chapman, M. W. Cave, P. Clarke, A. R. Cocks, H. C. Corrance, Clarke, A. R. Cocks, H. C. Coffance, H. M. Cross, J. Darlington, J. M. Egerton, H. M. Evans, P. Fletcher, J. H. Filmer, J. C. Forbes, F. Glanville, C. E. Gandy, Henly, J. L. Hewison, P. W. Hemans, H. F. Hinde, W. M. Hunnybun, T. W. H. F. Hinde, W. M. Hunlyder, F. Hinde, W. H. Kelte, C. H. Kennard, A. H. Lang, C. B. Langdon, C. H. Little, B. W. Maturin, Hamilton Macdonald, Arthur Mayo, W. H. Mit-Macdonald, Arthur Mayo, W. H. Mitchell, A. Newdigate, Prince, H. L. Ramsay, J. G. Raupert, W. Croke Robinson, F. T. Royds, A. B. Sharpe, Orby Shipley, J. H. Steele, Shebbeare, S. Sproston, A. C. Stanley(now Bishop of Emmaus,) G. R. Tahum, S. Ranson, Thorn, W. from a heretical sect, the only test they can give is that a branch is a body which holds the Catholic faith. fore you can find out which are the branches; and you find out what is the faith by taking common agreement of the branches you have yet to discover. One could not desire a better example of a vicious circle for williams and T. F. Willis:

SOME CONVERTS IN SOCIETY

"The Earl of Abingdon, Lord Ashbourne, Lady Allehin, Lillian Marchioness of Anglesey, Hon. Mrs. David Arbuthnott, Lady Auckland, Sir Arthur Aylmer, Lady Isabel Beaumont, Sir Alan Bellingham, Hon. Maurice Baring, Lady Maud Barrett, Hon. A. E. Bingham, Lady Anne Blunt, Sir F. C. Burnand, Lady Roymton, Lord Reave, Lady Ruther Anne Blunt, Sir F. C. Burnand, Lady Boynton, Lord Braye, Lady Butler, Sir Stuart Coats, K. C. S. G., Hon. Mrs. William Codrington, Sir Charles Paston Cooper, Lady Paston Cooper, Sir Anthony Cope, Sir Vincent Corbett, K. C. V. O., the Countess of Cottenham, Lady Mary Corbally, Count Riccardi-Cubitt, Baroness Albert d'Anethan, Countess de la Warr, Baroness de Paravicini, Sir Alexander Dixie, Hon. James Drummond. Hon. Mrs. Dugmore, Hon. mond, Hon. Mrs. Dugmore, Hon. Blanche Dundas, Sir R. Egerton, C. B., Hon. R. Erskine, Lady Euan Smith, Lady Alice Fitzwillian, Hon Justice Fletcher, Lady Edith Frank-lin, Hon. Violet Gibson, Lady Sophie lin, Hon. Violet Gibson, Lady Sophile Gifford, Dowager Viscountess Gor-manston, Sir W. Hamilton Dal-rymple, Rowland Hunt, M. P., Hon. Mrs. Hobart-Hampden, Hon. Mrs. Holmes A'Court, Lady Mary Von Hugel, Sir D. Hunter Blair, O. S. B., Hugel, Sir D. Hunter Blair, O. S. B., Lady Ellen Lambert, Hugh Law, M. P.. Lady Langrishe, Hon. Lady Macdonald, Sir Archibald Macdonald, Dowager Lady Molesworth, Lord Nelson, Hon. E. Nelson, Lord North, Lady North, Lady Paget, Hon. Mrs. Lady North, Lady Paget, Hon. Mrs. E. Parker, Sir John Roper Parkington, Hon. Esther Pomeroy, Hon. S. Powys, Lady Primrose, Marquis of Queensberry, Lady Robinson, Sir Cyril Rose, Sir Philip Rose, Lady Katharine Rose, the Countess of Roslyn, Sir John Ross of Bladensburg, Lady Rotherham, Lady Sandys, Hon. Mrs. Stewart-Menzies. Hon. burg, Lady Rotherham, Lady Sandys, Hon. Mrs. Stewart-Menzies, Hon. Mary Thesiger, Lady Henrietta Turnor, Dowager Lady Warmington, Lady Westbury, Lady Ida Wilson. "The third group shall be that into

which, for convenience, we will put a number of names of con-verts belonging broadly to literature —poets, novelists, journalists, and writers of various kinds, clerical and lay. They are proof that the men and women of letters are a class by no means unreceptive of the gift of

SOME NAMES IN LITERATURE "Miss B. Anderson ('White Avis'),
'John Ayscough,' Rev. F. Aveling,
'C. M. Anthony,' Miss E. Austice
Baker, Anita Bartle, Madame Belloc, Dudley Baxter, David Bearne, S. J., Egerton Beck, Edmund Bishop James Britten, K. S. G., Miss Bradley and Miss Cooper ('Michael Field'), Mont-gomery Carmichael, Madame Cecilia, legil Chesterton, Rev. J. Copus, S. J. Mrs. V. M. Crawford, Isabel Clarke, Felicia Curtis, Mary Angela Dickens, Herbert Dean, Louisa E. Dobree Mrs. Eastwich ('Pleydell North'), Mrs. Eastwich ('Pleydell North') Ruth Egerton, F. Y. Eccles, Rev show him that the changes of faith G. A. Elrington, O. P., Margaret Fletcher, Robert Francillon, Mrs. Hugh Fraser, Rev. R. Garrold, S. J., mounted really to no more than "a C. T. Gatty, F. S. A., Rev. T. J. Gerrard, E. Gilliat-Smith, Emily Hickey, Margaret Howlitt, Rev. E. R. Hull, S. J., Mrs. Arthur W. Hutton, Wentworth Huyshe, Genevieve Irons, Frances Jackson, Mrs. Coulson Kern-ahan, Mrs. Hamilton King, Mrs. Leggatt, Shane Leslie, W. S. Lilly, T. Longueville ('The Prig'), Miss M. Mallock, 'Lucas Malet,' J. Hobson Mathews, Mrs. Wm. Maude, Wilfred Maynell, Mrs. Meynell, Rev. P. M. Northcote, W. Vance Packman, Max Pemberton, Mrs. Hunderford Pollen, Mrs. Raymond-Barker, Robert Ross, J. F. Scholfield, Aimee Sewell, Alice Shield, Rev. S. F. Smith, S. J., Hugh Spender, Miss F. M. Steele, Ida Taylor, Leslie MISS F. M. Steele, Ida Taylor, Lesfie Toke, Rev. Vassall Phillips, C.S.S.R., Canon Vere, Mary Alice Vialls, E. Vincent Wareing, Maude Valerie White, G. C. Williamson, Mrs. Yorke-

Smith, Rev. B. Zimmerman. In the fighting professions, also, Anglicanism has yielded some of its bravest and best men to holy Church, as the following names show, drawn

from THE ARMY AND NAVY Lt. Col. Ansus, Capt. Cary-Elwes, Commander Cochrane, Lt. Col. Croft, Major W. Darnell, Lt. Col. Druitt, Major W. Darnell, Lt. Col. Druitt, Col. W. Eden, Col. E. Evelegh, Major C. Falcon, Col. Farie, Col. F. Garnett, Gen. Goodfellow, V.C., Major Alister Gordon, D. S. O., Capt. Ian Grant, Capt. R. Gwyn, Col. D. T. Hammond, Major G. Hewlett, Major J. E. James, Capt. C. A. Law, Col. Donald Macdonald, Admiral MacGill, Major J. Macmillan, Capt. Colin Gill, Major J. Macmillan, Capt. Colin McRae, Major J. W. Malet, Capt. J. G. Mayne, Commander Paget, Fleet Pay Mayne, Commander Pagee, Freet Fay-master Penny, Commander Phillip-more, Col. G. Porter, R.E., Major-Gen. Slade, Commander E. P. Stat-ham, Capt. A. Stirling, Admiral Story, Lt. A. L. Strange, R.N., Lt. Tindal-Carill-Worsley, R.N., Admiral Tinklar. Carill-Worsley, R.N., Admiral Tinklar, Lt. Col. Tredcroft, Col. C. M. West-ern, Col. W. G. Western, C.B., Capt. R. P. Whatley, Major-Gen. Whinyates, Capt. P. R. Worrall. "Responsibility on the magisterial bench is abased by a number of con-

bench is shared by a number of converts to the Church. Mr. Lister Drummond, K.S.G., sits in London as one of the metropolitan magistrates; he may like to see the names of some of his fellow-converts who dispense justice in different parts of the country as

JUSTICES OF THE PEACE "L. E. Ames, W. P. Arkwright, H. Bradshaw Isherwood-Bagshawe, A. H. Brodrick, J. Cameron-Head, R. L. Curtis, Rev. M. Culley, R. D. Cunning hame, A. C. Dunlop, J. O. Fairlie, F. E. Harding, L. Hunt, J. A. Ingpen, C. T. Layton, W. Lucas-Shadwell, E. Stewart, E. Gresham Wells, S. C.

Evans Williams. SCIENCE-AND THE STAGE "Catholic scientific workers who are also converts include:

"Prof. G. S. Boulger, F. L. S., M. W. Crofton, F. R. S., A. C. Crommelin, F. R. A. S., Dr. Morgan Rockrell, Prof. J. S. Phillimore and Sir Bertram Windle, M. D., F. R. S., K. S. G.

"Lastly, we see that even the friv-olous and light-hearted stage of to-day supplies members to the Catho-lic Church. Among theatrical converts may be mentioned: "Charles Brookfield, George Gros-

smith, George Mozart, Ethel St. Barbe, and Ellaline Terriss." Bishop Brown's "trickle" to Rome statement has received considerable prominence in the denominational publications of the United States. Up to date, however, we have not heard of Bishop Browne publishing a list of "Converts from Rome."

"WHAT REMAINS OF LUTHER"

It is interesting to note the per-plexity caused to thinking Protest-ants by Father Grisar's "Luther," "every sentence carefully document-ed," so that his own deductions need hardly be taken into account. Nowhere, perhaps, is this embarrass-ment more faithfully reflected than in an article written by the Pro-testant theologian, Lic Braun, for the Euangelische Kirchenzeiltung, March 30, 1913, as follows:

"The reading of Grisar should afford food for reflection to us Evanglical theologians. With strips from our own skin the Catholic author has pieced together his, Luther.' How small the Reformer has become acwn Protestant investigators! How own Protestant investigators: How his merits have shriveled up! We believed that we owed to him the spirit of toleration and liberty of science. Not in the least. We re-Bible a masterpiece stamped with the impress of originality; we may be happy now if it is not plainly called a 'plagiarism.' We venerated in him the father of the popular school system—a purely fictitious greatness, which we have no right to claim for him. We imagined that we found in Luther's words splendid suggestions for a rational treatment of poverty, and that a return to him would bring us back to the true principles of charity, but the laurels do not belong to him, they must b conceded to the Catholic Church. We were delighted to be assured that into national economics marvelous tion forces the confession that there were many indications of retrogres sive tendencies in his economic

Did we not conceive of Luther a the founder of the modern State Yet in all that he said upon this subject there was nothing of any value which was at all new. As for the rest, by making the King an 'absolute patriarch' he did not in the lest improve upon the corcive measures em ployed by the theocracy of the middle

Ages.
"Just think of it, then, all these conclusions come to us from the mouth of Protestant theologians! Grisar gives book and page for them What is still more amazing, all these Protestant historians continue to speak of Luther in tones of admira-tion in spite of the admissions which a 'love of truth' compels them to make. Looking upon the 'results' of their work thus gathered together, we cannot help asking the question 'What, then, remains of Luther?' Verily the praises chanted to him sound hollow in our ears while a the same time we see jewel after jewel plucked from his crown."

FALLACIES OF ULSTER FOLK

The Earl of Dunraven contributes to the Nineteenth Century (Decem ber) an article entitled "A Last Plea for Federation," in which he shows small sympathy for Ulster's claim to superiority. He says:

"Judging by recent speeches the

must be included in the Bill and the counter assertion that Ulster must be excluded from the Bill. On the one side the threatened resistance of Ulster is stigmatized as mere bluster and bluff. . , . . On the other side appeals have been made to the people to defend the honor of their women and the lives of their children, their hearths and homes, their Bibles and their churches and els. All such rhetorical fireworks may also be dismissed; they carry no conviction. But other and more specious arguments are used in favor of excluding Ulster from the Home Rule Bill. It is persistently claimed that the people of Ulster are in habits, thought, character, ideals and race absolutely alien to the in-habitants of the other Provinces; that there is nothing in common be-tween them. They are represented to the people of England as being bone of their bone and flesh of their flesh, as having ever been loyal subects maintaining at great peril to themselves industry, progress, and civilization, on the marches of barbarism, stagnation and sloth. That contention will not bear examina-

Lord Dunraven then traces the settlement of Ulster, and declares that "though the Ulster Protestants may have regarded themselves as a may have regarded themselves as a select people among the Catholics surrounding them, the claim now made for them, that they are a projection of England in Ireland, never occurred to them. No indication can be found that they considered them.

selves anything but Irish; in proo whereof he cites the resolution passed in Dungannon, 1782, when the delegates of 143 corps of Ulster Volunteers declared that as men and as Irishmen, as Christians and as Protestants, we rejoice in the re-laxation of the penal laws against our Roman Catholic fellow sub-

The great industrial prosperity of Belfast this writer attributes to natural causes—location, easy access to coal, being an important customs terior. Energy and enterprise are stered by geographical facilities. In this connection, he points to the history of Irish industries, setting forth how England "deliberately killed all the rising Irish industries which could possibly compete with her own." The solitary exception was the linen industry, which was not considered detrimental to England's interests :

"That the linen manufacture was almost entirely confined to Ulster is not strange. Louis Crommelin, a Huguenot refugee, who was invited by William III. to come to Ire-land and supervise the business settled at Lisburn near Belfast and developed the industry to a great ex-tent, and it was only natural that the Protestant artisans who came over should prefer to settle among the Scotch Presbyterians. Later when an attempt was made to extend the manufacture to Leinster the pro posal met with fierce opposition in England; and the poverty of Ireland too rendered development impossible n other parts of the country. And this poverty was the result of the penal code which crushed the whole Catholic population to the earth.

forced upon men whose energy and enterprise in industrial pursuits made them formidable rivals of England, and, though they accomplished their object only too well, they could not permanently destroy the characteristics of the people.

land can do without Belfast, Belfast could not do without the rest of Ireland."-Sacred Heart Review.

NAPOLEON'S FIRST

DEFEAT

When anti Catholic bigots are declaiming against the Church and the alleged slavish submission of Catho-lics to all the decrees of the Pope, hey ignore the facts of history, for, ad of submission to the head of the Church being the record of history, it is really surprising that rulers and peoples nominally Catho-lic should be found so often opposing the Church and her ministry in their most important interests, and even going so far as to seize the peradvance the ambition of some de-signing and unscrupulous tyrant.

For the usurpation of the Papal government and plunder of the property of the Church by the government of Italy there was no need to go back to the days of Henry VIII. for Napoleon, as the ruler of Catholic France, had gone to the extreme of laying violent hands upon the person of Pope Pius VI. in 1798, and keeping him for many weeks in close confinement at Grenoble and at Valence, in the vain attempt to intimidate the aged and helpless Vicar of Christ into surrendering the rights of the Church into the ambi ious terror of Europe.

But, although the imprisoned Pope

was over eighty years of age at the time, and apparently at the mercy of him before whom the most powerful monarchs of Europe trembled, he was faithful to his sacred trust, and Napoleon's threats and blandish ments alike.

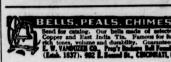
This great Pontiff, whose family name was Glanangelo Braschi, wa born in Cesena, Italy, on the 27th of December, 1717, and was educated by Jesuits. He rose to great emin-ence in the Church by his learning controversy appears to be narrowing and diplomatic abilities. When he down to the assertion that Ulster was the successful mediator in a difficulty between the Vatican and King Charles of Naples. He was elected Pope in 1775, and inaugurated a progressive and zealous administration, ooth in the spiritual government of the Church and the civil affairs of he Papal States.

His plans were all interrupted by he fearthful French Revolution,

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which, by its furious and bloody excesses, brought him into conflict with the French Government. He was subjected to usurpation, plunder, and finally to imprisonment, but held steadfast to his holy trust to the last, and died while the order was being prepared to send him from his prison in Valence to that of Dijon, where Napoleon considered he would be still more completely in his power. His death occurred on 9th of August, 1799, at the age of eighty-two years.

A THOUGHT BY CARDINAL WISEMAN

Could Polycarp fail, to the end of his days, communing spiritually with the beloved disciple John, by passing again and again in holy meditation over the many happy hours during which he had heard him recount every incident witnessed by him in the Saviour's life, and listened to the fervent accents of charity in which they were related? The same which they were related? The same kind of communion, only more ex-alted and more deeply respectful, we may easily suppose to have been kept up by those who enjoyed in life son of the Supreme Pontiff himself kept up by those who enjoyed in life and placing him in confinment to the familiarity of our Blessed Lady. -Wiseman.

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION

Apostolic Delegation,
Thomas Coffey: Ottawa, June 13th, 1905.

Iy Dear Sir—Since coming to Canada I have
a reader of your paper. I have noted with
saction that it is directed with intelligence and
ity, and, above all, that it is imbued with a
mg Catholic spirit. It strenuously defends Cathenrinciples and rights, and stands firmly by the
chings and authority of the Church, at the same
a promoting the best interests of the country
lowing these lines it has done a great deal of
do for the welfare of religion and country, and it
I do more and more as its wholesome influence
ches more Catholic homes. I therefore earnestly
commend it to Catholic families. With my blesson your work, and best wishes for its continued
cess. Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate

University of Ottawa, Ottawa, Canada, March 7th, 190

nas Coffey:

it-For some time past I have read your
e paper The CATROLIC RECORD, and con
e you upon the manner in which it is pub
Its matter and form are both good, and
tholic spirit pervades the whole. Therefore
assure, I can recommend it to the faithfu g you and wishing you success, believe me to Yours faithfully in Jesus Christ, † D. Falconio, Arch, of Lavissa, Apos. Deleg

LONDON, SATURDAY, JANUARY 31, 1914

"ROBBED OF THEIR RELIGION"

It has often been stated in extenu ation of England's defection from Catholic unity that the English did not apostatize, but were robbed of their religion. That there is a large measure of truth in the statement is substantiated by recent historical research.

Of course the traditional Protestant view is the very antithesis of this. Bishop Creighton calls the Reformation "a great national revolution which found expression in the resolute assertion on the part of England of its national independence." And he further adds, "there never was a time in England when papal authority was not resented, and really the final act of repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place

from the earliest times." Here we have the traditional Protestant view of the Reformation stated without reservation or equivocation by avery recent historian whose scholarly attainments received official recognition. Mandell Creighton was elected to the professorship of ecclesiastical history at Cambridge in 1884; in 1891 he was made Bishop of Peterborough; and in 1897 was transtated to London. In 1903, two years after his death, Professor Creighton's Historical Lectures and Addresses, from which the above passage is cited, were published by his widow Mrs. Creighton. It is, therefore, not at all hard to understand how Anglicans, even Anglicans well read in history, hold tradition when they find it confirmed by what they may, without prejudice, regard as competent and recent historical authority. For Catholics who find it hard to believe in the good faith of Anglicans who proclaim themselves Catholic this is an important consideration that must be taken into account. For ourselves we find no difficulty in believing in the absolute sincerity and unquestionable good faith of the majority of " Catholic " Anglicans. The case of Cardinal Newman should suffice to show how good faith and sincerity are compatible with a position which seems untenable if not absurd to Catholics born within the unity of the Church. Newman has been called "the most purely intellectual man of any country or of any age.' That is to say that intellectual considerations alone predominantly, if not exclusively, influenced his life. He was, moreover, intensely spiritual-minded. His whole life and work were devoted to the study of religion and religious questions; and yet it was not till he had reached the mature age of forty that he began to doubt the tenability of Catholic doctrine within the Church of England. And four more years elapsed before he attained the fullness of truth and was received into the Catholic Church. Remembering this, it is easy to

understand that minds less richly

endowed, natures less-intensely spirit-

ual may yet be intelligent and sin-

cere while remaining in that position

whence Newman emerged only after

half of a very long life had, in all sin-

of traditional Protestant prejudice; and the history of Reformation and pre-Reformation times is deeply indebted to Dr. James Gairdner, who died about a year ago. Born in Edinburgh in 1828 he entered the Public Record Office in London in 1846, becoming assistant keeper of the public records in 1859. As Master of the Rolls he ranked with the Lord Chancellor and Lord Chief Justice. His long life was spent amongst the State Papers and Letters of that period of English history on which he is now recognized as the greatest authority. His first great contributions to English history relate to the reigns of Richard III. and Henry VII; editing letters and papers illustrative

of these reigns so long ago as 1861. 1863. He succeeded J. S. Brewer in editing the letters and papers foreign and domestic of Henry VIII. (London 1862 · 1905). To enumerate his works would take up too much space; suffice it that we have indicated the preparation that gave him his unique qualification as author of the monumental work. "Lollardy and the Reformation in England," the first volume of which was published in 1908 and the fourth

In the first chapter of the first volume of "Lollardy and the Reformation in England" Dr. Gairdner takes direct issue with Bishop Creighton's statement quoted above. Because it states so clearly the Protestant traditional view which we must try to understand as well as refute, we shall include the passage again as quoted by Dr. Gairdner:

"One whom we might well take as

since his death.

guide considers the Reformation as great national revolution which found expression in the resolute ssertion on the part of England of its national independence.' These the words of the late Bishop Creighton who further tells us on the same page that 'there never was a time in England when papal authority was not resented, and really the final act of repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times.' I am sorry to differ from so able, conscientious, and earned a historian, and my difficulty in contradicting him is increased by the consciousness that in these pas sages he expresses, not his own opinion merely, but one to which Protestant writers have been generally predisposed. But can such statements be justified? Was there anything like a general dislike of the Roman jurisdiction in Church mat-ters before Roman jurisdiction ters before Remarks abolished by Parlian Henry VIII? Or Parliament

the nation before that day believe that it would be more the independent if the Pope's jurisdiction were replaced by that of the king? I fail, I must say, to see any evidence of such feeling in the copious correspondence of the twenty years preceding. I fail find it even in the prosecutions of heretics and the articles charged against them-from which though a certain number may contain denun cistion of the Pope as Antichrist, it would be difficult to infer anything like a general desire for the abolition of his authority in England. Moreover, if any such for my part, understand why there never was an attempt to throw off papal jurisdiction before the days of Henry VIII. But a spiritual power, as such, can only rule by the willing obedience of its subjects. That Rome exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesome power, even for the control it exer cised over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us. Who was 'the holy blissful martyr whom Chaucer's pilgrims went to seek at Canterbury? One who had resisted his sovereign in the attempt to interfere with the claims of the papal Church. For that cause, and for no other, he had died; and for that cause, and no other, pilgrims who went to visit his tomb, regarded him as a saint. It was only after an able and despotic king had proved himself stronger than the spiritual

divorced from it at first against their that struggle between papal and secular authority which Bishop Creighton would have us regard as struggle for national independence We shall see some other instances of it as we go on. But we may say it as we go on. simply, in a general way, that it was essentially the same as in the days of Becket. It was a contest, not of the English people, but of the King and his government against Rome and as regards national

power of Rome that the people of

England were divorced from their

Roman allegiance; and there is

abundant evidence that they were

feeling feeling the people evidently regarded the cause of the Church as the cause of Liberty. That their freedom suffered grievously by the abolition of papal jurisdiction under Henry VIII. there can be no manner

Dr. Gairdner lived and died as cerity and honesty, been lived therein. loyal to the Church as by Law Es-

History, however, is ridding itself tablished in England as Bishop Creighton himself. But as an historian he was compelled to reject the traditional Protestant view of the Reformation as unfounded in fact and untenable in the light which the letters and state papers of the period throw upon the history of the period.

We consider this the first lesson of the history of pre-Reformation England that Catholics should learn and we commend it especially to our high school boys and girls.

OFFENSIVE LOCAL PAPERS

We are in receipt of a copy of a ocal newspaper from a subscriber in Chatham, N. B., who complains that it is often offensive to Catholics. One prominent feature is a sermon, one of a series, by a Methodist minister Following are extracts:

"Yet save for that one instance of his appearance in the Temple, at the age of twelve years, there did not seem anything remarkable about the child Jesus. It is true that tradition al accounts have great tales.

"It is evident that the people knew the family of Jesus well, his father, mother, sisters and brothers, yet knew of no traits of precociousness in the child Jesus.'

This rubbish is not likely to affect any well-instructed Catholic. Nor indeed anything else that may be said by an ignoramus posing as an exponent of modern religious points out that this paper, which frequently refers to religious topics in the spirit of shallow and irrever ent agnosticism, circulates locally amongst Catholics. And he asks the RECORD, which is "about the is in our own hands. only Catholic paper in circulation here," to take the matter up. We admit that to immature minds, and to others not well instructed, the scoffing allusions to religion as well as the irreverent absurdities of the sermon can not fail to be harmful. But we have just this to say once for all: the remedy lies with the Catholics interested themselves. Selfrespecting Catholics will not allow a paper that is offensive to them to continue to visit their families. If they do, then we cannot weary our readers all over the Dominion by refuting the statements of an obscure little local sheet.

THE MAKING OF NEWSPAPERS

Under this heading The Globe comments editorially on the sale of the Montreal Herald which will be merged with The Telegraph. Some months ago, in answer to a correspondent who compared the size and price of the RECORD with certain veekly reprints of great dailies, we pointed out certain facts in explanation of the apparent anomaly that prompted the complaint. One of these facts is so clearly emphasized by The Globe that we think it well to reproduce the passage .

"The public do not quite realize vet that the daily newspaper is ob tained by the reader for less than cost, and that the advertiser has to make up the subscription deficit and whatever profits are reaped from the enterprise. The battle for circu lation has been waged almost with out regard to cost. There are important papers published in Canada \$1.50 yearly, the white paper in which alone costs almost \$2 a year without any allowance for the great expense involved in obtaining news, setting type, printing, and operating the subscription department. Were it not for the advertiser no Canadian metropolitan daily could live if sold for less than two cents a copy."

When a paper does not pay as straight business proposition a condition obtains that makes it compar atively easy for political interests, money interests and others, the success of whose schemes depends in great measure on favorable public oninion to get temporary or nerman. ent control of such a newspaper. The Globe expresses the belief that the time will come when the news paper business will stand or fall like

any other on a business basis. "When that day comes there will be less danger than there is now of great franchise holding corporations or capitalists putting money into to be derived from the business, but to "load up" public opinion in regard to their own enterprises or those of their friends and allies."

Quite recently it has been charged that public opinion and political influence were favorably disposed toward certain railway projects by the simple expedient of the promoters and beneficiaries securing financial control of "the organs of public opinion." As a remedy a law is advocated compelling newspapers to publish the list of their shareholders. An effective remedy in such cases it must be admitted.

influenced in favor of projects if it were known that those directly and financially interested controlled the newspapers promoting the projects.

We read a great deal about the desirability of an independent press, but the press that depends on adventitious financial support is not and can not be independent; and the Catholic journal that is not financially independent is not free to fulfil its mission.

OUR BOYS AND GIRLS

Why have we not a larger number of boys studying for the priesthood? For the professions? In the scientific and engineering courses? In the Agricultural College? Or anywhere above the elementary school?

With, presumably, better schools and, certainly, greater school facilities will the next generation of Catholics be as well off as the present or the last in the matter of representation in the higher walks of life and positions in the front rank of all other occupations?

These and similar questions are often seriously discussed by serious Catholics. Fault-finding is not our forte. If we have nothing useful to say in the way of constructive criticism we prefer to remain silent. But we believe that we have already indicated the most important cause of the condition complained of. And thought. But our correspondent that is that our children are kept too long in the elementary schools. We are absolutely convinced of the justice of this criticism and of the serious consequences of the condition which justifies it. The remedy

> To show that our conviction is shared by those who have given the most serious consideration to the tion. subject may be useful in convincing others of the injury inflicted on our whole population by the needlessly prolonged period which under present conditions our boys and girls are practically compelled to spend in the elementary school.

Though in the neighboring republic each state manages its own educational affairs much as each province does in Canada, there is a Commissioner of Education at Washington, D. C., whose Report is a survey of educational conditions throughout the whole of the United States. We give the following extract touching the question under consideration :

"Among modern thinkers on organization there is almost unanimous agreement that the present arrangement involves the waste of precious time and energy.'

And he enumerates four chief criticisms the first of which is :

"That the period of elementary education is too long."

The Commissioner also notes : "The American system post pones secondary education past the proper period of boyhood and girl-hood, with the result, on the one hand, that it accustoms children to an educational attitude they other hand, that it shuts off manu of secondary quality. This is a criticism repeatedly made by foreign observers of American

The italics are ours. The extracts are made from Report of Commissioner of Education, Washington' D. C., 1912. They apply with equal force to Canada.

At the tenth Annual Convention of the Catholic Educational Association, New Orleans, July, 1913, the College Department passed the following resolution :

"As there seems to be a genera agreement among educators that pupils entering the secondary schools from the eighth grade are too far advanced in age, and that secondary education should begin at or about the age of twelve, we favor an arrangement whereby pupils may be able to begin their High School course after the completion of six years of elementary work."

One or two criticisms of the posi tion taken by us on this vitally important question deserve consideration. The first is based on the misunderstanding that we advocated the undue pressing forward of pupils regardless of their ability or industry. holding back of intelligent and capable pupils to keep the graded goosestep pace with the dullest, slowest and laziest. Allow those who are capable results were eminently satisfactory. All did well. One stood first at the Christmas examinations. This boy

some mental and moral discipline in the grade to which he was promoted : while he would have suffered positive injury if left in the lower grade.

The second objection is based on the desirability of keeping the children as long as possible at school under religious teachers. Whatever may be the value of the considers. tion one thing is evident, namely, that the attenuated grading, so far from attaining the desired object, is actually responsible for a large proportion of the children leaving school before having completed the elementary course; without even reaching the fourth book. And in this respect Separate schools are very much worse than Public schools.

The Report of the Minister of Education for 1912 gives us the fol-

lowing percentages: In Public schools the number of pupils in the fourth book is 19.39 per cent. of the whole attendance : in the Separate schools 13.94 per cent. That is to say that the Pub lic schools show 39 per cent. better results in this respect. In other words the number of our Separate school pupils who reach the fourth book will have to be increased 39 per cent. before reaching the average not be forgotten that there are two grades, junior and senior, in the fourth form. The Minister's Report affords no means of knowing how many drop out the first year. This is a serious condition and emphasizes the importance of our contention in the premises. There are other consequences not less serious which go farito answer the questions with which we opened this article. Later we shall give them some considera-

LAY CO-OPERATION

It was our privilege recently to assist at the initiation ceremonies of the Orillia Council, Knights of Columbus, and to listen to a very impressive sermon on the above subject delivered by the Rev. M. F. Fitzpatrick. the able and respected parish priest of Ennismore, Ont. Incidentally we may remark that the beautiful church wherein the preacher delivered his message, and the magnificent hall that was the theatre of the subsequent ceremonies, are in themselves the very best illustration of the success that inevitably crowns the united efforts of priest and people, and we congratulate the Rev. Father Trayling and the people of Orillia on these splendid monuments of their hearty co operation.

To an audience that, representing the very flower of lay Catholicity, marked and hearkened to his every word, the preacher expounded the gospel of personal responsibility in simple, yet impressive, words. This is the age of the laity. The present is the layman's opportunity. Without their whole-hearted support the Church is severely handicapped. It is no doubt true that the promise of her Founder assures her of ultimate victory, but the laity can do much to hasten its advent. Deprived of their aid, humanly speaking, she must fight an unequal battle against the forces that militate against her. A vivid realization of this truth it is that explains such organizations as the Knights of Columbus, and it is to help impress it upon all our people that we give greater publicity to Father Fitzpatrick's message.

What can the laity do? Rather would we put it, what cannot the laity do? Only God can set a limit to their usefulness. There is room and ing as "childish fables" many of the to spare for all in the battle for truth and justice. To adapt the famous saying of a distinguished Irish politician, "the Church cannot afford to lose the service of any of her sons." True it is, as the preacher reminded his audience, that the laity are not privileged to ascend the pulpit and very authority. But they can, and should, preach by their lives. They are the light of the world. The world of to day is sorely in need of light, but alas! how many of us are as lamps that are extinguished? They are the salt of the earth. What We simply deprecated the absurd a sublime vocation is theirs to season the salt of good example? In our of doing so to shorten the course. An munity of the State, are we measur-Inspector informs us that last Sep- ing up to our responsibility? We tember he requested teachers in cannot evade it. For us, Catholics, several schools to allow this boy or in a very special manner, is life a that girl to take the next grade. The trust and time a talent of which account must be given. We did not receive the gift of Faith for ourselves alone. We must trade with Public opinion would not be so easily not only saves a year; he is getting our talent. Here about us is the time to time to her children. One of the Jewish novelist, of the many

how enormous is the value of every soul, of every act, thought, and word covered which bear upon the passage that help to shape the destinies of in Genesis we have referred to. such a soul? If we did but know These bones belonged to a race of that here in the minute opportunities of every day lie the germs of new worlds that may be born to God, or crushed in embryo by our carelessness? It is the little things that count. It is in the minute opportunities of every day that we must show forth the excellence of the true gospel of Christ which alone can save a world rushing headlong vealed to man, and a reminder that to destruction. Some of us who are in presence of the Infinite, modesty prepared to do anything for our religion except live it are very much ties which become the learned as in the way of forgetting that if our every thought, word, and act do not breathe loyalty to our creed we are little better than traitors within the gates. The world takes little stock in the piety of priests and religious. That is their business it says, but its business is to make money, to get on. It rests with the laity to show forth by their lives that there is no contradiction, no impossibility between success as the world understands it and genuine Christianity. The Catholic who asks in deed, if of the Public schools. And it must not in word, "am I my brother's keeper?" is very far from a proper understanding of the meaning of the gift of Faith. We cannot be friends of Christ if we repudiate responsibility towards our neighbor. The talent must be traded with. The light must not be hidden. The world never forgets that we are Catholics, and although it may speak of us as evil doers, yet, by some strange contradiction, it expects to see goodness and purity and truth exemplified in our lives. If it is disappointed Christ is put to shame and the devil triumphs. All the world hates a humbug, and what better is the Catholic who professes to believe so much and yet lives from day to day as if he believed nothing? Let us show by the example of our lives that our religion is not for the bed chamber, or even for the church on Sabbath days,

world to which we must transmit the

treasures of truth and grace com-

mitted to us. If we did but realize

ance it. Catholic laity, will you not rise to our opportunity? Make a beginning n your own home, your community, your parish. Hold up the hands of your priests. They can do little without you. And remember financial aid is not everything. Few can give lavishly of coin of the realm. but all can give freely of their sym pathy and encouragement. The fer vent handclasp, the kind word, may mean more to many a poor priest ing odds than all the gold in the Bank of England. Be men of practical Catholicity, be loyal to your priests, and all the powers of hell can do but little to retard the coming of Christ's Kingdom upon earth.

nor yet a thing of cowls and cassocks

but that it goes deep down into our

lives, and makes us kind and charit

able and honest and just and pure.

Then by deeds, not words, we will

have answered that question which

the world, Pilate-like, is ever asking,

what is Truth?" And the com-

pelling force of truth will cause the

world, weary from its pursuit of

phantoms, to bow down and rever-

COLUMBA

NOTES AND COMMENTS

THERE IS A certain type of scienceworshipper (we will not say scientist, for the term is too big for him) who is fond of pointing the finger of scorn at the Holy Bible, and brandincidents related in its sacred pages The story of Jonah and the whale is one of them, and that passage in the Book of Genesis referring to the race of giants which existed upon the earth before the Deluge is another.

WE ARE NOT concerned here to preach Christ's message with His enter upon any justification of the And, he went on to say, "what with sacred narrative or refutation of its shallow-minded traducers. There | Host, there is no day nor moment of can be no real contradiction between revealed truth, and science properly so-called, for the same God that has revealed Himself to men through His prophets and apostles is also the Creator of the physical universe and the decaying mass of humanity with all that to it pertains. There are many passages in the Bible, it is own homes, in the community in true, that pass the comprehension of which we live, in the larger com- the natural man, but these are no stumbling blocks to him who recognizes his own limitations, and, even as in the affairs of everyday life, is willing to learn.

> BUT EVEN as it is Scripture finds striking corroboration in the secrets which mother earth uncovers from

such instance has recently occurred in France in the discovery of a prehistoric cemetery, wherein upwards of a thousand skeletons were unheroic stature which, according to local archæologists, date from at least 2000 B. C., and which may very reasonably be held to go back even to the antedeluvian period embraced in the narrative of the sacred historian. The discovery is at least an evidence that earth holds many more secrets than she has yet reand teachableness are the only qualiwell as the ignorant.

THE DISCOVERY referred to is related in detail in a late number of the French newspaper, L'Humanité. The world will doubtless hear more of it after science has had its say. Meantime a few details may not be uninteresting to our readers. It appears that an agriculturist, Ernest Andre by name, living at Nant, in the Cevennes, was rabbiting in the hills, and put a ferret into a hole into which his dogs had chased a rabbit. He waited for some hours, and as neither ferret or rabbit reappeared, he stopped the hole and went home for the night. Returning next day with a comrade, he started to dig out the ferret and the two soon worked their way to an extensive cave filled with skeletons. Several professional men of the district, including an anatomist, were summoned, who, after a full examination, pronounced upon the nature of the find as already related. The skulls and many of the bones are in an excellent state of preservation and by reason of their identity with modern man, except in the matter of stature. go far to disprove certain theories as to man's origin which have found currency in recent years. May it not be also that as regards the stature of man before the Deluge, the Mosaic narrative here finds a measure of corroboration ?

IN THE realm of biology it is the name of Mendel that has come to have the greatest force and influence in recent years. It is no exaggeration to say that Mendel's Law has transplanted Darwin's in the estimation of the most thoughtful investigators in the science. The Austrian monk, working year after year quietly and unobtrusively in his garden, hit upon a more workable key to the mystery of existence than any man of his time, and his name is likely to be the more lasting since he wrought so transparently for truth.

MENDEL'S EXPERIMENTS lay for the most part in the hybridization of plants, especially garden peas. Choosing two forms, A and B, which are known to be constant from generation to generation, he crossed them, and so produced a hybrid off. spring, which displayed the character A to the entire exclusion of the character B. To this character (A) he gave the name of "dominant," while the apparently suppressed character (B) he called "recessive." Proceeding along this line he produced results which, entirely unsought, gave him the first place among the biologists of his time, and made his name immortal. With him. truth for its own sake entirely dominated zeal for fame or applause. He is the true type of the Catholic scientist.

ONE WOULD scarcely look to Israe Zangwill, the Jewish novelist, for a tribute to the power and beauty of Catholic worship. It was he, however, who likened prayer in the church to the torrent of Niagarathe outpouring of reverent prayers falling perpetually " as he termed it. Masses and the Exposition of the the day in which the praises of God are not being sung somewhere-in noble churches, in dim crypts and underground chapels, in cells and oratories. Niagara is indifferent to spectators, and so the ever falling stream of prayer. As steadfastly and unremittingly as God sustains the universe, so steadfastly and unremittingly is He acknowledged the human antiphony answering the divine strophe " (" Italian Fantasies.") Marvellous it is that men can see the beauty and consistency of God's work and yet withhold their allegiance. But faith is a gift of God.

WE ARE reminded by this testimony

similar tributes which have fallen from the pen of Robert Louis Steven son. In his earlier writings "R.L.S." seems to have gone out of his way to criticise Catholic persons and practices harshly, but we fain would believe that he did it out of no inherent malice but under the spell rather of the passion and prejudice into the midst of which he was born. We would rather think of Stevenson as the chivalrous defender of Father Damien, as the zealous champion also of the Catholic king of Samoa against the injustices inflicted upon him by the representatives of the Great Powers, and of his touching and sympathetic references to the ruined missions of California. When all is said, therefore, we can endorse the verdict that the good outweighs the evil he has done us, and that in the instances we have mentioned spoke the real Stevenson, with all his native chivalry and zeal for the right and the true.

GROWTH-NOT

ADDITION

It will be remembered that the Modernists once laid claim to Cardinal Newman as being the real founder of Modernistic notions, and they based their claim on the fact of Newman having taught in his famous Essay that we must expect to see in the living Church a constantly expanding growth with a corresponding interns development. Father P. M. North-cote deals with the matter in a current publication issued by the Catholic Truth Society. There never was at any time in the history of the Church, he says, a sign of impotence which betokened any arrestation of her development. In its essence, Christian doctrine (Revelation, of which the Church holds the deposit). was meant necessarily to undergo development, and though there was no Revelation set forth like mathe matical axia, the truth was clearly defined from the beginning, in orde that its opposite errors might be fully fought and opposed. Ever since the beginning, and as heresy succeeded heresy, the Church has had in all to define her position in the light of the Founder's Revelation. This is what is called the development of her doctrine, and is the usua rocess in the development of an living thing or institution. Incident ally, Father Northcote tells us that Newman's famous Essay remains most masterly exposition of this aspect of the Church's life. Some thought at first it was a desperate attempt to bolster up a falling cause in view of advancing research. It was (says Fr. Northcote) no new doctrine at all, but simply a lucid amplification of what the Church had always held. To this end he quotes passages from Churchmen, proving that the idea of development had been

present from the very first.

In the Confessions of St. Augustine (Bk. vii, c. 19) that Father says: "Ined the onslaught?of heretics brings to light what Thy Church thinks, and what sound doctrine hold. For heresies must needs to be the end that the faithful may be made mani-fest among the inconstant." Again, St. Thomas Aquinas points out (in his Opusculum contra Graecos) that heretics had fallen with avidity on statements made by some Fathers in respect of one or other particular doctrine, and applied it to the defence of their especial heterdoxy, with patriotism, appeared to suffer. application outside the particular net to which they referred. These two instances, says Father North cote, are much to the point, for they show us what has ever been one of the principle causes of the evolution of dogma, namely, the attacks of heresy, for truth is ever brought to light by the condemnation of its opposite. Error. All heretics have made their appeals to pre-definition days, and some have plausibly done so, for (as St. Thomas says) we cannot expect from ancient writers the same accuracy in expressing the most exact terms of a particular doctrine as we look for in those who define that doctrine once the assailing heresy has shown all the points at which its validity may be plausibly attacked. Hence the reasons for certain obscurities in the savings of the Greek Fathers which "higher critics "-who like the poor, are always to be found-term hetero doxies on the part of the Patristics Indeed, it would (says Fr. North cote) be impossible to name a single dogma of the Church about which one could not adduce some loosely worded, inaccurate, or even erroneous expression from one or other of the Fathers. This says St. Thomas. is even true of such fundamental doctrines as the Holy Trinity and the Incarnation.

It must always be remembered again that the Church only proceeds to the definition of a dogma when she finds heresy taking root within her own fold. If she did so at every heresy in other Christian religions, she would never cease her definitions. The wholesome consequence of a final definition at any time, on the part of the Church, is that within her own body, till the official definition is made, freedom of discussion will prevail among her theologians, as one will remember was the case with the Infallibility question of which Newman himself doubted the inopportuneness if not the validity until the doctrine was pontifically promulgated. Here in particular is the difference between the sectary and the Catho-

lic: the sectary has no authority, and never of his very hesitancy can ever have an authority. The Catholic

Why, however, should there

volution in thought? Is it really a

fact that there is evolution in

thought? That it is so was long centuries ago recognized by the early teachers, and, implicitly, the same recognition was made by the Founder. Duns Scotus in his Summe Scotistica declares the wisdom of th Church in not proposing all matters of belief at once to the weal capacity, of man's understanding again St. Vincent says that again St. Vincent says that the "understanding of Holy Scrip-ture should follow these laws of pro-gress, namely, that it be consolidated by the passage of years, enlarged with time, ennobled with age, and yet remain untarnished and incorrupt. For it appertains to progress that a thing should be enlarged within its own borders." Nothing (says Fr. Northcote) could show how divine truth expands and unfolds itself as the centuries roll onward, the motive power being human thought under the impulse and guidance of the Holy Ghost; then comes the impact of heresy and the truth, which has been long years in evolving, is crys tallized into the shape of a dogme of Faith. It is not, however, an innovation at all, but merely a bringing out into bold relief what the Churc has all along implicitly held. Truth is freedom, and error is slavery (John viii, 32). Thoroughly in touch with his subject, Fr. Northcote tells us that "the inspiration of Holy Scripture is a dogma of faith; so also is papal infallibility; yet theologians are still discussing in what inspira tion consists, and when it is that the Pope makes an infallible utterance. If these points admit of further definition, the day may come when they will be yet more elucidated. If so, it will be by the usual process through which all definitions have heretofore passed, for the Church (it has been said) does not judge of the sense of Holy Scripture by guess-work or divination, but interprets it from the tradition of our forefathers That is just it : each successive gen eration adds something to the struc-ture, but the heavenly Architect has guaranteed that the structure shall remain true to His original plan. He has not guaranteed that He will not allow errors to arise; on the contrary

THE CHURCH AND THE WORLD

He has led us to expect them, but

error shall never prevail in the end against Truth."—N. Y. Freeman's

Journal.

By Hilaire Belloc Delivering the inaugural address of the Conference of C. T. S. of Ireland, Mr. Belloc took for his subject "The Church and the Modern World," reports the Freeman's Journal (Dublin), and in the course of an inquiry into what he said might be called European divilization, he distinguished the Catholic Church as an institution differing altogether from anything around it, permeating the whole, yet by no manner of means identical with the whole—an institution commonly actually in antagonism with its environment precisely

where that environment was one of high vigor." This strange body, he said, could claim in its membership some of the citizens of every nation, and yet not all the citizens of any. Paradoxica enough this cosmopolitan thing carried, in more than one society, the banner of nationality, and where it Though spread throughout the world it was an institution so amenable to so strict a discipline that a short open, and not minatory letter ad iressed from the Pope to the very wealthiest of its sections—the French Church-caused all the members of that body at once to abandon property worth many millions of pounds, and yet on the other hand intelligence was nowhere more acutely alive nor intellectual discussion more spontaneous and logically ordered than within this apparently too obedient army. It possessed no power of physical constraint, and so far from relying upon the vulgar and ephemeral tricks of a secret society, al that was done was open. Without police as without lodges, without armies as without initiation or pass words, it preserved a very strong,

and surely majestic, unity. HISTORY OF THE CHURCH

Turning to the history of the Church, the impartial observer, Mr. Belloc asserted, would discover two things, the first of which might seem to explain its modern position, the second of which would prove as inexplicable and as arousing to his cur iosity as the unique discipline and character to which reference had been made. He would learn that this institution was historically at the root of all that expanded civilization about him, but that there had broken out some centuries ago a successful revolt against it. This first point might help to explain its peculiar mission to day, though it would not wholly explain it. But he would next learn an inexplicable thing, to wit, that for century after century this association, this Catholic Church, had maintained a highly personal life, and that not after the fashion of a social tradition or as habit—vague and amorphous things were naturally long lived—but as a deliberately conceived individual, vividly possessed of all the marks which mark a person.

FUTURE OF THE CHURCH The future of the Catholic Church in the modern world, judged upon

temporal indices alone, seems to me, said Mr. Belloc, "to depend upon three factors—(a) the political factors of numbers and equality, (b) the intellectual factor of recognition, and (c) what I may call the practical factor of culture." In this connection he discussed three types of Catholic society. There was first the type of Catholic society represented by France, and what he found there he would find in any other sovereign (i. e., wholly independent) country, the Catholic tradition of which wa not broken in the sixteenth century. There was next the type of Catholic nations which were more or less subject to non-Catholic Governments.
There was lastly the type of Catholic societies existing without any natural bond to cement them in the midst of their non Catholic fellows.

" ANTI-CLERICALISM " In some countries (and besides

France they had the Catholic Netherlands, now called Belguim; all Latin America, all Spain and Portugal, Italy, the nations of the Iberian Peninsula, and to some extent the Cath-olic cantons of Switzerland) the Catholic Church and its atmosphere were the groundwork of the whole Social memory extended to icture. time when an unreformed state of hierarchy, or the alliance of the hierarchy at some moment with some unpopular party in the State, was patent to all. Therefore, in such countries, where they had no inducement of patriotism, no example of what came in the absence of faith to make Catholics close their ranks they always had—even within the Catholic body—what was called "Anti clericalism." Again, in these countries the Catholic Church being everywhere morally predominant, the reaction against her was general, clear cut, and the structure of it admitted and open. In such countries the Masonic organization, which was still, though declining in power. the great world wide opponent of the Catholic Church, came out into the open, stated its programme, and received the active support of every financier to the Protestant historian, from the alien colony of tourists to the anarchic and alien refugee. "In this first set of countries," said Mr. Belloc, "you may safely take it that in spite of phases of indifference, in spite of the most violent anti-Catholic legislation, the mass of the population set down in statistics as inally Catholic, will remain on the roll call of the faith. The test that you are right in so doing is two fold. First, that the actual numbers of those who rigorously practise their religion has been upon the increase for now more than a generation. Secondly, by the test that the moment anti-Catholic forces appear to be winning, all national feeling begins to run again towards the Catholic side.

NATIONALITY AND FAITH The second category is the category of those Catholic nations—some of them at some times the subject of gross impression, others at other times treated with comparative leni-ency, or even left wholly alone which have in common a technical or legal subservionce, often an actual subservience, at the best a social subervience to a non-Catholic power of such a sort are those parts Polish nation under Russia and under Prussia; the Irish nation, in so far as it remains at home : the Bavarians since 1870, the other Catholic or partially Catholic states of the Germanies, and in some measure the Catholic cantons of Switzerland. With every Pole, and with most Irishmen, those two sentiments of nationality and of religion combine. The third category is that state of affairs peculiar to Protestant Germany, England, the United States, and the English Colonies. Oddly enough this very partial, ephemeral state of affairs, only to be found in one section of the world, is often treated of in the English language - both in the New World and here—as though it included the whole problem of the Church and its future. That of course, is nonsense. The future of Catholicism is being fought out, as every cultivated man knows, in the countries where Catholicism is really free and in the habit of perfectly open and untrammelled expression. France is especially the arena. But still this Protestant English speaking and English writing world is so wrapped up in itself that we who stand in the midst of it must pay a articular attention to its character. In these societies of my third cate gory, the Catholic Church, where it is not associated with nationality (as in the case, for instance, of Irish emigrants to England or of Polish emigrants into Prussia), the attitude of Catholics is confined, timid, and if I may use the word 'starved.' It makes converts, but not upon a large scale, or throughout the people. Its converts are drawn in comparatively small numbers from the middle classes, and it is curious to note how often the families of these converts fail in their allegiance to the Church. They do things beneath the level of Catholic intelligence. I have even known some to take seriously the muddled stuff called Modernism.

COMING TRIUMPH Summing up with regard to these three types, the lecturer said that those independent countries which survived the storm of the sixteenth century would not only certainly see the triumph of the Church amongst them, but would see that triumph very quickly. Of these countries France was the leader and the type, and with every day that passes the undermining of every force opposed to the Church in France was more and more clear. Freemasonry had grown

old and become ridiculous; Jewish finance, for many generations a secret enemy, had been dragged out into the open, and might remain an enemy or a friend, as it chose. Protestantism was hopelessly dead, and had left nothing but a fossil difficult discription but still were incorable. of digestion, but still more incapable propagation. In the second cate gory that of the subject of nation-alities, it seemed to him still more certain that Catholicism would prevail in the near future. As to the third category, he saw very little im-mediate prospect of their advance where they were not bound by a national bond.

There were, however, other con siderations beside the numerical There was the intellectual factor of recognition, and there was the prac tical factor of culture. The intellec-tual recognition of the Catholic Church was proceeding at a ver great pace amongst those whom anti-Catholic obscurantism had till re-cently blinded. They had only to consider those who spoke and wrote to-day, and compare them with those who spoke and wrote fifty years ago in Protestant countries, to know what he meant, and if they turned to the atheist or indifferent middle classe in Catholic countries, they found just the same thing. It was in the last factor, however—that of practical culture—that the heavy artillery of the Catholic Church was placed.

HEIRS OF ALL THE ARTS We, Catholics," the speaker said are not only the heirs of all the

arts, we are also the guardians of all

tradition; and it is in the very nature

of things that men setting out once

again to solve upon their own account

problems which are as old as the

race will come to regard, next to be

moulded by, and, at last, to accept the old solutions which alone can de-

termine the permanent happiness of

mankind-in so far as happiness is

possible to the wasted procession of

men. Of these solutions we, Catholics, are the possessors. To take two fundamental institutions upon which all men's eyes are now turned— property and marriage. It is clearly apparent that the first negotiations have come at last to disappoint the first generation of sceptics. Only the old men, the valiant fathers of the cause, still preach the economic salvation of mankind through the despoiling of ownership and the placing of land and machinery into the hands of professional politicians. Collectivism has burst. And while generous minds of a younger generation are hurrying here and there to find a solution of our economic troubles, will persistently present the normal institution of property widely established throughout the Christian state as the natural economic habitat of mankind, and to that doctrine, by an inevitable process of exhaustic incere men, in revolt against that hideous capitalism which is a direct and demonstrable product of the six-teenth century schism, must at last The same thing may be oh served with the institution of mar riage. In practice, every act, private or public, which wounds the family so jars the human nerve that the toleration of such acts is very brief and, here again, men are brought back inevitably to the culture which we defend, and which happens also to be the only culture that has ever satisfied mankind. "One may take higher instances," the lecturer said, and show how the first perception of philosophy will by a natural grav itation return to the Catholic postu lates of an intelligent and persona Creator of an immortal soul, will, and of a consequence following upon good and evil. One may descend to the lesser manifestations of truth, and show how the Catholic humor is found, at last, to be human, where the Puritan lack of it is inhuman; Catholic feasting and fasting the same, and the Catholic finesse with mysteries and the Catholic devotion to the dead. Better still, one may rely upon that ultimate factor, the Catholic love of arms, and be of these prisoners were Jesuits, and certain that sooner or later the Catholic temperament must be physically victorious in the field. For myself, I find that my chief consolation. I So fearful were the tortures inflicted say again, we are the heirs of all the we are the guardians of all tradition. Using a purely temporal argument, that is the pull which should, or must, drag back to us the

world which we made."

THE GREAT DEPARTED The name of the late Cardinal Rampolla continues to occupy the public of Rome, says the last issue of The Giornale d' Italia printed the following little story: or five years ago, during one of the various attempts at a general strike, a company of soldiers was stationed in the neighborhood of Santa Marta and the officer commanding them knocked at the door of the palazzetto to ask for the favor of a drink of water. The Cardinal's servant took him into a little room near the kitchen and gave him a glass of wine. The young man looked around curi ously at the shabby, incongruous odds and ends of furniture, and cheap ware that filled the place. "Is this where you eat?" he asked. "No this is His Eminence's dining room." "His Eminence?" "Yes, my master Cardinal Rampolla." "What, the one that was to have been Pope?" Yes, Cardinal Rampolla, Leo XIII's Secretary of State." The story ends there, but it need not. The camerie

NO SADDER SPOT ON EARTH might have added that he was also the Cardinal's cook, and that he knew very little about cooking, and even if he knew much his knowledge would

The bed-room was as poor in its appointments as the dining room—not with that nice, careful, decent poverty that can be almost elegant, out ugly and ill arranged. Ten years ago, a few hours before leaving the Vatican, the Cardinal sent his servant in a hurry to buy the few things absolutely necessary to furnish on the rudest scale the private part of his new home-apparently he never gave another thought to the subject till the day of his death.

LONDON TOWER'S GRUESOME STORY

THE PRISON - HOUSE OF MANY NOTABLE PERSONAGES WHO SUFFERED FOR THE FAITH IN ENGLAND ESPECIALLY IN THE REIGN OF QUEEN ELIZA. BETH

It was principally in the reign of Queen Elizabeth that the Tower of London became the prison of those who professed the Catholic Faith and refused to subscribe to the so-called reformed principles of religion. Many Catholics had been incarcerated in ts dungeons in the time of Henry VIII, but their numbers where fev when compared with those who for feited their lives within its sinister precincts in the days of his daughter Elizabeth. When Mary of Scotland was executed in 1558—her death took place at Fotheringhay in Northamp tonshire—the event seemed to pro-vide a signal for the filling of the prisons of the Tower, for eight Catholic priests were known to me im mured there in 1561, while the num her of Catholic priests who were allowed to die of disease or were secretly murdered will never now be known, since all Catholic churchmen were then at the mercy of "common informers," and summary imprisonment was invariably their portion It is, however, certain that, during the persecution ages, over three hundred priests and laymen and religi ous women lost their lives within the walls of the Tower. Certainly nothing in the barbarous history of the worst of the Middle Age tyrants can exceed, for refinement of cruelty and torture, the story of the Tower.

THE TORTURE CHAMBER The history of the White Tower is gruesomeness itself. Here was the torture-chamber, and the holes in which the four posts of the rack were sunk are still to be seen. On this instrument Fathers Campion and Briant were (according to the boast of the rack-master Norton) "stretched a foot longer than Nature had intended them to be," while Father Gerard had his hands screwed into two iron rings by which he was suspended to a column, so that his feet just touched the ground. Thrice he was subjected for hours at a stretch to this torture and that of the thumbscrews. He was one of the few priests who ever escaped from the place, two lay brothers, dressed as vatermen, rescuing him at night through his cell window and rowing him down to Gravesend, whence he

Within the White Tower was a dungeon which was known as "Little Ease," and was so built that the prisoner could neither stand uprigital. nor lie down at full length. A pipe connected this cell with the most and admitted the water from the Thames at high tide, to the height of several feet, so that in addition to the torture of his plight, the unhappy captive was nearly drowned and even bitten by hungry river rats that swam in with the foul and slimy water. Here subjected to the "total darkness torture in order to force them to part with treasure, and it is recorded that in the year 1580, that there were one thousand prisoners who were kept there in durance and daily gave their gaolers practice in torturing; most so revolting were the tortures that a government inquiry was instituted to investigate the horrors practised. on Father Southwell, that his father sent a petition to Elizabeth "praying that his son might be either executed or treated as a gentleman! Even Elizabeth relented.

SOME OF THE VICTIMS

Among the most illustrious prison ers was Philip Howard, Earl of Arundel, whose father, grandfather, and great-grandfather were also executed in the Tower. Howard died in his prison in 1595, and permission was refused him to see his wife or the son born to him when he had been but a few months in prison. He refused the Queen's pardon with its provision that he should become a Protestant, and never again saw either wife or son. Then there was the heroic Dr John Store, who was also condemned for his Catholicity to be hanged, drawn and quartered at Tyburn, now the north side of Hyde Park, or Marble Arch. Store was duly hanged, but was cut down before he was deprived of his senses, when, as the executioner was about to perform the horrible surgery of the sentence, the condemned man rose and felled him with a terrific blow. Store was then seventy years old.

Thomas Fitzgerald, son of the Earl of Kildare, once left the Tower with five of his uncles and all were exe cuted at Tyburn on February 3, 1587. Tower Green is now a paved square but was formerly as beautifully laid out as a bowling green; in its center was the scaffold, and here Anne Boelyn

Chapel, once known as that of St. Peter ad Vincula, but now closed. From this chapel a long procession of historic personages went their sor-rowful way to the scaffold on the Green More and Lisher, Queen Katherine Howard, Monmouth (as late as 1685), and several Dukes of Norfolk. Of this spot and its adjoining cemetery, Macaulay, writes:
"In truth there is no sadder spot

on earth than this little cemetery. Death is there associated, not as in Westminster and St. Paul's, with gen ius and virtue, with public venera tion and imperishable renown; not as in our humblest churches and churchyards, with everything that is most endearing in social and domes tic charities, but with whatever is darkest in human nature and in human destiny; with the savage triumph of implacable enemies, with the inconstancy, the ingratitude, the cowardice of friends, with all the miseries of fallen greatness and blighted fame. Thither have been carried through successive ages, by the rude hands of gaolers, without one mourner following, the bleeding relics of men who had been the cap tains of armies, the leaders of parties the oracles of senates and the orna-

BISHOP FISHER'S DEATH

Opposite Tower Hill stood the Conning Tower, where prisoners con-demned to die were handed over to the civic authorities. It was here that the Venerable Bishop Fisher awaited among other condemned his turn to be decapitated, and whilst the Sheriff delayed, he took out his lestament and asked Our Lord to send him some words of comfort. He opened on the text: "This is eternal life, to know Thee, the only true God and Jesus Christ, whom Thou hast sent." That, he said, is enough to satisfy my soul.

Here, again, died Father James Fenn, who being left a widower, had become a priest. When he was (February 12,1584) on the way to the scafold, he looked up and recognized his little daughter, Frances, weeping bitterly as she stood in the crowd. He kept his habitual calm, and lifting his pinioned hands as high possible, gave the little maid his last blessing, and so was borne away.

THEOLOGY FOR MOTHERS

Father Hull, S. J., of the Bombay Examiner, crowds a lot of theology that many a mother must have rum inated over into these few lines The soul is created at the first moment of existence, that is, at conception.

Any unbaptized child, whether born or unborn, is by God's ordinary dispensation consigned to a state of natural happiness, free from all sense of loss which it sustains by not being incorporated in the supernatural system of grace. That is not a rerealed truth exactly, but it is the opinion of St. Thomas, generally folowed in the schools.

An unbaptized child does not receive Catholic rites at burial, because it has not been incorporated by bap tism into the membership of the Church.

It is certain that any baby who has been baptized goes straight to heaven and therefore, in strict logic can be prayed to as belonging to the ranks of the blessed. But it is not a cultus

in vogue among Catholics. Suppose somebody started a new devotion to the blessed company of the innocents in heaven," meaning to babies dving after baptism. I can hardly imagine that the Church would discountenance it, though it would be quite logically strange and in some way one is quite unaccustomed to the idea.

COUNT JOINS JESUITS

A sensation has been occasioned by the disappearance from Paris so ciety circles of Count Castillon de Saint Victor, a prominent figure in Royalist circles, famous as a balloonist and one of the pioneers in French aeronautics, being one of the first Frenchmen to make a fight in ar

Abandoning the gay capital, where he had one of the most elegant homes, without a word of explana tion to his friends, the Count went to England, where, it is now learned he has hidden his identity under the name of Brother Eustebe in a Jesui college, at Canterbury, and is occupied throughout the day in the mos menial labors which fall to the lot of the Jesuit novice. He will later

join the order. The Count, who is thirty-eight years old, inherited a large fortune from his father, who died in 1910 and the beautiful mansion in the Avenue Marceau, where he lived. With Count Henri de la Vaulx he broke the record for a balloon flight, traveling from Paris to Kieff. He made an ascent in an aeroplane with Wilbur Wright in 1908, when the inventor was giving his first exhibitions abroad at the Camp Davour, at Le Mans.—Church Progress.

We may make life as agreeable for ourselves as we can lawfully : we should aim at making it such for others.

FOLLOW ME

The cradle means the coffin and the coffin means the grave;
The mother's song scarce hides the
De Profundis of the priest;
You may cull the fairest flowers any May day ever gave, But they wither while you wear them

ere the ending of your feast.

and our dim eyes seek a beacon, and our weary eyes a guide, our hearts of all life's mysteries see the meaning and the key; and the Cross gleams o'er our path way—on it hangs the crucified. and He answers all our yearnings by the whispered "Follow Me."

AMATEUR CATHOLIC (?) THEOLOGIAN

There are Catholics and Catholics. There are many who, when they hear the voice of legitimate authority, bow their heads, obey; and are glad to do so, because the voice of legitimate authority is the voice of God. There are others who obey, but veil their obedience, so far a the outside world is concerned, in expressions of a perfect coincidence ity. There is a third class, that of those who will not obey but say nothing. They are bad enough ; but far worse are the few of the fourth class who not only disobey, but also declaim against their lawful superiors as ignorant, tyrannical, blundering, self-sufficient, antiquated, and so on. Sometimes these sink so low as to denounce their superiors in the newspapers, and then they be tray their enormous ignorance.

Such a one wrote to the New York Herald lately to correct an error that journal had fallen into. He (or she) informed the editor that the Cardinal has no power to make tango a matter of confession-that is to say, that the Cardinal has no power to impose a grave precept on the members of his flock to abstain from tango-dancing-that the Pope alone could do so after consulting the College of Cardinals. It would not be easy to count the errors in dogmatic theology, moral theology, and canon law contained in this as sertion. The writer goes on to revile the Cardinal and his Vicar-general and his advisers in language most disgraceful, and audaciously signs the letter, "Catholic."

If the writer really be a Catholic, let him (or her) go to confession to any priest, and accuse himself (or herself) of having written that letter. He (or she) will learn a lesson not to be forgotten easily.—America.



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REV. J. J. BURER, PRORIA, ILL. FOURTH SUNDAY AFTER EPIPHANY

DETRACTION AND CALUMNY "Owe no man anything, but to love one another for he that lov-th his neighbor bath furfilled the law," (Rom. xiii, 8.)

In order to bear fruit, the pirit of charity must be felt in the teart of the Christian. Christianity does not consist in external forms and ceremonies alone. Praying, giving alms and other good works are but the external manifestations of what the feelings of the heart should be. They are resorted to in order to excite these feelings in the heart. Still, a person may pray, fast, give alms liberally, and appear outwardly good and pious, and at the same time be bad, impious, rotten to

Let us not deceive ourselves, then, by imagining that we are acceptable to God because we do these good works and appear outwardly to be good. The Pharisees believed them selves to be good because they fasted and prayed; still Our Lord declared that they were "whited sepulchres full of dead men's bones and all

If we do all kinds of good works and have not charity we are nothing. Charity—love is the fulfilling of the law. If we love God, we love our neighbor, and if we love our neigh-bor, we will say and do nothing to

A person's good name, his character, is more precious than gold and silver. It is surprising how many apparently good Christians, who fast, pray and attend to their other religious duties—it is surprising, I say, how many there are who do not scruple to detract, to backbite, to calumniate, to talk uncharitably of their neighbor. Such persons are like the Pharisees, rotten on the inside. They have not the spirit of Christianity. They are not true Christians. They do not love God; for if they did, they would love their neighbor. They who love their neighbor will say nothing to injure

Detraction or backbiting injures the good name of our neighbor by revealing things that are true. Calumny injures him by telling what is false. Slander is malicious circula-tion of calumny or detraction. Every one has a right to his good name though he may have done sinful things that are not public.

They who make public those things or attribute to him things that he neither did nor thought of, take away nis good name, which to him is more money, temporal possession or maybe more than life itself. or maybe more than the lessif. A good name is better than great riches," says Solomon, "and good favor is above silver and gold."

Remember how you have felt when things were said of you that lowered you in the estimation of those around

you, whose opinion you valued. This thought will assist you in understanding the injustices you are, perhaps, dailing inflicting upon others by your busy, ungovernable, uncharitable tongue. You cannot be too careful about what you say of your neighbor. If what you say lessens your neighbor in the opinion of others you are guilty of the sin of detraction. You have inflicted an injury which may ruin him or her You have sown discord forever. You have sown discord where there was peace, disturbed the quiet of families and caused trouble, issensions and quarrels among

By the sin of detraction, by backbiting, calumny and talebearing is caused an injury which it is difficult, almost impossible, to repair. But reparation must be made, or heaven will be lost. The detractor must not only restore the good name unjustly taken away: but he must make rep-aration and restitution for all the temporal damages caused to the person. Simple detraction or backbiting may be repaired by saying before the same persons who listened to the detraction that you did wrong in speaking badly of the person; but calumny cannot be repaired without retracting all that was said, even if by so doing you do an injury to your-

The difficulty, impossibility, of re-pairing the sins of the tongue—backbiting, calumny, talebearing—is well illustrated by a penance which, it is said St. Philip Neri imposed upon a certain loquacious woman who was continually talking uncharitably of her neighbors. Although the story has often been told, it is such an aptillustration that it will bear repetition. This woman, so the story goes (and she no doubt told it herself) was guilty of frequeutly talking uncharitably of others, saying things that were untrue, things that wer true, but not public, things that injured others in their reputation and in their business.

She was told by St. Philip Neri, as a penance, to get a fowl, kill it, and on a windy day go through the field scattering the feathres in all directions. Having done so he told her to

charitably of her neighbors; for the brute. Man, sober, is a thinking truth was indelibly impressed upon her mind, that as the feathers were thinking faculty, and leaves him wafted by the wings of the wind to the four parts of the world, so slan"But it is not drunkenness alone derous conversations, uncharitable which to day, fortunately, is outlawed

remarks, backbiting and calumny are waited by the wings of gossip to all parts; and as it was impossible to gather together again all the feathers gather together again all the feathers
so, too, is it impossible to repair all
the injury done by the long, interminable tongues of gossips, meddlesome persons and scandal mongers.
If you hear scandal and keep it to
yourself but very little harm is done.

If you talk about it, unknown harm will be done to thousands by the evil thoughts occasioned; you act the part of the Pharisee yourself, by trying to show your innocence in being shocked at another's sin; you show your lack of love of your neigh-bor by your insatiable craving to abuse, to injure him; and you do abuse, to injure him; and you do him an irreparable injury—an injury you would not like others to do to you if placed in similar circumstances. And "let him who stands beware lest he fall." To repeat a scandal may be more criminal than to give it; and the person who delights in talking of the faults of others is in nine cases out of ten worse than those talked about.

The person who listens willingly to detraction, to scandal, to uncharitable talks about neighbors, sins almost as grievously as the one who does the talking. If possible, we should defend our neighbor; or, we should show by our looks, our dis-

Let us do on such occasions, as we would wish to be done by. Let us condemn not, that we may not be

In this, as in everything else re lating to justice or charity, we should follow the golden rule and do unto others as we would have others do

unto us. Let us, my dear friends, ask God to impress deeply upon our hearts those maxims of justice and charity; never to do unto others, what we would not wish to have done to ourselves; never to say of another what we would not wish to have said of ourselves; never to speak of another as we would not have other speaks of

Let us, in imitation of Our Divine Model, be humble and kind of heart and never say of our neighbor an unkind, an ungenerous or uncharitable

TEMPERANCE

TEMPERANCE IS NEW YEAR'S THEME OF ARCHBISHOP GLENNON

Archbishop John J. Glennon, in his first sermon of the new year, de-livered in the Cathedral Chapel, took "Temperance" as his theme. The sermon in full was as follows:

"Among the new year's promise there is one that we hear of, time honored in the making and sometimes time honored in the breaking -it is the promise to abstain from the new year on, for an indefinite period, from intoxicating drinks.

"The custom is commendable in this—that it evidences the purpose of doing better—of leaving behind all that the opposite stands for—and of going on to a higher plane of liv-ing. It corresponds with the aspira-tions of weak human nature, which with all its faults ever struggles and hopes for better things—for final victory over sin and death.

"And yet while good in its way, it is not the best that could be done; for it has the elements of weakness associated with it, being sometimes the reaction from holiday festivities -sometimes the outcome of tempor ary enthusiasm, lacking in the calm ness and reasonableness wherein all great purposes should be based; and oftentimes resulting in the forgetting of the promise when the enthusiasr has vanished and the reaction has set in. Better than the new year's resolution would be a resolution made not alone for the new year, but before and after it—one that would justly and without any grounds sus be continuous in its making and fulfillment, rather than the evanescent perennial one that commences with the new year, and is soon forgotten. "In the matter of intoxicating drink, let us, first of all, take the question from the standpoint of theology. From this standpoint, and

treating the matter purely in theory, the teaching is quite definite, first, that the making of such beverage is not a criminal act; secondly, neither is the selling of it, nor, thirdly, the drinking of it. This is the theory and the theory must stand, and should be included in all agitation, touching this burning question. In-deed, the promotion of temperance, and the inculcation of total abstinence encounters a most serious draw back when the statements of the pro moters are based upon untrue prin ciples, and made in a manner extravagant. For, if temperance be a vir-

tue, the same ought to apply to the treatment of this question.
"But by this, I do not mean that enthusiasm, energy and life consecration in the cause of temperance is not worthy in itself, and a vocation was in reality no organizer, the amaltogether Christian and ennobling. It is one that we Catholics have, in association with all good citizens, a definite place in. And that for manyfold reasons: For, first, we know, and have taught and teach to day return to him and he would complete the penance.

When she returned he told her to go and gather up the feathers she had consequences. With it comes the go and gather up the feathers she had consequences. With it comes the dethronement of reason and the setting in its place the brute instincts nd wide by the wind.

The saint thus gave her a beautiful enness is the undoing of the man, and a useful lesson, and she was for it robs him of the quality that never afterwards known to talk un- distinguishes the man from the

and reprobated, it is not alone the evils of drunkenness that we should evils of drunkenness that we should combat and oppose, but we should go farther and oppose drinking as such, whether it is associated with drunkenness or not. And this again for many fold reasons—as for instance, that drinking leads to drunkenness—that drinking leads to misery, sickness and death.

"It is now a wall established foot

"It is now a well-established fact among scientific men, that the drinking of alcoholic liquor tends to under-mine the health and strength, both physically and morally of the individ-ual—it depresses and devitalizes the bodily functions; induces disease and decay, and leads to an early death, and sometimes to dishonored grave. The statistics from our various institutions to day prove that the chief cause of their being crowded with victims, patients and clients, is the use and abuse of intoxicants. Tuberculosis is a disease largely associated with the nations that drink. Insanity is one of its direct results, and the specter of drink flits from cell to cell, leaving its unfortunate victims behind the bars. Add to this the work house, and the homes for the disabled, the aged and the unfortunate, and you will find that drinking forms the dominant factor drinking forms the dominant factor in the large patronage that these institutions are compelled to cater to. Nor are the evidences of the result of intoxicants to be found in such institutions alone. The other institutions, almost without exception, that charity creates for the relief of the unfortunate, are compelled to accept the offering that a drinking people create, but are unable to care for. Our orphan asylums are filled for a considerable portion with the inno-cent children, who are homeless, since the homes they had were de-stroyed by drink—since unnatural parents have, through their fondness for drink, been compelled to release to the care of others the children that God had given them as their own. Nor are the institutions crowded with the victims of drink trail of the serpent is found everywhere—in the home—the social gathering and the club, and with the esult that you hear to-day of this failure, and to-morrow of that death And while various causes are stated in the death record, back of them will be found the insidious and destruc-

tive habit of drinking.
"Some of you may have long mem ories, and can, without difficulty, recall the names of great families and successful men, who, in the not remote past, won the plaudits and the envy of the rest, and who now are gone; and their families broken and scattered; and upon analysis, it will be found that their undoing, in part, at least, was due to drink.
"In conclusion the Archbishop

spoke on the best means to persevere in sobriety, viz.: First, to avoid drinking persons and places: second to frequent the sacraments; and third, to implore through fre-quent prayer the blessing, protection and grace of Almighty God."

NEWMAN AND MANNING

To his latest work "Half Lengths" (Grant Richards), published during this year, the Rt. Hon. George Russell, an intimate friend of Gladstone. contributes an interesting study of the two great Cardinals, Newman and Manning. Mr. Russell, who is a member of the ductal family of Bedford, had the advantage of a close acquaintance with both prelates, and notwithstanding his regard for Manning, it is not hard to discern his fuller sympathy with the famous Oratorian, more especially in those difficulties which, wilfully or unwilfully, were thrown so often in the way of his action by men who unpected his Catholicity.

From the point of view of a prom

inent public man who is not a Catholic, but who has long known the inside life of exclusive society in England, the study is of very great interest Mr. Russell makes no doubt whatever about Newman's Catholi-city. "His religious faith never failed or wavered," he says. "He had deliberately accepted the religion of the Papacy with all that it in-volves, and faith in that religion carried him, if not serene, yet patient and dutiful, through all experiences of earthly sorrow.

His enthusiasm had, however, been subjected to the test of harsh realities, as first, in the serious Achilli case in which the hierarchy left him to fight his libel case with out providing him with support which lay well within their means to supply. Again, in the Catholic University enterprise in Ireland, he was (says Russell) at the disadvantage of knowing nothing about business and of not understanding the Irish charbitious task proved futile and he re-turned to England in profound dejection. The third obstruction was thrown in the way of his editing the new English version of the Scriptures in which (says Russell) Wise man proved apathetic, if not hos-

Father Faber (Newman himsel wrote regarding this affair) on his deathbed assured the Oratorian that he knew how neglectfully he had been treated in this matter. After this, he sought to aid the Church in England with his unrivalled pen and as a journalist, only to find his work condemned by Rome and to see him-Condemned by Rolle and to see Him-self accused of being a "bad Liberal Catholic." A ray of light in his life appears with the triumphant victory over Kingsley, won by the publica-tion of his masterly "Apologia" from

THREE DISEASES

"Fruit-a-tives" Brought Him **Perfect Health**

Avon, Ont., May 14th. 1913. "I am younger since I have been taking "Fruit-a-tives". I was troubled very badly with Piles, Constipation and Stomach Disorder, but I found "Fruita-tives' was the panacea for the whole

w I am free of all these diseases Now I am free of all these diseases and enjoying perfect health, and able to work whenever I like. Five years ago, I started taking "Fruit-a-tives". I took two every night and they worked wonders for me.

No other medicine I could get was so good and I took lots of different remedies before I found out how good "Fruit-a-tives" were.

a-tives" were. I keep "Fruit-a-tives" on hand all the time, and am never without them. I even take them with me when I go motoring, so I can have them handy. "Fruit-a-tives" are worthy of every good word I can say about them. The fact that they cured me of Piles, was some-thing to be everlastingly thankful for" GEORGE LAUR.

50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

which time (says Russell) all England knew the Oratorian for an hon

Another failure followed, however when he attempted to found a Hall (i. e.) a non-matriculating college at Oxford in the interests of Catholics who wished to have the advantage of an Oxford education. The English hierarahy again stepped in to forbid him. Manning exercising an open hostility to the project on the ground that Catholics would lose their faith by attending the University-certainly not an unfounded reason.

Newman's attitude on the Infalli bility question differed again from that of the Vatican, although when the Papal Definition was made, he accepted the dogma with complete acquiescence. A letter he had written to the Bishop expressing his fears as to the likely result of such a Definition, although marked private, made its way by some unexplained means into the Press, and Newman's enemies began again to repeat their accusations that he was but a "half hearted Catho-

From that time (1870) till his nomination as Cardinal - an honor which it seems now certain, his ene mies in England seemed to wish to deprive him of-he remained buried in his Oratory home at Birmingham only emerging to cross swords with Gladstone on the question as to whether or not a good Catholic might remain a good citizen of his ountry.
Gladstone fared as badly at New

man's hands as Kingsley had pre-viously done. Although, says Russell, Newman loved Pius IX. personally, he deprecated his policy and suffered accordingly, and it was only on the accession of Leo XIII, a man of very great intellect, that Newman found a friend at the Papal

In regard to Newman's advancement, Mr. Russell tells the following story of a visit he once paid to Man-ning. "In 1883 the Cardinal said to me pointing to two pictures on the "That is Pio-history will pronounce him to be a very great Pon Yes, and that is Leo-hum, hm, hm', but I find it impossible to express in letter the curious diminuendo of depreciatory sound.'

Manning spoke again with Russell on the subject of his relations with the dead Cardinal. "I suppose you have heard that I tried to prevent Newman from being made a Car-dinal? Yes, of course, you have; everyone has heard it. But it is not true indeed, it is the reverse of the truth. When Lords Rixon and Nor-folk failed at Rome, I said to them, 'Leave it to me.' I wrote to Rome and it was done in three weeks. Very few people know that." Very few, indeed, adds Russell dryly.

In seeking to account for the differences not to say entagonism that

ferences, not to say antagonism, that subsisted between the two men Russell, whose opinion as the friend of both is at least worth consider-ing, ascribes the cause to the different temperament of each. Manning, he says, was the typical Englishman millitant type, used to com mand, to getting his own way, popular and also fashionable. Newman was the seminarist and recluse, extremely shy and self-conscious; he

ME on your BATH ROOM NAL

Try

One rub will make it as white as snow

Old Dutch Cleanser

has said of himself that he had a day Christmas is the wonderful fact thorough the day Christmas is the wonderful fact that the Only Begotten Son of the bad as equipment for the fight as Eternal Father, "for us men and for "morbidly sensitive skin," about as bad as equipment for the fight as nature can bestow.

"I question," says Russell, "if Manning was very sensitive. No doubt he felt a knock as we all feel doubt he lett a knock as we all teel it; but with him it was only a reason for hitting back again, and when he hit, he showed both strength and science. Without breach of charity, he willed the end and also the means, and when a canse was at stake, he did not shrink from crushing an opponent." And here it is well to remember that Manning and the majority of the English Bishops of that day looked upon Newman as tinged with what we should to day call modernism, an accusation which subsequent biography of the great Cardinal has successfully refuted.

"His feelings, hopes, desires, prejudices, personal opinions, schemes of usefulness—all these (says Russell) Newman was ready and eager to sacrifice, for the cause which absorbed his life. The one thing he would not sacrifice was conscience and he who declines to sacrifice his conscience must look for his re-ward in a better life than this."— New York Freeman's Journal.

CATHOLIC CONVERTS IN CHINA

Since China has become a republic the chances of converting a large proportion of its 300,000,000 inhabit-ants to Christianity have become more favorable, and while the Protestant churches are spending annually millions for the conversion of the "heathen Chinee" and are sending hundreds of missionaries into the Celestial empire, the Catholic Church with her scant means is still her converts.

Dr. Joseph Koesters of the Society of the Divine Word, who attended the missionary congress in Boston, gave a very encouraging report of the glorious work done by the missionaries of the Catholic Church among the Celestials, and expressed himself enthusiastically in regard to the future.

He gave the information that the president of the Chinese republic had recently ordered all the mandar-ins to join the priests and people in the Catholic churches to pray for the country's welfare. In China each priest is made an honorary mandarin—the equivalent of a magistrate in the United States. Although Confu-cianism is widsspread in China, Confucius is not honored or adored as Deity, but as a great philosopher and in China, and Christianity may be practiced within its domain freely under its present republican govern ment as it is in the United States There are many Mohammedans and Buddhists in its population, but even these, it is to be hoped, will not be obdurate to the influences of the Gospel.—Intermountain Catholic.

THE POSTER AND THE STAR

A week or two before Christmas there appeared on the bill boards of the towns and cities of the country a large, artistic poster done in twelve colors, having for its subject the Nativity of Our Lord. The poor stable of Bethlehem is bright with the radiance that shines from the Divine Child, whom the Virgin Mother holds in her arms. St. Joseph is near by, and adoring shepherds, and gift laden Magi, complete the group. Most of the beautiful picture's admirers must have wondered what it was meant to advertise. For no mention is made of any theatrical production or moving-picture no exhortation is given to speed with jubilant feet to some department store, and none of the marvelous results were detailed that invariably follow the use of any partic ular medicine, beverage or cereal The only inscription on the poster are these words: "Ask your Sunday school teacher to tell you the story."

It has now transpired that the

presence of the Nativity picture on our bill-boards is the result of a vote aken at the last annual convention of the Poster Advertising Association to "utilize the advertising space at the disposal of the association in slack seasons for conducting, free of charge, a campaign of its own for the uplift of children throughout the country." "No other organization or country." "No other organization or movement is back of this; we merely want to do our share in this way to stop as best we can by illustrate lessons the disintegration that threatens the childhood of the big modern city. It is our Christmas present to the communities in which e live." So 7,500 of these pictures of the Nativity were distributed at a cost of more than \$10,000 to the 3,000 members of the association in this country and Canada. From time to time other appropriate and "uplift-

ing" posters are to follow.

With an object similar to that which inspired the Poster Advertis-ing Association to spread far and wide a fine picture of the Nativity, a number of our municipalities set up this year in a public square a huge Christmas tree, illuminated with myriads of colored lights and topped by a brilliant "Star of Hope," while thousands listened to the Christmas hymns that choral so-

cieties sang. To Catholics it is, of course, a keen pleasure to see cities and corpora-tions thus emphasizing the true character of the festival that the Christian world celebrates on the 25th of December. What makes the

our salvation," was then born of the Virgin Mary. When this truth is granted all the joyful festivities associated time out of mind with Christmas become beautiful and in-telligible, when that truth is denied,



they become empty and meaning

"A Friend of the Family" for 50 years, who keeps pace with the times and improves all the while—is what they say about

EDDY'S WARES

Grandmother always used EDDY'S MATCHES. Mother knew their excellence and bought also EDDY'S FIBRE-WARE and proved its worth.

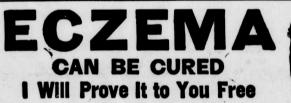
In our time has been added EDDY'S TOILET PAPERS sanitary and cheap, and many other articles for household use, all of the same known quality as

EDDV'S MATCHES

You cannot do better than continue to buy from the old firm whose slogan is THE MOST OF THE BEST - FOR THE LEAST MONEY



We make a specialty of Catholic church windows



You who are suffering the tortures of Eczema, Itch, Salt Rheum or other skin diseases—you whose days are miserable, whose nights are made alcepless by the terrible itching, burning pains, let me send you a trial of a soothing, healing treatment which has cured hundreds, which I believe will cure you. I will send it free, postage paid, without any obligation on your part. Just fill the coupon below and mail it to me, or write me, giving your name, age and andress I will send the treatment free of cost to you.

Please send without cost or obligation to me your Free Proof Treatment.



A Typical View in Montreal West, P.Q.

"THE TOWN OF ASBESTOSLATE"

Montreal West is the Garden Suburb of Montreal, and, as you can see from the type of houses illustrated above, it is as substantial as it is charming.

The most noticeable feature of the town is the number of ASBESTOSLATE Roofs, in their soft, attractive greys, reds and blue blacks. Asbestoslate conforms to the building by-laws requiring fireproof construction, is reasonable in price, and absolutely weatherproof and permanent.

For this reason nearly every house erected in Montreal West during the past two or three years has a roof of Asbestoslate-and it is doubtful if any other town of its size in Canada is so well and handsomely roofed.

We are preparing a worth-while booklet on "The Town of Asbestoslate." Write for it to Dept. N.

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

CHATS WITH YOUNG

THE SEASON OF THE NEW SPIRIT

This is the season of the new spirit—a spirit by no means new in respect to age or place in man's life, but in the sense of being revived from year to year as we step aside from the ordinary round to make room for the generous love of Christ-mas and the better hopes of the New Year. We might call it the spirit of betterness. It turns our thoughts from sordid and selfish aims to those which have for their object the liv ing of kinder and more considerate lives, and to those which tend to make us better men, so that what we do and give may be more worth

Christmas has come and gone and left in its wake the happy memories always a part of that high festival. It has put into countless hearts a new feeling toward others. It has shown again the wonderful truth of the strange statement, that we get the strange statement that we get what we give; that in order to find a thing we must lose it. Now in the east sky of Time, we see the first day-streaks of a new year. As its dawn approaches we think seriously of what we have been and what we want to be. And if our thoughts are rightly trained, they lead us to that one who lived and loved and worked

in Palestine so long ago.

In the life of Jesus Christ we find our inspiration to be better. In His gentleness, His kindliness, His jusgenueness, his kindness, and loving spirit, we see the shining example of what we should try to be. On New Year's day, as well as at Christmas, He is the chief figure in the picture which is painted by those higher yearnings that testify of the soul. Nor is there any way of preparation for the ad-vent of the new spirit so good as that of studying and contemplating the life of Christ. He was the bearer of the new spirit that has done so much to make over this old world. He it s who set love upon the highest ing us the matchless combination of loving service, which is the summit of all we may attain to in this life.

How are we to enter into this new spirit. Let an anwer be given in the simple and beautiful words of one who once ministered "In His name," and who said : Do not bother yourself too much with longings for happiness and friendship and the maybe's." Take stout hold of the joy and glory of being a little useful to some one—some way. Usefulness is splendid. If you can help any. body even a little, be glad. Up the steps of usefulness and kindness God will lead you to friendship and hap-piness. If you wish and dream and regret and wonder, you will degenerand be discouraged; if you can add any joy, strength, comfort, rest, pleasure, to lives about you your own life will be refreshed, will be more interesting and better worth the living. Turn your back on the past, for God forgives everything, and turn your face to a useful future in which God recognizes anything done in kindness, even the giving of a drink of water. Look bright to everyone, speak gently and cheerhum little tunes to yourself (and to the Lord) when you are working. Plan surprises for people. Jesus "went about doing good." So you can in your way, with His spirit. If you fill well the place where you are now be sure He will give you another place, growing larger as you grow

This is not exactly the form in commonly are couched. But the person who follows this plan will be apt to get a good deal more out of apt to get a good deal more to life—through giving a good deal more to life—than the one who sets up an impossible list of "I wills" and "I won'ts." And with this there comes the supreme satisfaction of knowing that it brings the one who tries nearer and nearer to harmony with that life which is the music of all the years and the hope of every new day.—Catholic Columbian.

opinion of the person under discus

Do you know, my lads, that old Michael is right and that there is a world of truth in that curieties at the congregation, or show even momentary forget-fulness of the great sacrifice at which it was their privilege to con-

watched a shoddily dressed man or a young fellow of their own age swaggering along, sure of his own importance and the sensation he was creating. Perhaps you were a bit envious, and wished that you, too, could have showy clothes and a diamond ring and plenty of money.

If you, too, only could be a control of the consecration rang out, Myra fell on her knees and prayed.

All that day she seemed very quiet and pre-occupied. Mrs. Weston noticed this, but tactfully refrained from alluding to it. In the evening she met the boys going off to fly a kite.

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But wait, lads. What is a gentle-Perhaps your idea of a gentleman is a man who has nothing to do, nothing to think of but his gentleman is a man who has nothing to do, nothing to think of but his own pleasure, no care greater than to select his own clothes and see how could we forget." Then, half that they are the correct style. You shy of having given an explanation, almost feel ashamed to have him he bounded off, and in a few minutes and assistance is a thing which the Kingdom. Men are thirsty for

manner, not rude or boorish and unrefined. So something more than you have imagined, and it really depends upon you whether or not you belong to that class. It is you and not the style of your clothing, not whether you are able to live without work or whether you must labor hard for every dollar you spend or save. It is independent of all mater-ial things—i—t is just what you are.

First of all, a gentle man. He must be courteous and kind to all to those dependent upon him as well as to those in authority over him, to his own as well as to stran-gers. The greatest test of a gentleman is—being a gentleman to your own father and mother and sisters.

A true gentleman is a gentleman at heart or he cannot be depended upon to be a gentleman at all times and in all places.—Florence Hadley in Catholic Standard and Times.

LITTLE IRRITATIONS

These are little annoyances that go with my business; and to fret about them means that I can't manage my business without friction."

The man who says this every day will escape much of the petty irrita-tion so wearing upon the patience As night comes on, some men

can't sleep and they worry about it. But Nature should be left to take care of the matter. Napoleon got along on four hours of sleep; and we have had lusty old gentlemen, who for years were well content with

two hours' sleep o' nights.

At no time will things be running to our entire satisfaction. We would not have a chance to be philto our entire satisfaction. osophers if we did not have to put

up with some things.

This present worry is not to be the last. Oh no. Think of the pro-cession of athletic worries still waiting for you around the corners of future years! But then this present worry will be forgotten, or merely a reminiscence—so that's some gain. Sursum corda!

Would you trade worries. sight, unseen," with Smith, your neighbor? You pause; you wish to worries you have may be better than

OUR BOYS AND GIRLS

A LITTLE SOWER

"Myra, will you come with me to Mass to-day, as there is no Protestant church near," said a lady girl friend who was staying with her at a small seaside place.

Very well, dear, I like to go some where," was the reply; "but what will you do with the boys? They will surely get into mischief while we are away; put out to sea in a tub, or break their necks climbing the Oh, the boys," said Mrs. Weston,

they will be safe enough, I promise you. They are actually to serve the Mass to which we are going." Myra laid down her knife and fork

and looked at her friend in genuine stonishment.

'Surely you are joking ; you don't mean to tell me that those two bits of quicksilver are allowed to take part in the service! They are the sweetest boys in the world," she added quickly, "but no man or added quickly, "but no man or woman born could keep them still

Come along, and we shall see, said Mrs. Weston with a quiet smile. Half an hour after they entered the little church already nearly filled with worshippers, and made their way up quite close to the sanctuary. When the bell ceased tolling, the when the bell ceased tohing take sacristy door opened, and out came two little boys in their scarlet sou-tanes and white surplices, followed by the celebrant. With clasped by the celebrant. With clasped hands and eyes modestly cast down they preceded him to the altar, and the Mass began. Clear and distinct came the responses in the sweet childish voices, no hurry, no mumbl-

Myra Leslie watched, perfectly fascinated by what she saw and heard. Mrs. Weston's boys were known to be "A gentleman, is he. Sure then, and let him be a man first," and old Michael straightened his bent shoulders with a sage nod and a grunt of disgust that told plainly his onlying of the person under discus. as they were concerned; never once did they look about at the congrega.

so beautifully at Mass?"

Bert opened his big brown eyes

received into the Church and make my first Holy Communion on the feast of the Immaculate Conception. And, under God, I owe this great grace to Bertie and Myles. I could not set aside the impression made on me by that first Mass I was present at, nor forget Bertie's words when asked him how he managed to behave so reverently, 'How could I forget when God was so near!' thought and thought, and prayed and now the road is clear. You know how lonely I have been all my life. these things are too sacred to be these things are too sacred to be spoken of, even to you. But I want you to tell Bertie I shall ask our Lord on my First Communion day to give him a vocation to the priesthood, that he may continue to work for souls. May God bless and guard him and Myles always, and keep their child-like hearts unspoiled and uppulled."

This is a little lesson here for all the altar boys. Not, I hope, that any of you need it, but it is good to hear something which will help you to remember and value your privilege which even the angels might envy, of being allowed to minister to the ministers of God, and to be each in your own way little soweness of the your own way, little servants of the ervants of Christ.—Sacred Heart

COMING OVER TO ROME

We may be pardoned for reprinting the following notice of the service conducted in a Protestant Episcopal Church in Brooklyn, New York. The notice is taken verbatim from the New York Herald of December 1:

"St. Andrew's Day was observed as feast day in St. Paul's American Catholic Church, in Brooklyn, with special services yesterday, the occasion being the unveiling of the shrine to the Blessed Virgin Mary and a life-size statue of St. Peter. Father Andrew Chalmers Wilson, the rector, preached on St. Andrew at High Mass, when the priests wore, for the first time, a gorgeous set of vestmets of Spanish red and gold cloth

which were imported recently.

"Following the sermon Father
Wilson blessed the shrine of the This is a memorial by Mrs. Edmond Burke Lombard. After the rector had blessed the shrine E. B. Lombard lighted the first candle, invoking the blessing of the Virgin upon his houshold. Each member of

the Lombard family then lighted a candle and said a Hail Mary.

"Previous to the service the life-sized statue of St. Peter also was unveiled. This is a beautiful gift of E. Crawford Sanford, junior warden of St. Paul's and was blessed at the midnight Mass, Christmas Eve."

What were the sentiments of the readers who scanned the foregoing otice in the Herald? The members of St. Andrew's parish, we venture to say, felt a thrill of exultation that public recognition was thus given to heir claim of being Catholics, not plain Catholics it is true, for that would mean Roman Catholics, but Catholics albeit with the differentiating title of American. Perhaps their eelings of exultation would be considerably modified if it were suggested that the term American as they use it cuts them off from the Church Universal, which is the Church of Rome, as effectually as the qualifying term of "Old" separates the bearers of the name "Old Catholics" from the

Father Andrew Chalmers Wilson was tickled to see himself dubbed Father. But to be termed Father no more establishes a right to the title than calling oneself po one the successor of St. Peter. Other readers, and they were numerous, smiled at the assumption. The term "Father," according to the latest unabridged Standard Dictionary, means specifically "A Roman Catholic priest who is a member of a religious fra-ternity; in the United States and Ireland also, a secular priest." But dictionaries or custom and tradition will not help us in this anomaly of dubbing oneself Father and thuming the pages of the Book of Common Prayer, authorized as the title-page declares for the use of the Protestant Episcopal Church in America. It requires a wonderful intellectual somersault, which only a past-master in sophistry could accomplish, to make the American Catholic Church an Algebraic equivalent for the Protestant Episcopal Church. It shows the vast capabilities of the English language that will allow the unheard of extravagance of making Protestant and Catholic synonymous and a Protestant parson the same as a

Only one comment shall we add Where is the obedience and respect due to the Protestant Episcopal Church at large which voted down at its recent convention in New York the motion to consider a change of name, or at least put off its con sideration for the present? But, after all, that is only a trifle. There

no recognized head.

Times are moving fast. What with statues and chapels to St. Peter, St. Patrick (save the mark!), St. Columba, and St. Martin of Tours we are not surprised to behold at last a statue erected in honor of the Blessed Virgin. If the Protestant Episcopal Church is to become the needs acquire some semblance to the title. Recognition of the Pope's supremacy will come in due course.
Father Andrew, probably without
knowing it, is steering his bark
straight for the Church of Rome, in which he will soon land, let us hope and pray, his confiding passengers.— E. Spillane, S. J., in America.

AN IRISH THRUSH

T. A. Daily in Philadelphia Standard and Times A traveler in the Orient-no less a personage than our own Secretary of State—tells of a quaint custom in China which will serve here as an introduction to what is to follow. It seems that the practice maintains, in parts of China, of holding a "singing contest of the larks," wherein the contest of the larks, wherein the question of the championship is settled by the birds themselves. The birds, in their cages, are brought together, and all begin to sing. Presently the first of the minstrell to realize that he is outclassed tucks his little flute under his wing and goes to sleep. One after another the weaklings drop out until one only is left, charming the

echoing air with a triumphant solo. For some time past the notes of an ears, and it's time I hid my dimin ished head. And this champion is a emale of the species!
W. M. (Winnifred Mabel) Letts is

her name, and the cage—that is to say, the book—from which her varied notes issue is a beautiful thing of green and gold, bearing at its apex the inscription "Songs from Lein-ster," and below. "David McKay, pub

lisher, Philadelphia."

I shall step aside at once and le her sing to you. Hark!

IN THE STREET I've seen a woman kneeling down

In the dirty street. An' she took no heed of her tattered

Or the broken boots on her feet; An' she took no heed of the people

Rich and poor that would stand and At a woman kneeling in prayer In the street

For the thing that she spied At the back of the great shop win dow pane

Was a cross with a Figure crucified. She took no heed of the driving rain An' thim that would turn to look She took no heed of the noisy street,

knelt down there at her Saviour's feet. matter at all what the place might be? To one poor soul it was Calvary.

And here is a song so racy of the soil that the fragrance clings to the "branches of the mind" long after the last note drips to silence.

A SOFT DAY A soft day, thank God! A wind from the south With a honeyed mouth;
A scent of drenching leaves. Briar and beech and lime, White elder-flower and thyme And the soaking grass smells sweet Crushed by my two bare feet, While the rain drips, Drips, drips, drips from the eaves.

A soft day, thank God! The hills wear a shroud Of silver cloud; The web the spider weaves Is a glittering net; The woodland path is wet, And the soaking earth smells sweet Under my two bare feet, And the rain drips, Drips, drips, drips from the leaves.

HALF TRUTHS

Half truths are generally interest-

ing and always misleading. A recent utterance of Dr. Robert Speer Protestant parson the Catholic priest.

However, there is no sham or pretence about the setting up of a teers, in Kansas City, is no exception to this rule. His assertion that the statue to the Blessed Mother of God, accomplished in this general missing candles and of reciting statue to the Blessed Mother of God, of lighting candles and of reciting the Hail Mary. The Catholic Church, Roman Catholic if you will, claims no monopoly of devotion to the saints or of the pious practices in use among her children. The Church of Rome from the beginning why, has vindicated her claim to be the weary of paganism. An upheaval is catholic Church par excellence, and the nature of her organization and mission demands such vindication. and assistance is a thing which the Church teaches is good for all, water which springs unto eternal almost feel ashamed to have him look at you, for your clothing is much inferior in quality and a different cut and probably you have earned them yourself. You dream of the day when you, too, will be able to wear fashionable clothing and be designated as a gentleman.

But what does the word gentleman really mean. Let me see. The dictionary tells us that a gentleman is one who belongs to a good family—of good birth and breeding, also one who is kind and gentle in his in the fold, as well as those out of it, saints and sinners alike, for those in the fold, as well as those out of it, saints and sinners alike, for those in the fold, as well as for her own children, whether good or bad. It is agood sign when even Protestant Episco-palians set up and bless with the gian of salvation statues of the Queen of Heaven that were ruthing in instruction. In fact I hope to be in the fold, as well as for her own children, whether good or bad. It is agood sign when even Protestant Episco-palians set up and bless with the gian of salvation statues of the Queen of Heaven that were ruthing instruction. In fact I hope to be in the fold, as well as for her own children, whether good or bad. It is agood sign when even Protestant Episco-palians set up and bless with the gian set up and bless with the gian set up and bless with the gian set up and bless with the water which springs unto eternal the Church teaches is good for all, saints and sinners alike, for those in the fold, as well as for her own children, whether good or bad. It is agood sign when even Protestant Episco-palians set up and bless with the Ghurch teaches is good for all, saints and sinners alike, for those in the fold, as well as for her own children, whether good or bad. It is agood sign when even Protestant Episco-palians set up and bless with the Ghurch teaches is good for all, saints and sinners alike, for those in the fold, as well as for her own children, whether good or bad. It is agood sign when even Protestant Episco-palians set up and bless with the Church

ander one shepherd. This is Christ's prayer, this is Christ's promise Neither the one nor the other wil fail. Calvary is our witness.—Amer-

AN EPISCOPALIAN MARRIAGE CASE

During the Protestant Episcopa Convention, held in New York about three months ago, the Catholic Church was vituperated for presum-ing to have a marriage law of its own. The convention had not been closed very long before Episcopalians of New York were startled at seeing a gentleman, who had been set free by the civil law, married to a new bride in one of their own churches by one of their own clergy. Some asked an explanation, and were told by the clergyman involved that the matter has been referred to Bishop, with whose approval he had officiated at the marriage in question. This does not seem to have stopped discussion in New York and elsewhere; for an Episcopalian periodical appealed lately to its readers to trust the Bishop, giving these two reasons why they should do so, that he had consulted a lawyer and that in such matters he is extremely con-

scientious.
We do not for a moment challenge the conscient ousness of all concerned, the Bishop, the clergyman, the bridegroom and the bride; but we think Episcopalians would be better off, if in such matters they had something more stable to rely on than counsel's opinion and the Bishop's conscientiousness. We have the greatest respect for the legal profession. But it one wishes to build a great bridge he does not consult a mining engineer, nor if about to construct a system of waterworks does he quite ignore the hydraulic en in sunshiny weather.

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GOOD NEWS

SPREADING THE

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NATIONAL LAZY LIVER PILLS sweeten the stomach, help digestion regulate the bowels and stir up the liver. 25c. a box.

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"I had trouble with my Kidneys and Bladder so I got a sample of GIN PILLS and followed directions. I felt better after the first dose and I kept taking them for a month.

One day, Mr. Simpson of this town told me about the trouble he had with his kidneys, and I recommended him to try GIN PILLS, and gave him one to take. The next day, he bought some for himself, and both he and his wife have

gave him one to take. The next day, he bought some for himself, and both he and his wife have derived great benefit from them."

HERBERT H. BAUER.

Every man who has any Kidney Trouble or suffers with Rheumatism should do just as MR. BAUER did—take GIN PILLS—and cure himself, as MR. BAUER did.

You see, GIN PILLS do cure Kidney and Bladder Troubles. Gin Pills ease the pain in the back and stop those sharp, shooting pains. Gin Pills give strength to weak kidneys, soothe the irritated bladder and correct incontinence and suppression of urine. You don't have to take our word for all this, or even buy Gin Pills before trying them. Write for free sample—try them—see how good they are—and then buy the regular size boxes at your dealer's—50c, or six boxes for \$2.50. Write for the free sample. National Drug and Chemical Co. of Canada Limited,

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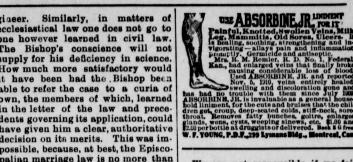
gineer. Similarly, in matters of ecclesiastical law one does not go to one however learned in civil The Bishop's conscience will not supply for his deficiency in science. How much more satisfactory would it have been had the Bishop been able to refer the case to a curia of own, the members of which, learned in the letter of the law and precedents governing its application, could have given him a clear, authoritative decision on its merits. This was im possible, because, at best, the Episco

rudimentary.

The fact is that Christian marriage is one thing: marriage as viewed by the civil law is altogether another. The case we have quoted shows that no body of Christians can defend Christian marriage without a definite body of law on the subject. To those acquainted with the case we would say : think of all the distinctions it may have involved, between what was antecedent to the original marriage and what was consequent, be-tween the absolute and the relative, between the antecedent doubt and the consequent, between the doubt concerning the law and the doubt concerning the fact. Hitherto, Episcopalians, earnestly as they may de sire to defend Christian marriage have been unable to do so efficac ously, just because they have no real aw on the subject. There must have been some among them to compre hend this. If they can not induce their less understanding brethren to consent to legislation on the subject, at least they may restrain such from reviling the Catholic Church because it has its Christian law on the mat-

If you want to find God near you when the clouds come, begin to pray

HALLAM'S TRAPPERS GUIDE



We are not responsible if we fail to succeed. But we are responsible if we fail to do our duty; if we yield the battle too early; if we neglect to hold the fort until chance or reinforcements or a change in the winds of fortune comes to our relief. -

Friendship-like the State in its first origin—is based upon utility; but in it our relations are less forced; and though its motive be utility, still one must begin the good work of well doing, even as the husbandman first bestows his labor and wealth upon the soil from which he hopes one day to receive fruit in return.-Enjourus.

JUST PUBLISHED

Handy Manual of Baptismal Rites

De Sacramento Baptismi

RITE ADMINISTRANDI EX RITUALI ROMANO

This new addition will be found mos useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Bap-

other ceremonies closely related to Bap-tism, where it is conveniently to hand when needed.

In many churches the Baptistry is in the back of the church, or the Baptismal Font is in a location, not easily accessible Font is in a location, not easily accessions to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be situated.

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In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience by the busy priest.

by the busy priest.

The gender endings are also clearly indicated.

The gender endings are also clearly indicated.

For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular," an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc."

The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when baptizing adults, is not permitted.

It contains the Rev. Dr. Hueser's Editor of the American Ecclesiastical Review and Professor at St. Charles Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found very handy.

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very handy.

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PROSELYTISM

Catholic immigrants are not the only ones sought as victims by prose-lytizers, who, in order to gain their ends, are prepared to resort to the most dishonorable subterfuges. Immost dishonorable subterfuges. Immigrant Jews are the prey of the same hypocritical propagands. Speaking recently before the congregation of Temple Shaari Zedek, Brooklyn, Rabbi Max Raisin appealed to so-called Christian missionaries to desist from their work among ignorant, immigrant Jews of the transport districts of New York nement districts of New York. While in most instances they failed to make converts, Rabbi Raisin said they nearly always destroyed the faith of those they approached in all religions. The strong and wealthy Jews, Rabbi Raisin said, were never

sought by these missionaries.
"I believe that the upright and fair minded Christians," Rabbi Raisin said, as reported in the New York Times "are open to reason, and that the Christian conscience can be successfully appealed to. We have faith in the noble and honorable Christian and we believe that he would not knowingly lend himself to a conversionist scheme which to say the least, is a disgrace to its promoters.

Let all such true and honorable Christians once become convinced of the full sordidness of the ways in which the hireling missionary carries on his work, and we have not the least doubt that he will cease to subsidize that work. To men and wo-men of honor and integrity it must surely become evident that not even religious zeal can justify an un-ethical conduct. What, then, can be more unethical than the preachment of religion through bribery and insinuation? What more immoral than to make believe that a certain hall is a synagogue, when in reality it is but a Christian church in disguise What more criminal than to steal the souls of young children who are un-able to defend themselves, and whose parents are too poor and too ignorant to prevent it? The religion worth while is the religion that works and fights and preaches its gospels in the open. In no other way can it earn the confidence and faith of honest and thinking men."

THE INVISIBLE PREACHER

Saint Francis de Sales wrote to a Nun, a spiritual child of his, as fol-lows: "Oh! my daughter, does your envy of me come from this, your envy of me come from this, that I preach to the world the truth end praise of God? Indeed it is a satisfaction to the heart to proclaim the goodness of one we so devotedly love. But if you want to preach with me, do so, I beg you, my daughter, by ever praying to God to give me words according to His heart and your wishes. How often does it appen that we say good things because some good soul gets us the grace to do so. Does she not preach sufficiently, and with this advantage, that knowing nothing of the applause gained she is not puffed up? I join my soul to yours every day by the link of the most Holy Sacrament with this in view."

COVENANTERS COPY MENACE METHODS

The Carson sedition mongers in Ireland and England have taken a leaf out of the book of The Menac sedition mongers here. They have faithfully copied the trick of picking up a document issued by a Pope of a very early period of European history, to meet some particular exigency in social or secular affairs, its date, as the work of a modern Pontiff. Here is a choice specimen of the "morality" of the godly men of the "Covenant," that noble pledge of the Orange imitators of "So help me God" Keogh at the Athlone election. There was an election in Wick a couple of weeks ago, and before it came off a number of "missionaries" from Ulster went around among the voters "spreading the light," according to the Carson and Larkin idea of that necessary process of civiliza-

tion. A correspondent wrote to the Westminster Gazette, saying: "A document was circulated broadcast throughout the constituency. purporting to be a copy of a Bull issued by Leo XIII, in 1912 (sic) as illustrating religious intolerance. Investigation show that the Bull was issued by Pope Leo IX. in the eleventh century, and related to the cam-paign in defense of Christianity which Spain was then waging against the infidel Moors.

"I beg to draw the attention of Liberal condidates and Liberal M. P's to this precious example of Orange invention. This gracele "document will probably go the rounds of other Scotch and English constituencies. I imagine the Papal invective was pretty vigorous, when one remembers that it was directed against the merciless warriors who were devastating Southern Europe, sacking its churches and carrying off thousands of Christian maidens to the harems. To represent it as the language of the Catholic Pontiff last year is worthy of Sir Edward Carson's friends. I hope this example will at last make the Tory Chief Whip and his brother, the Duke of Norfolk, reconsider themselves. The English Tory Catholics are in elegant

If the Carson managers wish to develop this principle of renovation so as to get the most out of it for present day use, they might read up the history of the Pilgrim Fathers in New England and reprint in slight-

and elevating society."

When in Trouble

with your Kidneys do not feel blue. nearest Drug Store and get a bottle of

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ly altered form the decrees of Cotton Mather and the enactments of the salem colony as to witchcraft, heresy and other manifestations of the re-bellious spirit which followed in the train of the New Thought introduced to the benighted world by the leaders

of the Reformation.—Philadelphia Standard and Times. Sensitive people will do well to reflect that the slurs or ingratitudes or slights or knocks that come to them (as they come to all) are soon forgotten in the whirl of new events and fresh to morrows: and it is wiser to forget, while the world forgets, and not attach undue importance or make sore grievances out of such in

evitable annoyances. — Humphrey

Desmond.

Bock.—In Detroit, on January 15, 1914, Mrs. Matilda Bock, wife of George Bock, and daughter of Mr. and Mrs. P. J. McCue, 892 Waterloo St., London. May her soul rest in **SANOL Kidney Remedy**

JOHNSTON.-In Galt, Ont., January 10th, 1914, Joseph F. Johnston, aged forty two years. May his soul rest Price \$1.50 per bottle Leading Druggists. Correspondence invited. Free literature and tes

DIED

Kennedy.—In Merrickville, Ont., December 17, 1913 Mrs. Bridget Kennedy, aged eighty-five years. May her soul rest in peace!

DIOCESE OF KINGSTON

EREMONY OF RELIGIOUS RECEPTION AND PROFES-

An impressive ceremony took place in the Church of Our Mother of Sorrows, on Thursday, the 15th inst., at 7 30 a. m., when seven young ladies received the Ho'y Habit of the Sisters of Charity, formade their temporary v.ws, and six, having completed the term of four years, pronounced their perpetual yows.

pleted the term of four years petual yows.

His Grace, Most Rev. Archbishop Spratt officiated assisted by a large number of priests.

The Sisters who received the holy habit were: Catherine Murphy of Stirling Anna Rosson of Glen Nevis B. A. Kinlin, M. E. Kinlin, Anna Whelan, Amelia Goulah and Mary Hawkins, all of Tweed

Ont.

Those who pronounced their vows for two years
were: Helen Curley of St. Catherines, in religion
Sister M. Putcheria: Catherine L. Egan of Westport,
in religion Sister M. Remigius; Lucy Murphy of
Napanee. in religion, Sister M. Intellada, and Winnifred O'Rourke of Curran, Ont., in religion Sister M.

Adrian.

Those making perpetual vows were: Sister M.

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Clot Ida, Margaret M. Brady of Latimer, Ont.; Sister M. Matiida, Emma J Marshall of Ompah, Ont; Sister M. S hoiastica, Margaret M, Brennan, Knockahoney, Ireland; Sister M. Maurice, Mary E, Maloney, Marmora, Ont.; Sister M. Anasrasia, Mary McCommack, Erinsville, Ont.; Sister M. Dominica, Catherine Johnson, Dingle, Ireland.

KNIGHTS OF COLUMBUS

On Wednesday Jan. 14th, Orillia Council, Knights of Columbus, No. 1428, held a gala day when the First, Second and Third Degrees were exemplified to a large class. High Mass was celebrated and the sermon was preached by Rev. Father Fitzpatrick of Ennismore Orillia team conferred the First Degree, Hamilton team the Second Degree, and E. J. Butler, District Deputy, assisted by the Belleville team conferred in the new hall in the bas-ment of the beautiful new church. The day was fittingly closed by a banquet in the Knights of Columbus Hall after which many toasts were proposed and teasponded to by able speakers; songs and recitations finished the program. The chair was fitled by Thos, P. Hart. Past Grand Knight of Orillia Council.

TEACHERS WANTED

WANTED TEACHER HOLDING FIRST To record class professional certificate for atholic Separate school, Fort William, Ont. Servese required immediately. Salary \$600. Apply of W. K. O'Donnell, acting Sec. Treas., 1154 Sout fay street, Fort William, Ont.

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through them.

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group of Catholic authors that take rank with the
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THE LADY OF THE TOWER and Other Stories, by George Barton and others. This is a collection of short stories which will please the most fastidious taste. The volume comprises fifteen stories, which are all worthy to live in short-story literature. Most of them are delicate little love tales; the others, stories of adventure or mystery. THE SENIOR LIEUTENANT'S WAGER and

29 Other Stories, by the foremost Catholic writers. Altogether it would be hard to find a fuller book than this. The authors have used up a great amount of material which might have been diluted into many pages. It is a book that may be enjoyed for a few moments or an hour at a time, and it makes in every part of it for high thinking and righteous living.

and righteous living.

THE TRAIL OF THE DRAGON and Other Stories, by Marion F. Nixon-Roulet and other leading Catholic authors. A volume of stories which make very interesting and profitable reading for young and old.

MARCELLA GRACE. By Rosa Mulholland. The plot of this story is laid with a skill and grasp of details not always lound in novels of the day, while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction.

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darker shades.

HER JOURNEY'S END. By Francis Cooke. A story of mystery, of strife and struggle, of petty jealousy, and of sublime devotion.

AGATHA'S HARD SAYING. By Rosa Mulholland. Rosa Mulholland's best novel.

BOND AND FREE. By Jean Connor. A new story by an author who knows how to write a splendidly strong book.

THE CIRCUS-RIDER'S DAUGHTER. By F. von Brackel. A high-class novel—a love story that every reader will feel better for having read.

CONNOR D'ARCY'S STRUGGLES. By W. M.

CONNOR D'ARCY'S STRUGGLES. By W. M. Bertholds. A novel that depicts to us in vivid colors the battles of life which a noble family had to encounter, being reduced to penury through improvident speculations on the part of the father. improvident speculations on the part of the father.

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wanted to try the
horse for a month.
He said "All right,
but pay me first, and
I'll give you back
your money if the
horse isn't all right." Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whis-tle for my money if

Masher.

And I said to myself. lots of people may think about my Washing
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But I'd never know, because they wouldn't write
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Now, I know what our "1900 Gravity" Washer
will do I know it will wash the clothes without wearing or tearing them, in less than half the
time they can be washed by hand or by any other
machine.

out wearing or tearing them, in less than han the time they can be washed by hand or by any other machine.

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It just drives soapy water clear through the fibres of the clothes like a force pump might.

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Doesn't it prove that the "1900 Gravity" Washer must be all that say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you for cents a week, send me 50 cents a week, 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to day, and let me send you a book

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