# Catholic Record.

Christianus mihl nomen est Gatho

#### **VOLUME XXXIV.** In the Nun's Garden

In the nuns' garden lean the lilies

But sweeter than the roses and the lilies That fill with beauty all the gay par-

terres, The virgin flowers whose joyous duty

In the nuns' garden weary of his vagrance, the wanderer comes his woes to

For in that place of purity and fragrance

There mercy dwells smid the crimson

There no one knocks upon the gate in

For like the door of heaven, it never

In the nuns' garden lean the lilies

And many a flower adorns the gay par-

Who waft to God the perfume of their

CATHOLIC SOCIAL ACTION

We are so impressed with the monu-mental dignity and the value of Pope Leo XIII's encyclical on the condition of the working classes, which has become the admiration of the leading thinkers

of Protestantism, and is regarded as un-questionably the most valuable contri-bution to the literature of modern so-

ciology, that we are apt to loss sight of the luminous achievements of our present Pontiff, Pope Plus X. in the cause of labor and the amelioration of present social conditions.

softer light of reflected glory. Thus in writing to the president of the Catholic Congress, held at Bologna during the first year of his pontificate, he says: "In yain will you look for a new program,

for a program has already been given you by Leo XIII. It is incumbent on you to adhere to the directions he has fur-

nished, and on no account to depart from

Yet he is not averse to giving the pro-gram, mapped out by his illustrious predecessor, practical direction and application. On June 11, 1905, he wrote

application: On Substant, 1909, he wrote to the Bishops of Italy: "We ourselves, following these wise rules, have, in our Motu proprio of Dec. 18, 1903, given to Christian popular ac-tion, which comprises the whole social movement, a fundamental constitution

to be the practical rule of the common work, and the bond of union and

action Pope Pius X. makes a resum

in fifteen short but comprehensive ar-ticles of all the social teachings of his predecessor, Leo XIII. adding to them four others, taken from an Instruction of

the Sacred Congregation of Extraordin-ary Ecclesiastical Affairs and dealing

the duties of Catholic writers

In this encyclical on Catholic social

charity.

with characteristic modesty, our Holy Father takes none of the cred-it to himself, but prefers to shine in the

terres, sweeter far the souls so pure and

-DENIS A. MCCARTHY

On human sorrow, or on human pain.

hearts responsive to

saft to God the perfume of their

slender

still is

prayers.

vain:

prayers.

#### LONDON, ONTARIO, SATURDAY, DECEMBER 7, 1912

1781

#### CATHOLIC NOTES

The City of Geneva, once the strong-ho'd of Calvin and Calvinism, is 49 per cent. Catholic to-day.

The great Basilica of the Sacred Heart, 'on Montmartre, Paris, France, will be finished in 1914. It has cost the Catholics of France more than \$8,000,000.

Sister St. Joseph, of the Order of St. Vincent de Paul at Lille, France, lost her life in saving that of her insane ward, who jumped out of the railway carriage in which they were traveling alone. The Sister's body was found dead on the line. Her charge escaped mithout binner. without injury.

German papers report the remarkable crussde for total abstinence waged by a Franciscan priest. Father Elpidius. Within a few months he has brought thousands into the "Kreuzbund," or "League of the Cross." More than ten thousand men in Silesia have pledged themealves to total abstinence. themselves to total abstinence.

J. L. Longstaffe, the aviator who J. L. Longstane, the aviator who was killed in a flying accident on Long Island, N. Y., recently, was a convert to the Catholic faith, and was the son of Judge Longstaffe, of Leeds, England, where a Requiem Mass for the repose of his soul was celebrated in St. Anne's Cathedral.

St. Joseph's Academy, Washington, Ga., one of this town's most pretentious buildings, was completely destroyed by fire at an early hour Nov. 20. The young women students and the Sisters of St. Joseph in charge all made their escape. The people of the town have opened their homes to the unfortunate students and to the Sisters.

Rev. John Redman, S. J., who has re-cently been preaching in Birmingham, England, was, like his father, a Methodist, until early manhood. He was born in Howarth, in Yorkshire, the home of the Brontes, and after joining the Church he would go several miles across the moors every Sunday to practice his religious duties. Two brothers and two sisters likewise became Catholics.

Brother Adjutor, director of the chools of the Christian Brothers, foun-der of De La Salle Institute, and one of the country's best known Christian edu-cators, died in Mercy Hospital, Chicsgo, on Nov 19. Brother Adjutor was sixtyfive years old. He was born in Ireland, and came to the United States when a boy. Forty-three years of his life was ed in the service of the Christian Brothers.

The great national pilgrimage has returned from Lourdes, writes a Paris correspondent. After the now traditional religious service celebrated in Notre Dame, des Victories, in Paris, Canon Tissier, of Chartres, addressed the pilgrims, and was able to tell them that about fifty of those who composed the national pilgrimage had been cured and that the condition of an even greater number has been miraculously improved

The citizens of St. Paul, Minn., irrespective of creed, realize that the new Catholic Cathedral will be a work of art, an architectural gem gracing the brow of the city, and visible for miles in all directions. They take a legitimate pride in the fact that it will add lustre to the fair name of their city, and they have shown their appreciation of this undertaking by raising the sum of \$100,-000 as their contribution towards the work.

It has been announced that the editors who have had charge of the publi-cation of the Catholic Encyclopedia, now practically completed, will continue

ity to society in its religious as well as economic relations. It is another evi-dence that Pius X. is following out his motto: "To restore all things Christ."-Intermountain Catholic.

In the nuns' garden crimson roses blow; And many flowers, old-fashioned, fair and tender, Along the paths in rich profusion grow. CONVERSIONS IN ULSTER

NUMBER OF PROMINENT NON CATHOLICS HAVE LATELY TURNED TO THE CHURCH

Ulster has never been Protestant, as claimed by the Orange party, and it appears it is becoming less so than ever, a fact attributed to influences about which a special correspondent of the Brooklyn Eagle writing from Dublin, thus tells:

thus tells : "There are indications that the re-cent Orange outbursts in Ulster will re-sult in strengthening the Roman Cath-olic forces in that province. During the last year or two members of some of the most influential Protestant families the most inductial Frotestant immines have gone over to Rome as a protest against the fanaticism that has made Belfast notorious for religious toler-ance. The Hon. William Gibson, son of Lord Ashbourne, an Irish Lord Of Lord Ashourne, an Irish Lord Chancellor, 'went over' some nine or ten years ago. His sister followed and became a nun, and since then there has been a steady influx of converts from the Protestant and Presbyterian

"Hugh Law, the Nationalist M. P. "Hugh Law, the Nationalise M. F. for West Donegal, is the latest of these influential Ulster men to embrace the Catholic faith. Shane Leslie, who re-cently married an American girl, is an other Ulsterman who not only renounce Protestantism, but threw himself whole heartedly into the Gaelic movement like the Ashbourne heir, and is at the moment a potent force for the conver sion of his northern friends. It i estimated that no less than three hun-dred men and women of good standing in Ulster have become converts within

# SIR CHARLES SANTLEY

the last six months."

At the great age of nearly eighty— for he was born at Liverpool in February, 1834—Sir Charles Santley ("beyond question the greatest baritone vocal-ist of all time") is still doing good and earnest work for Catholicism. Himself a convert when considerably past middle life—it is uncertain to what extent he may have been influenced by extent he may have been influenced by the association with such lifelong friends as Madame Albani and Madame **Patti-Mr.** Santiey (as he then was) had the honor of being received into the Church by Cardinal Manning, and he has since been decorated by the Pope for his eminent services to the faith. He has certainly been the cause faith. He has deriving been the cause of a greater devotion in others, as well as of numerous conversions. To quote only two examples, Miss Maude Valerie White and the late Ellen Wright-both among the most eminent song composers of our time-were converted to Oatholicism as the indirect outcome of his in-fluence. Incidentally, Sir Charles has ed a Mass and other Church

Yet Santley was brought up in an atmosphere almost approximating Non conformity. He was the son of a music loving journeyman bookbinder, who subsequently became a rate collector. Oddly enough, his father was in turn organist at the old Catholic church of St. Mary in Liverpool, and at a Baptist

upon Madame Grisi (who was present) remarked to Signor Mario-that Mario who could "Soothe with a tenor note The souls in Purgatory

"What a splendid voice Mario !" The ----"What a splendid voice Mario !" The latter replied: "Say, rather, he has made good use of the voice given him, and he sings well." A little later on the young baritone became the husband of the late Gertrude Kemble, thereupon allying himself to the family of Mrs. Siddons. Charles Santley was the friend of Charles Gounod, Charles Fechter and Charles Dickens. Indeed, he was about to start on a week-end visit to Gad's Hill when the news of the illustrious novelist's sudden death

illustrious novelist's sudden death reached him; and there is a pretty story of Dickens and Santley providing

story of Dickens and Santley providing a substantial sum of money in order to give Feecher a fresh start in America— an obligation which was faithfully ful-filled. Apropos of the other Charles (Gounod), Mr. Santley was once singing that composer's magnificent "Nazareth" in Gloucester Cathedral when he over-heard the respective comments of two of his coadjutors: "What a splendid song 1" "What rubbish 1" Charles Santley eventually received the honor of a knighthood from his sovereign, but far more than the ac-

sovereign, but far more than the ac-colade does he value the decoration to conside does no value the decoration to the autograph letter which he had the honor of receiving from the Holy Father. This Grand Old Man of Song is fond of comparing the great ones, "gone forever and ever by," among his vocal contemporaries to mountain peaks. His hilitops, he says, were Viardot Garcia, Jenny Lind, Miolan-Carvalho,

Alboni Mario, Ronconi, Lablache, Standigl and Sims Reeves. Of these high peaks, "the Mount Everest and cagua were Ronconi and Viardot. Aconcegns were roncont and viardot, both vocally and histrionically." It may here, perhaps be permitted to quote again from Sir Charles on a sub-ject which, as he has often told me, he

has always had at heart: "The nation must provide a home for those she has educated; there must be a national theater in each of the princi-

a national theater in each of the princi-pal cities of Great Britain, where opers, oratorio, or concerts can be given. This may sound like a wild dream. It is nothing of the kind, and may be done if there is the will. The money wasted on teaching board and other schooi children nothing, would amply suffice to accomplish all I have suggested. In Germany and France it is done. If these things can be achieved in other countries, surely in rich England they are possible. I speak on behalf of my are possible. I speak on behalf of my young professional sisters and brothers for whom, under the existing conditions of musical education and performances, I see little else than disappointment." It will be perceived that this magni It will be perceived that this megni-ficent old artist, pillar of Catholicism and soldier of Christ, has very essenti-ally the courage of his convictions. He is "the old fighter looking back, surveying the long working day, and counting the cost." And it is by the precept, example and performance of Charles Santley and others who shall surely follow in his steps that the world, not merely of art, but of humanity and Charles but world works but Christianity, will become not worse, but a better, a clearer, and a cleaner planet. --Percy Cross Standing, in America.

PROTESTANT VIEW OF CONVENTS

1. To combat anti-Christian civiliza-tion by every just and lawful means, and to repair in every way the grievous dis-orders which flow from it. 2. To reinstate Jesus Christ In the family, the school, and society. 3. To remeat the school of the school Recently a daughter of the Earl of

writer living in a great American city could pen the words we have quoted above. The work of Catholic Sisters in Chicago-work that includes within its scope all human needs, however varied they may be—is surely known to every one who is interested in relieving human suffering in the city where the Western Ohristian Advocate is pub-lished. In the Archdioceess of Chicago these noble, self-sacrificing women have under their charge twenty-two academies for girls, six orphan asylums, two infant asylums, five homes for old men and women, three working girls' homes, six-teen hospitals, and industrial school for girls, four communities for nursing sick

girls, four communities for nursing sick in their homes. The Catholic archdioceses and dioceses throughout the United States have within their terri-torial limits similar institutions in which Catholic Sisters are spending which proclaim that they are in very deed following "Him who went about doing good." And yet the writer in the Western

Christian Advocate, in the fulness of his ignorance, bewalls that young women cast in a heroic mould will bewomen cast in a heroic mould will be-come members of a Catholic Sisterhood when there is so much need for "social welfare workers to-day." When we think of Sister Rose and her devoted co-workers who in this city are tenderly votating for cancer patients in the home with which they have provided them, we can realize the obtuseness of those Protestants who, like the writer we have quoted, believe that convents are have quoted, believe that convents are a species of prison houses whose in-mates are shut off from all participa-tion in work for the benefitirg and up-lifting of humanity. To enable women to perform that very work more effectively was what the Church had in view when the actabilities

Church had in view when she established religious orders in which her daughters whilst sanctifying their own would be able to render invaluable service to others. How well her hopes in this respect have been realized is known to all men. She has breathed her spirit into weak women, who there-by have become veritable heroines of oharity. Gerald Griffin, the Irish poet, in his poem entitled "The Sister of Charity," gives this pen picture of one of these

Unshrinking where pestilence scatters his breath Like an angel she moves 'mid the vapor

of death ; Where rings the loud music and flashes the sword, Unfearing she walks, for she follows the

Lord, How sweetly she bends o'er each plague-

tainted face, With looks that are lighted with holiest

grace, How kindly she dresses each suffering

For she sees in the wounded the image of Him."

This is no mere reverie of a poet. The description corresponds to actual facts. This statement will be confirmed by all This statement will be confirmed by all who have any knowledge of what Catho-lic Sisters accomplished in the past and are accomplishing to-day. Yet with that glorious record spread before the world, the Western Christian Advocate dares the western Orristian Advocate dares to say of those who have made it that they misconceive "the teaching of the Master, the spirit of the Gospel, and the claims of Christianity upon any who would follow Him who went about doing good." We have here a striking in-stance of how religious bigotry can be-fog the mind and warp the judgment. ---N. Y. Freeman's Journal.

must figure in any biography of Lloyd George as the finest and most beautiful influence of his life. Richard Lloyd be-longs to a race which is peculiarly and almost uniquely Welsh. He is a shoe-maker by trade, and has always been poor. Oming to the mined home of his poor. Coming to the rained home of his sister in Penbrokeshire, Richard Lloyd induced her to return to her native vil-lege. Then, from childhood upward, the fatherless children knew in their mother's brother the best of fathers. He took particular interest in the little David.

#### A CHILDHOOD OF PRIVATION

A CHILDHOOD OF PRIVATION The story of the little household is pathetic, though, of course, it is that of many millions of other homes. The mother of Lloyd George was one of those devoted women who live only in their children. She sacrificed everything to then. They were probably too high-spirited, in the exuberance of their youth and ardor to note these sacrifices spirited, in the exuberance of their youth and ardor, to note these sacriflees or the small privations of the household, but Lloyd George still recalls that haif an egg for breakfast on Sunday was one of the great luxuries of the week.

The relation between himself and his nole is one of the romances of poverty esieging the difficult outworks of the Temple of Learning. At an early period of Lloyd George's life it was decided that he should, if possible, become a sional man.

sion it is necessary to have some knowl-edge of Latin and French. Latin the boy could learn from a village school-master—a nomad figure, who lingers in Lloyd George's memories of childhood -pathetic, grotesque, learned, bibulous, ad poor—a survival of provincial Grub treet. But French was not known to street.

the little romance of learning in which his uncle and he played their parts. Richard Lloyd undertook to teach, but in order to teach, he had first to learn In order to teach, he had next to teach himself. The excellent man bought a French grammar and dictionary, and proceeded to learn the language side by side with his young nephew. One can control on a protect picture in this conjure up a pretry picture in this humble shoemaker's home in the little Welsh village; the shoemaker, his hands still stained with wax, spelling out from the grammar and distinction out from the grammars and dictionarie he rudiments of French-a method o learning, we need scarcely say, more difficult and gnarled than any other-and then teaching it to the boy. The actual process we have heard described by Lloyd George himself. The word was first traced in the dictionary-not always an easy task, for neither teacher nor pupil as yet knew anything of the grammar, and it was not at first sight apparent that if you wanted to find the meaning of the word "etait," for in-stance, you had to look for it under "etre." When a word was finally traced to its lair in the dictionary, i was entered with chalk on a piece o

Clumsy and laborious as it was, ever, the process succeeded, and Lloyd George acquired enough knowledge of both languages to be able to enter a learned profession. Lloyd George passed his examinations and then a diffipassed his examinations and then a dim-culty arose. In the law courts of Wales, the solicitors, like the members of the higher branch of the profession, have to wear certain robes when they attend court. Lloyd George had not the money for the robes, he had to wait for his first fee to buy them. But his ability soon brought him into prominence.

HOW HE ENTERED PARLIAMENT His entrance into politics was the in

Accordingly, when Campbell Banner-man came to his own Lloyd George was Accordingly, when Campbell Banner-man came to his own Lloyd George was made a cabinet minister as president of the board of trade. Then, just at the moment when the country was ringing with his praises, Campbell Bannerman, with his dying hands, handed over the premiership to Asquibt; Asquibt's place as chancellor of the exchequer became vacast, and Lloyd George was promoted almost by acclanation to the great office —the second greatest in the ministry. HIS PERSONAL CHARACTERISTIC ANI

#### A ROMANCE OF LEARNING

Lloyd George resolved to become a solicitor. Before entering that profes-

the schoolmaster's philosophy. And then it was that there grew up

Lloyd George drinks tea copiously, and smokes incessantly. He is a man who pursues grave ends with an infec-tious laugh, and is happiest when he can forget everything in the companionship of friends. There is something in him that suggests the bubbling wit of Abra-ham Lincoln, with the same seriousness of nurpose under it all : he has much of of purpose under it all ; he has much of Lincoln's humor and scarcely any of his

brooding melancholy. The common idea in fashionable soci-ety is that Mr. Lloyd George is not only a wicked politician, but also a kind of fearful gorgon who, in private life,

CHARM

turns his acquaintances to stone. The truth is that there never was a gentler and more trustful ruler of public affairs. People call upon him, in the full belief that their last moment has come, and they find him modest, anxious for their

views, a good listener, and a consum-mate master of tact. We are merely stating what is a notorious fact when we say that Mr. Lloyd George is a great favorite, not only with his political opponents in the House of Commons, and especially with Mr. Balfour, but also with the court. He is excellent comcourt. He is excelle pany, and this counts even with the

highest in the land. This personal charm doubtless makes him tenfold more dangerous than a less polished diplomatist ; but in estimating the secret of his fascination over men, allowance should be made for the ele mental quality of his character-a good heart. He thoroughly enjoys doing a

kindness. At the late king's funeral, every win-dow had a value. Mr. Lloyd George gave his to the humblest folk. You could see him, hurrying about in his gold lace uniform, with apparently only one thought - what would be the best vantage point for an aged schoolmistress, whose eyesight had been impaired by years. That this lady should have the best of positions seemed to be his only cause of anxiety.

His worst energy. His worst energy has never accused him of snobbery. At his house you meet the friends of his youth, who find in him no difference from the neighbor whom they knew in the old days at Criccisth.

That is the real man behind the states man. He has the subtlety of a child, the instincts of a Celt. On the surface he is all emotion—gay and grave; beneath the surface he is all tenacity — dogged, persevering, even intolerant when he counters obstacles, seeming to yield, he remains masterful ; a democrat, he believes in enforcing his decisions.

He has enemies who will never for-give him; he has opponents who will always admire him. But the best about is that, amid all the tempests of him controversy, he has never lost the capac-ity for evoking personal affection.--Sydney Catholic Press.

# DIED AT THE ALTAR

YOUNG MISSIONARY PRIEST IN THE CONGO LEAVES MASS TO BE FINISHED BY THE ANGELS

their corporate existence and supervise Word has been received at the For-Seminary at Maryknoll publication It is proposed that they select and edit miscellaneous manuscript of a religious nature. There is a large and fertile field for such activity and the advantage of having an efficient and experienced editorial staff already organized is considerable. A number of valuable manu-scripts are now in their hands awaiting publication. A venerable English convert is Mrs. Emily Charlotte Mary Pye, widow of the late Rev. John Henry Pye, M. A., and only daughter of the late Right Rev. Dr. Samuel Wilberforce, succes-sively Anglican Bishop of Oxford and of Windowstor, and brother in large of Oxford Winchester, and brother-in-law of Car-dinal Manning. Her grandfather was William Wilberforce (1759-1833), the William Wilberforce (1757-1555), the statesman, philanthropist and slave emancipator. Her three uncles, the Rev. Henry Wilberforce, Archdeacon Robert Isaac Wilberforce, and William Wilberforce, became Catholics. A holy water fount built by the Franciscan Fathers in 1814, when Los Angelos, Cal., was a sleepy pueblo of 700 souls, was unearthed recently by work-men razing one of the massive six foot walls of the Church of Our Lady of the Angels, at the Plaza. The fount, eigh-teen inches in diameter and made of a wood and stone composition, with a silver rim, was imbedded in four feet of adobe in a closet which had been sealed for more than three quarters of a century. The fount was not removed, but by direction of Father Eugene Surganes the relic will be preserved in its cen-tury old niche, where it can be viewed by the thousands who annually visit the historic mission building.

family, the school, and society. 3. To re-establish the principle that

human authority represents that of God. 4. To take close to our heart the in-

terests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion the only true source of comfort in the sorrows of life, but also by striving to dry their tears, to so the their suffer-ings, and by wise measures to improve their economic conditions. 5. To endeavor, consequently, to make public laws conformable to justice,

and to amend or suppress those which

are not so. 6. Finally, with a true Catholic spirit, to defend and support the rights of God in everything, and the no less sacred rights of the Church. Our Holy Father in elucidation of

these articles takes the ground that there can but be but one solution of the social problem of to-day and that is-the te restoration of Christian civilicomplete restoration of Christian civil-zation "in each and every one of the elements which compose it;" and he states the reason to be because the social problem is owing to the defection of modern civilization from Christian principles and practice—a result in turn of the apostasy of the nations from the true Church of Christ. Referring to the subject again, the Supreme Pontiff says encouragingly: "All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country constitute what is generally known by a distinctive, and surely a very noble name: Catholic Action or Action of Catholics. This has always come to the aid of the Church, and the Church has always welcomed and blessed it, al-though it has acted in various ways in accordance with the age."

accordance with the age. It will be readily seen from these sug-gestions and plans of the Pope that the fight of the Catholic Church against Socialism must not only be aggressive, but very much on the defensive. The Church is called upon to conserve her forces and by solidarity of effort restore the principles and prastice of Christian-Socialism must not only be aggressive, but very much on the defensive. The

come a Catholic. He sang for the first time at a public performance when Jenny Lind appeared in the Creation at comment outside of the circle of her Liverpool in 1849, and he made his Lon-don debut at St. Martin's Hall on Nov. personal friends. But her father being 16. 1857.

personal friends. But her father being an earl has caused the newspapers to take note of what they would pass over in silence if it were not for the parent-age of the sister novice. Some of these But two years earlier than that the young man had actually plucked up courage to start for Italy in search of a musical education on a capital of  $\pounds 40$ , comments show what an erroneous view nany Protestants take of the life led by which he managed to scrape together. "I left Liverpool," he once told me, "without a pang." It was at the period The manner in which the Sisters. Western Christian Advocate moralizes over the step taken by the daughter of the Earl of Ashburnham illustrates what of the Austrain occupation, and while of the Abstrain occupation, and while of course Milan opened a new world to the young man, he at the same time found the military and other restric-tions excessively inknome. The busi-ness of every inhabitant and visitor was we mean. "The other day," it says, "we read in the press that the daughter of the Earl of Asbburnham, England, had become a veiled nun and entered for life the Convent of the Sacred Heart at

known to the police. Spies abounded and in the cafes they would join in the Rochampton. The family from which he springs is one of the most eminent conversation. Santley was solemnly in Englan Taking this fact as its text the Wes-

warned against discussing politics in warned against discussing politics in company, and at the outset he was very nearly ejected from the city for describ-ing himself in his passport as a singer when he had no fixed engagement! Bat tern Christian Advocate proceeds to preach this homily on the regrettable "misconception" of Christ's teachings displayed by Oatholic Sisters: 'We saw this litem almost immediately after having read Mrs. Felicia Bulloz Clark's here is a typical episode, in his own words, from life under the Reign of Terror as he witnessed it at La Scala: "The word 'liberta' was expunged romance called 'The Jesuit,' in which the tragedy and pathos of the nuns is from the Italian stage vocabulary by the Austrians. In the dust 'Suoni la tromba' (I Puritani) on one occasion, very graphically and movingly pictured. It made one feel as if those who take Giorgio Ronconi gave the words 'guard-ando liberts' with such vigor and emphasis that the audience became excited to the pitch of frenzy and a great com-motion easued. Next morning he received a reprimand for using the prohibited word, accompanied by a request to use the word 'lealth' on future occasions in it stead. Shortly after playing Il Sargente in L'Elisir d'Amore, in defer-ence to the request, for 'perdè la libertà he substituted 'perdsè la lealtà,' which was received with shrieks of laughter by the audience, to the great discomfireatness, of the teaching of the Master, the spirit of the Gospel, and the

by the addresses of the great discontri-ture of the advocates of 'loyalty.'" This two years' study under Gaetano Nava in Milan developed the young baritone's natural voice into a magnitclaims of Christianity who would follow Him who went about doing good." It would be difficult to condense into It would be annualt to condense into the same number of words a greater perversion of facts. A Catholic isf amazed that such an erronous view o the life work of Catholic Sisters, as is cent organ, and in 1858-9 eugagements came in shoals. H. R. H. the Duchess set forth by the Western Christian Advocate, could be entertained by any

LLOYD GEORGE IN FIGHTING FORM

first great influences of Lloyd George life was an Irishman. Coming to Wale It was cabled a short time ago that Mr. Keir Hardie, M. P. (Labor), in a speech at Newton Abbot, Devonshire, Home Rule-Michael Davitt met little cordiality from the official labor said he believed there was turmoil in the Cabinet relative to the disposal of the surplus, which it was not unlikely would give the Labor Party a new

Would give the Labor Farry a new leader and a new following. Asked whether he referred to Mr. Lloyd George, Mr. Keir Hardle said : "You had better allow the leader to remain a dark horse for the present." While we don't believe for a moment not merely for Ireland, but for This was one of the beginnings for the young

Weish politics. One of these young that Lloyd George is likely to leave the Ministry-Keir Hardie is the most un Welshmen was Lloyd George. He was not long in parliament before he began to make himself known, and yet there were some years before he settled down to the place, or liked trustworthy of prophets—there can be no doubt that he is the greatest demo-cratic leader in the world to day.

SOME OF HIS SLASHING SENTENCES

Presiding once at the Welsh Dis stablishment Convention in the Albert establishment Convention in the Albert Hall there, he made use of some extra-ordinary phrases. He said, for example, "Go to Primrose League meetings and look at the platforms. One-third of those there are probably people who have got Church land. The very prim-mers which adown their puttonholes are great part. George the most outspoken and courage ous of pro-Boers, and for a time he wa which adorn their button plucked from land consecrated to the

ervice of the altar." And again: "In South Wales hundreds the veil thereafter simply exist in what might almost be termed a living-death." Then follows this lamentation over the wasted potentialities that are mured up of thousands a year are paid in rents and taxes, and the men of South Wales jeopardise their lives to pay these exactions. within the four walls of every convent "When one thinks of the necessity for and when they come up into the sun-shine again to seek rest and restoration, they are met with disease and degradasocial welfare workers to-day, and of the great need of religious people with tender hearts and willing hands to go to The men for whom they work tion. grudge them every inch of sunlight space, of breathing ground. That is a trust that will be locked into. They their relief, such a conception of the following of Christ as entering a dun-geon and staying there immured as a claim a right to it, but who gave it to them? It is not in the Law nor in the risoner for the rest of one's days seems to us a misconception, tragleal in its greatness, of the teaching of the Prophets.'

The chancellor's heart is with the poor, from whom he rose. When Lloyd George's father, a small farmer, died, he left two little children quite unprovided or, and after his death the penniless flock received an addition in a post-humous child, still living, Lloyd George's

flock received an addition in a post-humous child, still living, Lloyd George's devoted brother. It is hard to say what would have be-come of the widow and her three chil-dren if she had not had a brother, who

eion Mission Irishman, is a born and instinctive politician.

(Ossining, N. Y) of a yourg priest's death in the Congo. The new apostle, Father Duggan, was a Mill Hill alumnus, Irish by birth, and ordained in the spring of 1911. In the It is a curious fact that one of the in 1885 - before Gladstone had adopted few months of his ministry he had gathered about him a considerable flock of devoted blacks. He had started out circles. At one meeting, however, two beardless young Welahmen got on, after Davitt's claim for national recognition on a visit to distant stations when a malignant fever seized him. He struggled on until he was quite

helpless, and was forced to rest in the cabin of a native Christian. While here he wrote to his brother missioner. Welsh movement, which has transformed the whole face of who had gone a five day's journey in the opposite direction, stating his condition but expressing his belief that he would

be out of danger soon. Father Duggan then started back to his station, which, after a great effort and a long, weary journey, he reached on a Sunday morning. Once more gathering his faithful flock, he struggled into his vestments to offer the Holy it. Above all, he was hauted for years by the thought that it was not an arena in which he could ever play a into his vestments to offer the Holy Sacrifice. He began the Mass with diffaculty, and after the consecration grew gradually weaker. Still he went on until the Communion. Then, after giv-ing hi oself the Holy Viaticum, the her-oic priest fell dead on the altar steps. The outbreak of the Boer war found the Liberals split in twain, with Lloyd

the most hated man in England by all those who favored the war. He was slighted even on the peaceful He was carried to his hut and the Mas was left to be finished by the angels. When his brother priest returned he and non-political arena of the golf links. found still upon the altar the chalice containing the Precious Blood. The sad news of the young priest's Wherever he went, he ran a risk of mal-treatment, and had some very narrow

squeaks. In the House of Commons, his friends' blood ran cold as he addressed death was communicated to his parents death was communicated to his parents by the rector of Freshfield (the Mill Hill preparatory school,) who writes that the father, with wonderful faith and resignation, responded : "God's will be done. I am content the huge majority opposite to him and the hostile section in his own ranks and poured into them bitter denunciation, nockery, defiance. Never was seen any

thing which revealed the extraordinary self control that is characteristic of Eagto lose my son for His cause, and my only regret is that I have no other to lishmen in even their hours of deadliest rage as did the sight of the benches optake his place."

rage as did the sight of the benches op-posite, grim, flerce, but silent. It was only when Mr. Ballour got up and be-gan to reply to Lloyd George's terrific indicament, amid wild outbursts of frenzied cheer, that one realized what a tempest of rage lay behind these silent and compressed lips of the msjority. A classmate of Father Duggan, Rev. John McCabe, is a member of the fac-ulty at Maryknoll.-Philadelphia Standard and Times.

Many are they who openly boast of illustrious ances ors in order that they may shine by reflected light, ignoring the fact that, by so doing, they are acknowledging their own inferiority; that they have retrograded; that they

Last year, the cand dates for the priesthood seeking admission into the Grand Seminary more than doubled the coatingents of previous years. These cations are not confined to youths. vocations are not confined to youths, but include already formed men, men of culture and ability. In the past few years 450 000 Parisians have been won over to the Church, who lived before without any kind of religion. Mgr. Esges, one of Cardinal Amette's Vicars General, is the head of an organization that has constructed in the last few years no fewer than fifty four places of worship, in and around Paris, of which twentyfour form new parishes.

LLOYD GEORGE IN THE CABINET are compelling attention to their own littleness by contrast.

2

#### TALES OF THE JURY ROOM By Gerald Griffin

### THE FIRST JURYMAN'S TALE

SIGISMUND - CONTINUED

sIGISMUND — CONTINUED "He said I could not do it, I thought I could, and I tried it, and I showed him his mistake, and that's all." "Prince," said Basilius with dignity, "this grieves me to the heart. I took thee from the dungeon of the mountains, in the hope, that, by the native strength of thy own mind, thou mightest be en-abled to resist the influence of the evil stars themselves, and that I might in mine old age, e'er I am gathered to the dust of my name, feel within my arms a son of my heart, who, when I was no more, should preserve my memory to my

dust of my name, feel within my arms a son of my heart, who, when I was no more, should preserve my memory to my people. You have already destroyed that hope. I can never embrace thee now. We start when we gaze on the shedt hat has drank human blood, we shudder when we walk over the spot of earth which has once been the scene of a desth-stroggle, but how much more repulsive the contact of the murderer-himself. Although I longed to bind thee to my side in love and fondness, and some hither to embrace and to bless thee, I turn away in horror, aversion, and sorrow, I never can, never will re-ceive a murderer to my arms." Bigismund paused for a moment, and a feeling like sorrow plerced through his mind. The fine venerable frame of the old silver-haired king struck him with a reverential respect. That man toon that he was not as other men in his esteem. Again, his mind recurred to the causes of their separation, to his ohain and his dungeon, his sufferings, his undeserved bondage. This train of recollections instantly overturned all that nature had been doing and changed the appearance of the old monarch into that day under within him, and he walked away from Basilius toward the window. "I can do without them now," said he, ndow. "I can do without them now," said he

"as I have ever. You say you are my father, and yet you have persecuted me from my birth like a bitter enemy, you have cast me out from human life, you have chained me up as if I were a creahave chained me up as if I were a crea-ture of the forest, you have made me the monster you feared, you have sought my death, and tortured me into a weariness of my life. Why then, your kindness is grown a mockery, I could not enjoy, nor thank you for it. You have so entirely destroyed all capability of pleasure, that nothing now can ever make life screenble." agreeable." """ would." said Basilius, " I had

never given it to thee. I should not now bear thy reproaches, nor behold thy

audacity." "Had you not given it," replied Sigis-mund, "I should not complain of you, but I do for having given, and again taken it away. It may be a generous action to give ; but to give for the pur-pose of taking away, is worse than with-holding altogether." To this Basilius replied, "How well dont thon show the gratitude for my

dost thou show thy gratitude for my raising thee from a state of humiliating captivity, to the dignity which thou now holdest !"

ospiratey, to the dignity which thou now holdest !" Sigismund here burst into fury. "What gratitude," he cried, "tyrant of my happiness, do I owe thee? Old and decrepit as thou art, and about to drop into the grave, what dost thou give me that is not my own. Thou art my father and a king. Then all that dig-nity of which thou speakest was given me by nature and the laws. Nay, but thou owest me much that is yet un-accounted for. What will thy answer be, when I demand of thee the time of which thou hast robbed me-my liberty so long debarred—my life—the honour which I might have acquired, had I been left free to seek it ? I owe thee nothing, king, but thou art my debtor, and to a large amount." and to a large amount."

"Thou art a daring savage," said

"Again," exclaimed Sigismund, "again, thou gray headed madman, darest thou to provoke my anger? dost thou not fear me yet?" "I was induced to enter," said Clotalto pro

dus, "by the accents of this voice, to tell thee that thou shouldst be more peaceful if thou desirest to reign. Be not a tyrant because thou thinkest thy-self Our Lord, for you may yet find that

self On Lord, for you may yet find that thought a dream." The anger of Sigismund was provoked to the highest by this threat. "I shall see," he exclaimed, "whether it be a dream by tearing thee to pieces." He grasped his dagger hastily, but Clotal-dus arrested his arm and threw himself on his knees, whilst the affrighted Ros-aura called loudly for assistance. Her cries were heard by Astolpho, who rushed into the room, and throwing himself between the prince and the ob-ject of his anger, "What means this ? that so generous a prince will stain his dagger in blood that is well nigh frozen? Let thy shining sword return to its scabard." "Yes," said Sigismund, "after I have

"Yes," said Sigismund, "after I have reddened it in that villain's heart." "Then," replied the pompous Astolpho, "since he has sought protection at my feet, he shall not plead in vain." And seeing the prince about to transfer his anger from Clotaldus to himself, he drew his sword and stood on the de-fensive. ensive.

The noise attracted to the place the The noise attracted to the place the king, Estrella, and several of their attendants who interposed between the combatants. Astolpho returned his sword to its sheatb, and the king, being informed that Sigismund had attempted the life of Clotaldus, said to the form-

"Have gray hairs, then, no respect in

"Have gray hairs, then, no respect in thine eyes ?"." "None," replied Sigismund, "and I trust that one day I shall see thine own at my feet. Be assured that the op-portunity for vengeance shall not be lost." "Before that day comes," replied the king," thou shalt sleep, and waking find that thy boast and thy ingratitude, real as they seem to thee, are but the phantoms of an idle dream."

as they seem to thee, are but the phantoms of an idle dream." Once more Sigismund started at the words, and remained for some moments as if under the influence of a spell, motionless and silent, while the king and his guests departed. Astolpho, lead-ing out Estrella, conducted her towards the garden, where the following con-versation passed between them. "When fortune," said Astolpho, "promises mishap, she is seldom false to her word, but whenever she has benefits to confer the issue is doubtful. A demonstration of this truth may be found in the situation of Sigismund and of my-self. For him evils and orimes were foretold, and they have turned out true. For me, on the other hand, were pre-dicted, trophies of victory, the applause of men, and happiness, yet though this prophecy has been in part fulfiled, its completion is still doubtful, for although you have favoured me with some encouragement, yet your disdain I am sorry to say——"

hose compliments, but, I suspect they are meant for the lady whose portrait I have seen hanging at your neck. Go," she added, "and let her reward you, for it is a treachery not only to break your faith to her, but to make over the com-pliments that were her right, on other

ladies." At this moment Rosaura arrived, in At this moment Rossure arry spot her search of Estrella, at the very spot her search of instrems, at the very spot where they were conversing. She arrested her steps however, on perceiv-ing Astolpho, and concealed herself, while her heart burned with jealousy and anger, behind the arbout where the royal relatives were seated, while the conversation percended

royal relatives were seated, while the conversation proceeded. "Where the sun ahines," said Astolpho," no lesser luminary can ap-pear, neither can darkness longer exist; but that you may be convinced that you alone reign within this breast, I will bring thee that portrait of which thou speakest. Pardon me, Rossura," he added within his own mind, as he bewed

#### THE CATHOLIC RECORD

At these words he swoke; and Bas-

while I see." "What didst thou dream of then

"Why does your highness start?" said cosaura calmly; "what is it that surprises you?"

prises you?" "You, Rosaura, here!" said Astolpho. "I Rosaura," she exclaimed, appear-ing aurprised, "your highness must mis-take me for some other lady. My name is Astrea—far too insignificant a person to occasion so much confusion to your highness."

to occasion so much confusion to your highness." "Nay, Rosaura," said Astolpho, "you have carried the feint far enough. I may gaze on thee as Astres, but I will always love thee as Rosaura." "My loved," Rosaura repiled, still with the same air of calmness and surprise, "I do not understand what you have just said, and therefore I cannot answer you. All I can say is, that the princess com-manded me to wait your arrival here, and on her art to receive from you the portrait which you promised her. It is just I should obey her even in matters that jar with my own inclinations." "How ill dost thou dissemble, Ros-aura," said Astolpho, "notwith.tanding all thy efforts." "Welli wait for the portrait, my lord," Rosaurs, extending her hand coldly. "Welli will "said the prince, " since you choose to carry on your dissimila-tion to the end, I shall answer you in the same manner. Go, Astres, and tell the princess that I love her so truly, that I could not be satisfied with send-ing her merely the portrait she de-demands; I will do her s still greater pleasure by presenting her with the original, which you can easily convey to her in your own person." At these words he awone; and Bas-ilius, wishing to avoid him, concealed himself in one of the adjacent passage of the tower. The astonished Sigis-mund stared wildly around him. "Alas i" said he, "where am I—am I "Alas !" said he, "where am I—am I sgain the same—again do I behold my chains—art thou, oh hated tower, again my tomb? It is so-then what dreams have I had ?" Clotaldus went towards him and said, "Ever since I left thee soaring in mind with the eagle, in whose track my poor brain could not accompany you. I have been absent from the tower. Hast thou been all this time asleep?" "I have," said Sigismund, " nor can I say that I am now awake, for if that which passed palpably before me was nothing more than a dream I may be dreaming still. If I could see while I sleep, it may be that I sleep now while I see."

original, which you can easily convey to her in your own person." The taunt threw Rossura off her guard. "I came here," she said, indig-nantly, "to receive a portrait, and although I could convey the original, which, as you observe, is far more preci-ous, I should go alighted to go without the copy; your highness will please to give it me, then, for I shall not leave this until I have obtained it." "But how shall that be," returned Astolpho, "if I choose to keep it?" "Thus, ingrate," replied Rossura, making a vain effort to snatch it from his hand "no other woman I am re-solved shall ever possess it." "How angry you are," said the prince. "And how perfidions thou."

"And how perfidious thou." "No more, my Rosaura." "I thine ! villain-it is false."

"Itshine's villain-it is taise." The alterostion had reached this point, when Estrells suddenly re-en-tered the arbour. "Astrea!" she ex-claimed, "Astolpho, what is this?" "Here comes Estrells," said Astolpho to Rosaura, who after a moment's conto Rosaura, who atter a moments con-sideration, addressed the princess. "If you wish to know, madam," said she "the cause of our dispute, it was this...The prince has by some means obtained a portrait of mine, and, instead of deliver-

ing that which you commanded me to re-ceive from him, he even refuses to give me my own. That which he holds in his hand is mine—you may see if it does not resemble me." ot resemble me Estrella took the portrait from the

Estrells took the portrait from the hand of the astonished Astolpho, and looking on it said--"It is pretilly done, but a little too highly coloured; you have grown pale, Rosaura, since you sat for this portrait." "Nay, madam," said Rosaura, sup-pressing a sigh, "but is it not evidently mine?" "Who doubte it ?" said the princes.

"Who doubts it ?" said the princess,

"Now," said Rossura, darting a smile of malicious triumph at the prince as she withdrew, "you may ask him for the

she withdrew, "you may ask him for the other, he may give it to you more read-ily than he would to me." "You heard what Astrea said," said Estrella, addressing the prince "al-though I intend never again to see or speak to you, yet I will not, since I was cally as to ask for that protrait suffar o silly as to ask for that portrait, suffer t to remain in your hands." Astolpho continued for some time in

much perplexity. "Beautiful Estrella," he at length said, "I would gladly obey your commands, but it is not in my power to give the minature, because-" "Thou art a vile and uncourteous lover," replied," replied Estrells, haughtily, "but I will not now receive it, for I would not thus remind myself that I stooped to require it."

"Alas! unhappy prince," said the king, "born in an unlucky hour. Approach, Clotaldus, and awake him, for the beverage he drank has deprived him of his vigour and his crueity." "Sire," replied Clotaldus, "he seems very restless, he dreams and speaks sloud; let us attend." "That is he," said a soldier. "It is not he," replied Clarin, who was apprehensive that they might not mean him kindly. "Sire," cried one of the soldiers,

"thou art our prince." "These fellows are drunk," said

sloud; let us attend." Sigismund here turmed uneasily on his back, and murmured:---"He who punishes tyrants is a pious prince; let Clotadus die by my sword, and let my father kiss my feet." "He threatens my life," said Clotal-dus

"These fellows are drunk," said Clarin. "Yes, thou art our prince. We will not have a foreign king, while a natural one remains to us. Allow us to kiss your highness's hand." At these words all shouted, "Live our prince, long live our prince !" "They are in earnest," said Clarin to himself. "I should wish to know if it be the custom of this country to shut up a man every day in the tower to make a prince of him, and then bring him back to his prison again. Yes, there's no doubt of it, for I saw the same thing done yesterday. Well, well, I shall play my part to-day." "Sire !" said one of the soldiers, we have all told thy father the same thing, that you alone shall be our king, and not the prince of Muscovy. geance of my soul by showing the world Prince Sigismund triumphant over his

smund.'

started in some surprise. "Sigismund they say," he repeated to himself "but what do I care for that. Do I not know that they call every counterfeit prince Sigismund

name thus proclaimed, called aloud from the inner dungeon. "Who calls on Sig-ismund ?" The soldiers hearing this ismund ?" The soldiers hearing this voice hurried Clarin into the next room, and beholding a man in chains, and so radely clothed, inquired in some sur-prise, "what man is this ?" "This man," said the prince, " is Sigsaid Clotaldus. "Since it was but a dream," replied

ismund."

"Since it was but a dream," replied Sigismund, "I will teil thee. I awoke as I thought from the sleep in which I was left by thee, and found myself lying on a bed, which by the rich variety of its colours might be compared to the flow-ery couch which the spring spreads up-on the mountain. Here hundreds of noblemen came forward, bowing submis-sively, bestowing on me the title of prince, and presenting me with em-broidered clothes and jewels. My su-spense was turned into joy when thou

Clarin, " it is false, it was you who had the audacity to nickname me Sigismund."

spense was turned into joy when thou camest into me, and saidst, that though I had been in this condition I was nevertheless the prince and the heir of Poland." art our lord and sovereign. Your father the great king Basilius, terrified by

have refused to submit to the yoke of a foreigner; they have sought the there-fore in this tower in the hope that thou wilt use their arms for the recovery of thy birthright—come forward then, for in the plains beneath this mountain, a numerous army waits to proclaim thee. Liberty attends thy coming. Hark, and

awoke. The king at these words withdrew al-tugether, and Clotaldus, addressing the prince said: "As we had been speak-ing of the eagle and of the empires of the earth, they haunted thee in thy ear her accents." The cries of "long live Sigismund,"

cision; why can you not help me in this?" He hesitated, then plunged boldly into the statement of his new

return, which they will surely do, for life is now to me nothing more. Ex-perience tells me that all who live are dreamers, and death the voice that awakens them. The momarch dreams of changes of state and government, and of power and flattery, but his fame is written on the wind; death comes, and his pomp and royalty are crumbled into morn will fly and disappear like the early blossom of the almond tree, which the gentlest breeze will scatter on the earth ashes; and yet, knowing that death shall wake them, there are men who wish to reign; the rich man dreams of his wealth, that costs him many a tear; the poor man dreams of his misery and sions pass over the minds of all who

the distates of wisdom, let it not offend thee that I should follow those of duty. If you purpose making war on your father, I cannot aid you with my counsel, for he is my king. I am at thy feet; give me death." I hoped you might suggest some method yet untried." "I fear I can do little, Mr. Andrews; but if you will let me think it over I may be able to suggest something---" "And if my uncle taks with you, you will present my side of it?" be used.

TO BE CONTINUED

THE LOVE STORY OF **DEAN ANDREWS** 

By READES CAMPORT, in The ROSATY MERICIPA-l'm a stenographer. Not the kind you read about that men are always falling in love with, but a down-to-the-ground business woman. When Mr. Andrews, of the firm of Lippincott & Andrews, lawyers, made me the largest offer I had yet had, l'accept download the giving potices to pot

ed promptly after giving notice to my employer and obtaining a substitute. He read me the riot act on ingratitude, he read me the riot act on ingratitude, but I am used to that. I supposed that Mr. Andrews would be like many of my employers and ex-pected nothing. I found him high-minded, honorable, contreous. He was making a name for himself in his pro-fession, and was up to his

have all cold thy lather the same thing, that you alone shall be our king, and not the prince of Muscovy. "What," cried Clarin, "were ye' wanting in respect to my father ?" "It was through loyalty for thee," said a soldier. "Theo," said Clarin waving his hand. "if it was through loyalty for me, I for-give ve." ession, and was up to his neck in work. But this suited me. I'm

give ye." "Come out and regain thy crown," exclaimed the people. "Long live Sig-

Clarin hearing the prince's name

Sigismund however, who heard his well. No frills for me, but my tailored suits and shirt waists are as fresh as suits and shirt waists are as fresh as they are severely plain. You see, it is not only my own living upon which my success depends, but that of another. I have a delicate young sister to keep and educate. From the time I was twelve I have bad cares and responsibilities. My parents and money were taken from me, and I had to face the world young and inexperienced. At eighteen I came to the city—it seems a lifetime ago. But I make ends meet, and lay up a little some months. It seems a pity to

"" Sigismund !" exclaimed a soldier, turning hastily to Clarin. "Then how hadst thou the audacity to call thyself by that name?"

waste words on myself before coming to the real story of Mr. Andrews, but it "I call myself Sigismund !" exclaimed

"Great price," said a soldier addressing himself to Sigismund, " we find by the tokens that were given us, that thou

the great king Hasilius, terrified by the prophecy, which says that thou shalt one day wrest the sceptre from his grasp, has resolved to rob thee of thy right and transfer it to Astolpho of Muscovy. For this purpose he assembled his court. But the people, having learned that they possess a native prince in thee, have refused to submit to the yoke of a foreigner : they have sought thee there-"No doubt you rewarded me well for "Not so well," returned Sigismund. "I was twice about to put thee to death as a traitor!" "What ! did you treat me with so much rigour ?" "Ah!" said Sigismund, "I was lord all, and I wrought revenge on all. A woman alone I loved, and this is the only feeling from which I have not yet

had been gradually increasing, and now they were heard swelling like the roar of the winter ocean. "Again," exclaimed Sigismund, " must

the earth, they hanned thee in thy dreams; but even in thy dreams it would have been well to have had some respect for him who reared and in-structed thee, for even in aleep there is a pleasure in doing good." "It is true," replied Sigismund thoughtfully, "let me then repress this fierceness of temper—this fury—this ambition—in case those dreams should return, which they will surely do, for "Again, 'excisited Signsmund, 'must I again hear those sounds, again must dream of splendor that time shall so soon undo? Must I again stand among shadows, and see majesty and greatness vanish before the wind? It must not vanish before the wind? It must not be. Ye shall not see me yoked again to Fortune's car; and since I know that life is but a dream, vanish ye shadows that pass before my troubled senses, feigning a substance and a sound, which in reality ye do not possess. I wish not for false majesty, vain pomps, fantastic spiendors, which at the first breath of more will fix and disannear like the early strange, incomprehensible feeling. I am used to conquering, but to my amazebereft of color, beauty, brilliancy, and fragrance. I know ye; yes, I know ye; and know further that the same delu-

(By Rhodes Campbell, in The Rosary Magazine

"And if my uncle talks with you, you will present my side of it ?" he urged with that new humble air which was so utterly foreign to him. I smiled inwardly at the unlikelihood of his elderly experienced uncle consult-ing or even mentioning the subject to a strange stenographer in his nephew's office ! But then, after Mr. Andrews' confidence, why not the deluge ? We went on with the days routine as if nothing had interrupted. I would have sworn it was all a dream, only for the pallor and haunting eyes before me. Whatever it meant to the woman, for the man it spelled tragedy. I wondered who the woman was and if she really were worthy of such devotion. For I liked Dean Andrews. His honor was unimpeschable. He talked of a ruing ambition, but he had proved to me that honor and lowe were above and beyond it.

I hurried home anxious, as always, I hurried home anxious, as always, about Louise. I found her ill, and with her Miss Claffin, her teacher. The attack was nothing serious, but I always worry about the child. She is all that I have. I insisted on Elizabeth Claffin staying to tea. Her kindness to Louise had won me at first, and since then her owa sterling worth and charming personality had made me her warm friend. She was the only one with whom I was at all inneck in work. But this suited me. I'm not afraid of work. In my years of ex-perience with men I have learned to re-gard my employers as a cash basis from which I draw in order to live; they look upon me as a machine to do their bidding. This machine must be in order, run well, do good work; so I try to keep in good physical condition, give my attention as well as my time to the matter on hand, and incidentally dress well. No frills for me, but my tailored the only one with whom I was at all in-timate. She had been Louise's teacher for three years when I had taken her from the Public schools to the excellent private one where Elizabeth was assist-

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ant. After the dishes were washed and put After the disnes were wasned and put away and Louise was asleep, I lay on my couch in my tiny sitting-room, while Elizabeth sat near in my big chair. We sat a while without talking; Elizabeth is so restful and understanding. Then : "You are tired. dear."

"And you are ill," I retorted. "I am perfectly well," Elizabeth as-

"It's no use playing Sapphira with me," I said, severely. "In all these weeks what have you been doing to yourself ?"

"Well, then, I confess I am a little "Why not tell me ? I want to forget business and the daily grind." ns a necessary prelude to what fol

lows. I had been at my new place for six "I've always been determined not to bother you with my trials ; you have nonths when I noticed a change in my employer. He who was always alert and

teen seemed to attend to his work with keen seemed to attend to his work with apparent effort. I decided that he could not be well. One day as he dictated and my pencil waited for the next word, I could hardly believe my ears when, instead of terse, ready, business-like English which was

bother you with my trials; you have enough of your own." "And so you haven't treated me as a friend? Try me, Elizabeth. I am an un-demonstrative creature, but I love you dearly. I may not be able to help you, but sometimes the mere admission of a cross lightens it somewhat." / " Don't tempt me, for I shall fall. Its merely an affair of the heart." Eliza-beth spoke lightly and with a cynical air new to her. "I suppose I have a broken heart, Virginia; but, as you see, I still live. The man in the case has a ready, business-like English which was always a delight to me, he began abruptly in a worried tone: "Miss Townsend, may I trouble you with a little personal matter? You see, I am quite alone in the world, no near women-kind. My usele is the best ever, but unfortunately he and I don't agree on a matter which ito me is vital. I have observed you closely for all these months. I still live. The man in the case has a desirable and prominent position which he has won by the hardest kind of work. he has won by the hardest kind of work. He came to see me in the interest of one of his clients "—ahe bit her lip over the inadvertant admission, then hurried on, "I could prove a point in the case and had to give evidence. Well, he kept on coming, and the other day declared his love and insisted on a speedy marriage. It is the usual thing, you see." She laughed mirthleasly. matter which to me is vital. I have observed you closely for all these months, and I feel that you have horse sense. You are dependable, with no foolishness about you. Now I want your opinion about the case in hand. Your clear view of the Potter claim aided my de-claim why can you holp me in laughed mirthlessly. "And did you not refuse ?" I asked

"I have met all kinds of women, but "And did you not refuse?" I asked with unconscions reproach. "And why shouldn't I?" She spoke still with that new bitterness. "Why should I spoil his career? Why should I burden him?" Then, as fate would have it, the woman is out of my set, and unlike all my tradi-tions." Noting my look, he hastened to add: "Out of my set, but not out of my class. She is a lady a thoroughbred."

I looked at her in consternation mingled with impatience. "This is a new role, Elizabeth. I did not know that self depreciation was a prominent char-He paused then went on with decided effort. "Never mind how I met her. I shall spare you details and a lover's rhapsodies. I-perhaps you can hardly understand-I fought against this acteristic of yours." "Oh, it's not that! He is above me mentally, but I don't feel that I should disgrace him. You surely know, Vir-ginia, why I cannot marry ?

been accomplished. Yet haughty and vain man, I warn thee to beware, for all this which thou seest may be a dream, this which thou mayest may be a dream, from which thou mayest e'er long swaken." Saying this he withdrew suddenly, leaving Sigismund much startled by the repitition of this singu-

lar doubt. "A dream," he again exclaimed in a soft voice, and with a look of astonish-ment and perplexity. "No, I do not dream, for I can feel and seen, and I know what I was, and what I am. Grieve as thou mayest, no remedy is in thy breast." In a little time after, while Sigismund remained normalized by the casti

remained perplexed by the parting word of Basilius, his attention was attracted of Basilius, his attention was attracted by the entrance of Rosaura who now appeared dressed in her own habili-ments. She was proceeding in search of Estrells, anxious at the same time to avoid the sight of Astolpho, Clotaldus having advised her to leave him in ignorance of her presence at the court of Poland. She felt grateful to Clotal-dus for the interest which he appeared to take in her fortunes, and readily sub-mitted to his guidance. "What." said Clarin to Sizismund.

of Poland. She felt grateful to Clotal-dus for the interest which he appeared to take in her fortunes, and readily sub-mitted to his guidance. "What," said Clarin to Sigismund, "has pleased thee most of all that thou hast seen this moring ?" "Nothing has surprised me," said Sigismund, "for I have seen nothing here that my education did not in some measure enable me to anticipate. But if my admiration has been really moved at all, it has been by the beauty of the ladies who have left us." At this moment, perceiving Rosaura

At this moment, perceiving Rosaura about to retire, he started forward and detaining her exclaimed, "What do I see. I have surely beheld those features

"And I," said Rosaura, "have seen

"And 1," said Rosaura, "have seen that pomp and greatness reduced to chains and a dungeon." Saying this she attempted to retire, but Sigismund again prevented her, "I must crave your permission to depart," said Rosaura, in some confusion. "Going in such a hyeried manner," said Sigismund, "is not asking leave, but taking it."

At this moment, Clotsldus, whose anxiety had been igreatly excited by hearing the voice of Rossura in dispu-tation with Sigismund, hurried into the apartment. "My lord," he exclaimed, "what is the cause of this? Pray you forbear, and suffer the lady to pro-ceed."

and hurried from the arbour,

and hovers never keep their vows, any more than I do mine to you." The instant Rossura perceived that he had left the garden, she presented herself before Estrella.

"Ohl I am glad to see thee," said the princess, "I was longing for a confidant, and to you alone can I intrust the secret which I am anxious to communi-cate."

cate.

"Madam," said Rosaura, "you may rest assured that your confidence shall be honoured."

"The little time," said Estrella "that I have had the pleasure of know and his chains. "that I have had the pleasure of know-ing you, you have by some means, of which I am myself unconscious, found the entrance to my heart. I will there-fore confide to you what I have been anxious to conceal from myself. But this it is. My cousin Astolpho (I said cousin, because there are some things the mere thought of which is as palpable as the utterance of others) is about to wed with me, thus compensating by one

know, I am sure, what love is." "I would," exclaimed Rosaura, "that I knew it not so well," and she gazed after the princess with a look of deep sorrow rather than of envy. "But what," she continued, "shall I do in this strange situation? Does there exist in the world a more unfortunate person than myseli? If I discover myself to him, Clotaldus, to whom I owe my 'life and safety here, will have deep reason for offence, for he advised me to expect redress from silence only, but what will my silence avail if he but chance to see me? My tongue — my voice — my

see me? My tongue — my voice — my eyes—may refuse to inform him, but my soul will contradict them all."

that I stooped to require it." Saying this she withdrew, and pro-ceeded in high indignation towards the palace, while Astolpho endeavoured in vain to detain her. "By what enchant-ment," said he, "has this Rosaura so suddenly appeared to thrust me back from happiness; what wizard brought her here from Muscovy: has she come to ruin me and herself?" We shall now return to Sigismund. During supper the attendants admin-

During supper the attendants admin-istered to him a second sleeping potion. A deep trance succeeded, during which, by the orders of the king, they restored him to his rude clothing, his dungeon and hie dealans

and his chains. "Here," said Clotaldus, onjbeholding him once more stretched upon the sandy floor, "here, where it first arose, thy haughtiness shall end." "Sigismund I—ha I—Sigismund !" ex-claimed Clarin who had accompanied Clotaldus, "awake, and you will find some change in your condition. Clotaldus, who apprehended some in-discretion from Clarin, resolved to have him also shut up, and said to the atten-dants, "Prepare a room for this gentle-

dants, "Prepare a room for this gentle-man who can talk so loud in the tower, where he can entertain himself until his lungs are weary. Stay ! let it be in the adjoining room—this is the man," he added, pointing to Clarin.

The attendants approached and seized

"Me," said Clarin, quite surprised, "why so ?"

"Because," replied Clotaldus, "my good Clarin, my clarion, my trumpet, you know some secrets and sound a note too loud."

"But," said Clarin, "I never yet sought to kill my father, nor have ever I flung a man through a window; nor do I ever dream, although I may sleep now and then; and why should you shut me up like Sigismund?"

"Come-come-trumpet, come-clar-on." "Do you call me clarion! Nay! but I will be a cornet if you please, and then I shall be silent, for that is a vile instrument."

The attendants here dragged him away. Perceiving Basilius approach, whose curiosity had led him to witness the demeanour of Sigismund in his dun-geon, Clotaldus pointed him out to the monarch as he lay stretched on the ground.

hitions frets at shadows; the ambitious man dreams of grandeur and self-aggrandize-ment; the courtier dreams of rank and office; the injured man dreams of his revenge; all, in a word, dream of their several conditions. I dream that I am here loaded with these chains; and but now I dreamed that I filled a happier testion life itself is an illusion a shad

but values of the second that a first a first an approximation of the station is a shad-ow, an empty fiction; the heaviest sor-row is but light, and the brightest joy but vain, for life is a dream, and there is nothing in it that can boast a foundation."

In the meantime poor Clarin paced the chamber in which he was confined in much peevishness and discontent. "Here I am," said he, " confined in this tower for what I know; what will they do to me then for what I do not know? I pity myself very much, and  $p \in ople$  will say that it is very natural, and

people will say that it is very natural, and so it is; for what can be more mournful than for a man who has got such excellent grinders as mine to be left without a morsel to keep them in practice, while I am starving with hunger. Here all is silence around me—me who can never close my lips, not even when I sleep— here am I, a social fellow, without a companion—no, I tell an untruth, I have plenty; there are plenty of rats and spiders, pretty robins to chirp about my windows, my head is filled with the frightful visions that have been haunt-ing me since I entered. I have seen spectres, ghosts, hobgobblins, elves and fairies; some mounting, some descend-ing and cutting all kinds of strange capers; but what I feel most particu-

ing and cutting all kinds of strange capers; but what I feel most particu-larly is, that I am kept starved ever since I came in here; yet I deserve all this, and more for having kept a secret, while I was a servant, which is the greatest infidelity I could be guilty of to my masters." His soliloquy was interrupted by the sounds of drums and trumpets outside, and by the ories of a multitude of people, who were heard exclaiming "Here he is—this is the tower—let us dash the door to pieces."

"What's this," cried Clarin, "they are looking for me, there is no doubt of that, for they say here I am, and that this is the tower. What can they want me for ? Here they come. Hallo I there is a crash !"

At the same instant, the door was forced from its hinges, and an armed mob burst into the room.

sleep. Ye can deceive me no longer, for I know that you are dreams." "My lord," said a soldier, "if you think that we deceive you, turn thy eyes toward yonder mountain, and see the multitude that await thy orders." "Aye!" said Sigismund, "that very thing I saw once as clearly and dis-tinctly as I now behold it, and yet I did but dream." but dream

but dream." "Great things, my lord," returned the soldier, "are always ushered in by pres-ages, and those visions you speak of, were the dreams that foretold the real-ity you now behold." "Rightly, thou sayest rightly," re-plied Sigismund, "and though they were dreams alone, there can be no harm since. Use is no short in dreaming once

lieve that she is his daughter. Her mother is different. Perhaps you will despise me when I tell you that I hesi-tated. It seemed to me that I owed it to my uncle and to myself to avoid such a mariage. It was no use, however. Logic went to the winds before my over-mastering love. I found myself urging her with all the power of which I am capable to become my wife. But she refuses absolutely. Nothing can change her. She says that when she found out about her father, she made up her mind that marriage was not for her. were dreams alone, there can be no narm since life is so short, in dreaming once again, and dreaming with so much prud-ence and caution, that on my waking I may find no cause for sorrow ; knowing that I must wake at some time, my dis-appointment will be less when that time appoint and the proving that my nows is appointment will be less when that time arrives. And knowing that my power is merely borrowed and must be restored to its owner, let me use it worthily. "Subjects," he exclaimed aloud, start-ing to his feet, "I value your loyalty as highly as it deserves. In me you will flud a prince, who boldly and success-fully will free you from the foreign bond-age which you fear. Sound to arms, and should I wake before this is accom-plished, and before I have prostrated my father at my feet--but what do I say : her mind that marriage was not for her. I cannot tell you all she said. She talked fluently, and her conclusions were logical, but I find that I cannot live without her. I love her with a mature man's passion. After all these years I have fallen a victim to the feelyears I have failed a victim to the feel-ing that has often puzzled me, and which I have secretly ridiculed. My uncle has heard of what he is pleased to call my intended mesalliance. I don't blame him; he doesn't know her. But I must win the woman. And I confess I are powerless. Can you suggest any plished, and before I have prostrated my father at my feet—but what do I say; my old passion has returned upon me; this is not right, it is not right to say it, even though it never should be done." As he uttered these words, the shouts were again renewed, and Clotaldus hurried with a look of terror into the apartment. "What shouts are these?" he exclaimed, "I am lost. Prince," he added throwing himself on his knees beam powerless. Can you suggest any means of overcoming her resolution ?" "Does she love you ?" I asked.

"She does not deny it. I believe she does." Mr. Andrews' voice was so hum-ble-even meek-that I hardly recognized it.

he exclaimed, "I am lost. Prince," he added throwing himself on his knees be-fore Sigismund, "I am come to receive my death at thy hands." "Not so, my father," replied the prince, "arise from the earth, for thou shalt be the guide of my inexperience in this warfare. I know that to thy cares and anxieties I am indebted for my edu-cation."

am used to conquering, but to my amaze-ment the thing conquered me. I am very ambitious, too much so perhaps. My uncle has done so much for me, I re-fused further help after college days. "You have certainly heard of my He holieves in n nd I was de He believes in me, and i was determined to show him that his pride and belief were not ill-founded. I have worked hard. No one but a struggling young lawyer could realize the strenuous life

Again I shook my head. "We live so far apart, and I have been so engrossed with my work," I reminded her.

Something gripped my heart. I thought of the other confession, and I waited, fearing, yet certain of what was

to follow. I shook my head in denial.

these years have meant to me. Then, as I have gained the foothold I have fought for, I fall in love like the veriest school-"I shall never forget when I first heard of it," she went on in dull tope, as if reciting a lesson. "My mother had somehow managed to set d me sway to an excellent school for years, and I was at home on my last vacation but one when I had a slight misunderstanding with a neighbor's daughter an ill hard boy with a girl who is worse than obboy with a girl who is worse than ob-source. Her father is a byword among her neighbors and acquaintances. He is a common drunkard, dishonest, with no gentlemanly instincts. I cannot be-lieve that she is his daughter. Her when I had a slight misunderstanding with a neighbor's daughter, an ill-bred common girl with whom I had had here-tofore little to do. She grew very angry, and in her rage hurled the inforangry, and in her rage nursed the infor-mation regarding my father at my head, which my mother had so carefully kept from me. I listened with increasing conviction that every word she spoke was true. I had suspected that he drank but now I knew that that was not the words. I turned from her without a word and want straight to my method word and went straight to my mother. She could not deny it. I begged her to leave him—the girl had told me that he often ill-used her, especially of late-but she refused. Virginia, I cannot under-stand my mother's attitude. I've tried to, but I can't. It would be impossible for me to iove a man whom I could not for me to iove a man whom I could not only fail to respect but for whom I have contempt. Yet she loves him and clings to him as a mother to her sinning child.
She says no one cares for him but her, t and she could not desert him. She cried heart-brokenly over my knowledge of the disgrace, until I felt ashamed to think of myself when I realized all she had borne and what she had done for me. I nut my arms about her and told her

I put my arms about her and told her we would bear it together and so lighten it, or at least make the burden a little less heavy. I studied that last year stren-uously and took honors. I have taught "I fear it is a hard proposition, but I have known women to change their minds under similar conditions," I obever since, and have made up my mind

" Not so, my father," replied the prince, " arise from the earth, for thou shalt be the guide of my inceperience in this warfare. I know that to thy cares and anxieties I am indebted for my edu-cation." " What say you?" replied Clotaldus, in astonishment at the mild and altered manner of the prince. " That I am dreaming," replied the latter, " and that there is a pleasure in doing good even in dreams." " Then, my lord," said Clotaldus, " if it be thy intention to act according to

me before. Forget it. It is over and I

must bear it." Some women cry over their sorrow ; some are hysterical ; a few bear them calmiy. Elizabeth was tone of the latter type, yet I never saw any one who gave the impression di suffering as did her eyes and her utterance of these few words : "It is over and I must bear it."

words: "It is over and I must bear it." The rare tears sprang to my eyes. "Elizabeth, you magnify the trouble. Others have married under similar cir-cumstances." But she shook her head. "I shall never marry," she declared, and I feit that it was final. Nothing that I could say made the least impre-sion. I lay awake long that night. I tried to remember my work and that it was imperative for me to rest and keep fitted for it. All in vain. Even Louise for the time took a secondary place. I had now received my answer for Mr. Andrews in a most mexpected manner. It may seem strange that this was the first intimation that I had had of my friend's love affair, and that I did not even know that she had met Mr. Andrews. But I intimation that I had had of my friend's love affair, and that I did not even know that she had met Mr. Andrews. But I had far less time than Elisabeth—her school hours ended at two every day— and I was not strong. I had to deny myself many recreations, one of them being social pleasures of the simplest description. Then this had all oc-curred in six weeks' time, and I had only seen Elizabeth once at church, as her mother had been ill and she had been kept closely at home, which was three miles from mine. I had been there but two or three times. She understood and was willing to do the visiting. With all my planning and thought I could see no way out of the i dilemma except sorrow and disappoint-ment for both my friends. You see that, in spite of my oreed I was coming to;look upon Dean Andrews as some-thing more than the machine I had taught myself to consider my employers. When I reached the office a gentleman was there with Mr. Andrews.

"This is my uncle, Mr. Christian Andrews, Miss Townsend."

Andrews, Miss Townsend." And a fresh surprise confronted me. For the uncle looked almost as young as the nephew, and I had pictured him as the nephew, and I had pictured him as elderly and gray-haired. I plunged into my work until evening. Mr. Dean Andrews had been gone for an hour, and I was preparing to leave when the door of the office opened and Mr. Chris-tian entered. He was not as handsome , and distinguished-looking as his nephew; but he had an open, cordial manner and pleasant face which won anner and pleasant face which won

you at once. " Dean has told me that you know of this unfortunate affair of his, Miss Townsend," he began, when I interrupted him. "Why unfortunate ?" I demanded

coolly. He looked his astonishment. "Do you know the father ?" he asked by way of reply.

"Do you know the woman ?" was my

counter question. " Do you ?" he laughed. She is my dearest friend." Does Dean know this ?" he asked in

surprise.

I never knew it myself until by coident yesterday." I described Elizabeth in terms not

glowing, yet with all the skill I pos-sessed, bringing out her strong points and touching upon her refinement and

His frank eyes clouded as I finished. His frank eyes clouded as I nnished. "It looks differently to me as you put it, Miss Townsend," he said with a sigh. "A man in love is not wholly same, but you are sensible and not given to senti-ment, I should judge. Your friend must be all you say. Yet I confess it is a great disappointment to me. I had pio-ment of the sented great disappointment to me. I had pic-tured it all so differently. I wanted Dean to marry some one who would add to his position. I have set my heart on Dean's success; but he's so d—excuse me—but so very independent that he won't take any more from me, although he is all I have. These youngsters are hard to manage." I could hardly repress a smile. He

I could hardly repress a smile. He looked so almost boyish himself 1 "But why do you worry?' I asked. "Dean is set on it, and even I can't influence him," he explained in some

urprise " Bat Miss Claffin refuses. "But Miss Claffin refuses." He shrugged his shoulders. "Oh, she cannot hold out against Dean," he answered with an air of finality. But I knew better. And so did Mr. Christian later on. It shows his kind heart that when he saw his nephew's un-happiness he added his urgent plea to heart that when he saw his nephew's un-happiness he added his urgent plea to Mr. Dean's, but Elizabeth was the ada-ment. Only I knew that the heart of the adamant was a softer thing than ap-peared on the surface. Mom she was a great lavorite. As I came into my rooms they struck a little chill to my heart. I seemed so alone. A man's figure came out of the dusk and a voice I knew so well cried out: "Miss Townsend, I've made mypeared on the surface. Poor Elizabeth ! I could hardly bear the change in her. She kept up bravely, but she could not control her eyes and mouth. Her. mother became alarmed at last, and in June urged her to visit a cousin at a quiet seaside resort. Mrs. Claffin was kind, but unobservant and slow of mind. Mr. Andrews worked like a giant those days. He rarely spoke of his trouble. It was too deep, I fancied. Yet I had always declared that men recovered from affairs of the heart so much more readily than women! But Mr. Andrews was different. Just as he had been slow to yield to woman's charms, so had he been tenacious of his love when fin-

and clear beaded. I had a wild longing to be gidy and young for a while. For twenty-five is not aged. Truly it was time that I had a change. I was back at work, the summer not over and Elizabeth and Louise still away, when a messenger brought me s note marked "urgent." It was from Elizabeth and dated from the city. "Dear Virginia-Will you meet me at once at Orist's hospital ? My father has had an accident and is very ill. He wishes me to bring a stenographer, and I cannot bear the thought of a stranger. I think Mr. Andrews will spare you under the circumstances. "E.C." Silently I handed the missive to my employer. My heart gave a bound of relief, for I had felt sure that it was Louise. In fitcen minutes I was taken in Mr. Andrew's motor car to the hos-pital. Elizabeth met me and took me at once to Mr. Clafin's room. He had been run over by an automobile. He lay propped up on pillows, deathly white, his burning eyes feveriably aight and eager. "Herry I'he said. The nurse gave him stimulants and I is ready, with penoil and pad in hand. I braced myself to hear of some unusual orime, and so I think, did Elizabeth. The voice startled one by its strength an shrillness. " I shall live but a short time. I can-

I promised.

The voice startled one by its strength and shrillness. "I shall live but a short time. I can-not face eternity without making my confession. Elizabeth is not our child. We adopted her when a baby. An English rector and his wife came to this country for their health. For a time they improved and Mr. Thrale took a small parish in which we lived. When Elizabeth was born my wife

took a small parish in which we lived. When Elizabeth was born my wife showed the mother kindly attentions. Both were young and had no near rela-tives. Mr. Thrale was the last of his family, fine country gentry. They were both greatly beloved by their parish-ioners. Mr. Thrale died suddenly, be-fore Elizabeth was 'a year old. The shock proved too much for the wife who, my wife always insisted, died of a broken heart. Mr. Thrale's ill bealth had all come from a long run of typhoid "indeed a very special protection of Divine Providence, replied the superior of our party, 'and we must all thank God from our whole hearts. We must all say a Mass in thanksgiving to-morrow.' We heartily assented, and soon the danger with which we had been threatened receded from our mem-

broken heart. Mr. Thrale sill bealth had all come from a long run of typhoid in England, and the doctors advised a change. Mrs. Thrale gave her baby to my wife, who loved her as her own. Mrs. Clafin insisted that she should never be told the truth. Lately I urged that she should know-for she keenly felt my misbehaviour-but my wife, alwsys so conscientious, was bit-terly opposed to it, and, as I had caused her so much misery, I felt that I must give har her way in this. Only lately have I guessed Elizabeth's troubles, and I want this paper to be handed at once to Mr. Dean Andrews, of Lippincott & Andrews, Temple Place." The nurse sprang to the bedside with restoratives. The 'patient rallied and asked for me. "You will give that to Mr. Andrews "Holy Obedience afterwards stationed o instruct a purishment. I viscous sepiral punishment. I viscous to make him open his heart to me. Finally he told me that his birth and parentage and the advantages of a liberal education should have brought him to a widely different destiny. He had loved adventure naturally, but had had loved adventure naturally, but had had loved adventure naturally, but had had loved interested in the interested in had loved adventure institutity, but had taken a wrong direction. To win him to God, I affected to be interested in the daring adventures which he related to me, and succeeded in impressing him with the sinfulness of his life and the

"You will give that to Mr. Andrews as soon as you leave here ?" he gasped.

Elizabeth followed me to the outer began my story. He described to me the wonderful manner in which his nands

and those of his comrades had been held by an invisible, irresistible power. He told me that they knew that the coach Poor Mr. Claim : He must die so soon and with the burden of all his mis-deeds! who could feel hard towards him now ?' she said, softly. She slipped back to the sick-room, and I was whirled back to the office, with my message of deliverance. How simply yet unexpectedly the problem which had seemed so hopeless had been Solved I The wedding followed the death of Mr. Claffin. Mr. Andrews would

The wedding followed the death of Mr. Clafin. Mr. Andrews would hardly give Elizabeth time to get a de-cent outfit. As she stood in her trav-elling-suit in her own little room--it was, of course, a very quiet affair--Elizabeth threw her arms about me and drew me towards her with rare emotion. "God is so good to me, Virginia," she whispered : "I don't deserve it. I am so happy that I want you to be and in fell on his knees and asked my pardon. "I prepared him for his dreadful en

so happy that I want you to be and in

the same way." Then her mother called her, and, as I Then her mouter caned her, and, as a followed her down stairs, I had a glimpse of Dean Andrew's face, alight with the same wonderful glow. They were to live in a lovely house on Mon-trose Avenue, and Mrs. Clafin was to

#### THE CATHOLIC RECORD

"I therefore say that God has given

#### PROTECTED BY THE HOLY SOULS

A Jesuit Father relates: "Some years ago I accompanied a number of prominent members of our Society who had been summoned to Rome on business of importance. Our way lay across the Apennines and we were numerous enough to fill a large cosch. We knew that the mountains were infested by outlawed bands, and we had been care-ful to select an bonest driver. Before olic Churches have taken their place, and have greatly rejoiced the heart of the Holy Father, in the midst of many tribulations, by proclaiming to the whole world their loyalt, and allegiance to the See of Peter. And it is unde-niable that this great spiritual work has been, I might say within the last cen-tury, mainly accomplianed by the chil-dren of the Irish race. The children of Ireland can say with perfect truth: "Quee regio in terris nostri non plena laboris?" Who built these churches in these English-speaking countries?

that the mountains were infested by outlawed bands, and we had been care-ful to select an honest driver. Before setting out it was agreed that we should place ourselves under the protection of the Holy Souls by reciting a De profun dis every hour. At a given signal the psalm was to be recited aloud. "Luigl, the driver, had been instruct-ed, in case of any danger, to tap our vehicle's roof distinctly with three strokes of the heavy end of his whip. Just as evening twilight began, we reached the summit of a lofty mountain, when we were startled by three ominous knocks on the roof of our cosch. Before we could ask any questions, Luigi had given the horses such a blow as nearly made them throw us out of the cosch, and sent the animals at a breakneck speed along the road. On looking out we beheld to our horror, about a dozen bandits on either side holding deadly weapons as if ready and determined to attack us. But, strange to say, they all remained as motionless as statues, with arms uplifted, until we had gone on so far as to leave, them a mere speck on where do they get them except from the devoted daughters of holy Ire-"I therefore say that God has given the Irish race a great supernatural mission to be preachers of the Gospel and champions of the Church to the ends of the earth, a loftier destifuy than the enjoyment of material wealth or military renown. It has been for them to build up new churches on the banks of the mighty rivers of America, in the boundless plains of Australia, in all the manufacturing cities of Great Britain. It is apparently the work of man, but is manifestly the purpose of God." So thoroughly has the Irish people been identified with the Catholic Church in this country, that here in New England, at least, "Irish" and "Catholic" are interchangeable terms. To the average Protestant an Irishman who is not a Catholic, or a Catholic who is not an Irishman is unthinkable. So far as to leave them a mere speck on the horizon. "At last our driver halted. 'A mir-

acle !' he cried. 'May God and Our Lady be praised ! I tell you, Fathers, it is a miracle that we are not dead "'Indeed a very special protection of

me," continued the Father, "at the Gesu, our church and college at Rome. About two years later I was called upon to instruct a prisoner condemned to capital punishment. I visited him several times, and it cost me great effort

with the singularies of his his and the prisoner often, and he was always glad to see me. One day, as he was speaking to me of the latest years of his life, he described to me in the most graphical terms the very incident with which I

entrance. She seemed transformed. Hereyes shone like stars. "We coaxed mother to lie down. She is quite prostrated. Poor Mr. Clafin ! He must die so

was full of Jesuit priests, and that they had been promised a great reward by the head of a secret anti-Catholic society if they succeeded in seizing our luggage, and how dismayed they were when they found themselves rendered motionless by an invisible higher power. I then made known to him that I had been a member of that party, and he at once

home of a race quite as Celtic as that of Ireland, a procession slowly wound its way down the highway to the broad strand lying between the two parishes of Plougasnou and Primel, writes Paul Dillon in the Catholic Press of Ausnd believe he died at peace with God. I asked his permission to relate his por-tion of the story and he willingly gave it, hoping to merit some benefit for his sin-burdened soul thereby. As for my-self, I was and still am convinced, that our hourly De profundis during that memorable inneres was rewarded by

our nourly Le protonois during that memorable journey was rewarded by God, permitting the Holy Souls to come to our aid in the moment of danger, and that it was they who, with God's permission, rendered the robbers immovable

when they were about to attack us."

name of Catholic in Ireland; but in vain. In 1829 the Catholic victory was gained, and it was found that the bitter years of the past had not weakened Ireland's faith or missionary spirit. "Many of the old Catholic countries have been losing their faith and loyalty to the Holy See, but these young Cath-olic Churches have taken their place, and have greatly rejoiced the heart of truly beside the sea, heaving with sub-dued murmur on the beach as if welcomng the pilgrims. AVE MARIS STELLA

AVE MARIS STELLA Having spoken to them of his Chinese mission, to which he was soon return-ing, and of his joy at spending a few days among the people of his own native land of Brittany the Bishop embarked on the large and much-decorated boat reserved for him. Swiftly were the other barques filed by peasants and fishermen, who acted as an escort to Monsignor de Guebriant. As the dusky brown red and white sails in billowy curves caught the breeze, the priests intoned the litur-gical prayers used on this occasion, while men, women and children sang the "Ave Maris Stells" and the Gaello hym to St. Anne, which were re-echoed

labors 7" Who built these churches in these English-speaking countries ? What priests minister in them ? What prelates rule them ? Who teach these schools; when they want nuns for schools and hospitals and orphanages, hymn to St. Anne, which were re-echoed by those who remained ashore.

BLESSING THE SEA Monsignor de Guebriant then plunged his crosier into the sea, while with his other hand he sprinkled the waves with holy water. In a wide circle the fleet of boats made its way back to the

fleet of boats made its way back to the starting point. Although a carriage was waiting on the road, Monsignor de Guebriant, find-ing that the boat was going back to Pempoul, which is close to St. Pol de Leon, gave much gratification to the fishermen by his prompt decision to re-turn with them across the sea which he had blessed. It was a mild evening, and the sun was setting behind the promontory of

It was so that evening, and the sum was setting behind the promotory of Roscoff, that lovely seaside place lying on the shore of a bay studded by dark rocks and an island, on which the waves dashed in stormy weather, sending into the air showers of spray and spindrift gleaming white against clouds heavy with coming rain.

AN ALMOST FORGOTTEN EMPRESS

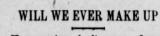
who is not a Catholic, or a Catholic who is not an Irishman is unthinkable. So much so that when a newly arrived Por-tuguese farm-hand attended the Catho-lic Church in the New England village where he had found employment with a Protestant farmer, the latter was much surprised, and declared to a neighbor that he did not know before that the Portuguese were Irish 1 The Empress Eugénie has been prising other visitors of the Isle of Wight by an energy which seems to be proof against age. "From the Thistle she by an energy which seems to be proof against age. "From the Thistle she lands on a Sunday at Cowes" (a local correspondent reports) "and climbs on foot the almost perpendicular hill which leads up to the Catholic church—a jour-ney which tries the strength of people half her age." It seems a propos to re-call a remark once made by the Empress in conversation—"I am twice a Catholic, once as a Spaniard and once as a French-woman." The Empress is otherwise in evidence this week, M. Filon's new "Life of the Prince Imperial" being a much reviewed volume. M. Filon tells a story of a meeting between the young Prince and Abbé Deguery, who re-called their first meeting—one of which the memories were all on one side. "You were but forty-eighthours old then, Sir," said the Abbé, "but you were already decorated with the Legion of Honour. Why, do you imagine, had that he did not know before that the Portuguese were Irish ! Very proud of their distinction are the Irish people and their descendants in America; but they would be far from claiming all the credit for the work of establishing and maintaining the Church here. Other nationalities have the development of the Catholic life in the United States. To them let Cath-olics of Irish blood generously give the credit due, while retaining their own pride in the significant fact that Irish and Catholic are synonymous terms still in New England.-S. H. Review. already decorated with the Legion of Honour. Why, do you imagine, had they given you that Cross? Not for what you had done, but for what you were yet to do. The cross is the symbol of sacrifice." Those words were never forgotten; for after the Prince Im-perial's death in Zululand, a written prayer found among his papers con-tained these words :--"If Thou givest only on thus earth a certain sum of joy. PIUS CELTIC CUSTOM CONTINUED tained these words :--"If Thon givest only on this earth a certain sum of joy, take, O God, my share, and bestow it on the most worthy. If Thou seekest ven-geance upon man, strike me !"-London Tablet. Through the ministure (jord-like and winding fissure had the tide rushed up the river as far as the Breton town of Morlaix, whose houses sit in picturesque guise upon the sides of a wide ravine. As the current "turned sgain home"

### **CONCERNING FINE CLOTHES**

METHODIST JOURNAL ON THE CONVERSION OF ST. AUGUS. TINE

In a neighboring field a Catholic Bishop was quietly vesting himself in his episcopal robes. As soon as he assumed his mitre and crozier he pro-ceeded on foot to the little fleet of beats The Christian Advocate in the course of an article "Concerning Fine Clothes" has the following, which might, very appropriately, have been written for a Catholic journal: On a certain day more than fifteen

hundred years sgo, in a plea-sant garden of the city of Milan, the foreign missions of our Church was indicated by his long beard, and the name bestowed on him by the reverential ful meditation. He was fast approach-



Human nature, be it ever so degener-ate, is attracted by truth, provided only the magnet be brought close enough. This applies to religious as well as to scientific truth, and Catholics will do well to bear the fact in mind, recalling at the same time the answer made to Cain when he, asked if he were his brother's keeper. For five centuries parasitical growths have been sapping the strength of the Church of Christ. Now these growths are decaying, and with their dead branches thousands are falling away from religion.

with their dead branches thousands are falling away from religion. Human nature years, however, for truth, and that longing can win these souls to the Church, to be purified and ennobled by the religion which is one with truth. History is so weary of re-peatedly demonstrating that religion is the only motive force adequate to impel men to live according to reason rather than appetite, that she calls to the dunces' row all those whose intelligen

than appetite, that she calls to the dunces' row all those whose intelligen-ces the fact has not yet penetrated. The important thing to be noted 'how-ever is that religious truth must be pre-sented before it can be accepted. Here is opened a mission for the militant Catho-lie. Most non-Catholica magnetic the distance of the the second term of the second opened a mission for the militant Catho-lic. Most, non-Catholics are not acces-sible from the pupit, and the press and the lecture platform must be made the instruments for planting the seeds of the truth. Catholics have been slow to use these means. The Oatholic press is yet an infant, and the lecture platform is almost wholly in the possession of those hostile or indifferent to the Church. Tais is a daming indictment of Catholic inertia. We have scores of brilliant Catholics eager and ready to engage in the spread of the Catholic ideas and ideals which are the world's only hope of salvation

are the world's only hope of salvation from the cesspools of Socialism and animalism. The message of these Cathanimalism. The message of these Cath-olic recturers is vital, if they are worthy their calling. Such lecturers should be supported in their work so enthusiasti-cally that other brilliant Catholic lay-men may be attracted to the work. The Church of God's a missionary church, established for all men of all nations. If we by God's grace have been granted to know that Church and her message, dare we then sit back in smug satisfaction while other men grope blindly for the truth and share not in a blessing quite as much intended for blessing quite as much intended for them as for us ? God forbid that such a them as for us? God forbid that such a one should bear the name Catholic and call himself a soldier of Christ 1 The true soldiers, the militant Catholics must rally to the support of press and platform for the dissemination of truth. Human nature will do the rest, for the magnet of truth is irresistible within its limits. Every name should furnish its full

Every parish should furnish its full

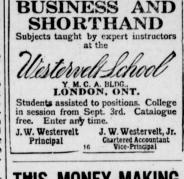
quota of subscribers to the diocesan Catholic paper, and with quite as much loyalty every parish and Catholic organ-ization should be interested in furnish-ing audiences for Catholic lecturers, even supporting, if possible, a Catholic lecture course, lecture course, As the Providence Visi-tor remarks, "Catholic lecturers are needed in this age of popular instruction.

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of St. Paul lying near, opened it and read in amazed silence these words : "Not in rioting and drukenness, not in obsmbering and wantonness, not in obsmbering and wantonness, not in obsmbering and wantonness, not in trained and envying. But put ye on the Lord Jesus Christ, and make not pro-vision for the flesh, to fulfil the latst thereof." He has told us the effect of instantly, as though the light of salva-tion had been poured into my heart with the close of this sentence, all the dark-ness of my doubts had fied away." Such was the conversion of the illustrious a theologian who has exercised a very powerful influence on Christendom down to our time. "If any man be in Christ, there is a new crestion"—that is the divine method of clothing the soul.

3

To make sure of happy memories we must know that what is being done now will make the memories of the future. We are really painters, placing on canvas the pictures which we will look at in daya to come and about which will be gathered a group of associations, a thou-sand persons and things and savings and emotions linked together in won-derful fashion.



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make a safe and prontable investment, and worth the attention and investiga-tion of every conservative investor. If you would like to have a copy of this book, address Philip Harding, Dept. 614C, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write through idle curiosity, and unless you are a member of the Catholic you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particu-lar institution.

# **Our Preferred** Trading Register

ally given. The summer was unusually close and stifling that year. I found myself won-dering if I could hold out until my vaca-tion in August. Louise was better than usual, for I had sent her to Elizabeth at the latter's urgent request. It was the middle of July when Mr.

Andrews announced in his most decided manner that I was not to wait until August, but was to leave work the next

August, but was to lave work the leve day and get away. "I wish I could dispose of Jim Claffin as easily," he said suddenly. "Even if he were put out of the way it wouldn's solve the problem," I de-

It would adly. clared sadly. "That is true." He sighed, as from "I really susthe ground of the nearcy. "I rearly sus-pect my uncle of succumbing to the ten-der passion," he said with a change of manner. "It is catching. Well, I hope the dear fellow's affair will prove more fortunate than mine. He deserves the

"I hope so." I assented listlessly. I made my simple preparations to go to the country, with a strange depression. I felt all at once old and settled. I was tired of being thought sensible, cool what you love, that you are like.

live with them. whom she was a great favorite.

self at home. Your landlady let me in and I've invited myself to tea. Bashful-ness never was my portion." It was Mr. Christian whom I had met at the wedding, but who had myster-iously disappeared at the last.

"I hate good byes, and I wanted to see you all by myself I ran off here," he went on, as I removed my wraps. "I'm not like Dean. I can't bear snspense. I not like Dean. I can't bear suspense. I meant to wait until after tea, but I can't. Virginia, I can't. I can't. I love you--Dean knows it--but I told him you could'n care for a fellow like me. Tell me, the best or the worst. Or, Virginia, is it yes ? Why, my darling is it true?" And although I know this is Mr

Andrew's story and not mine, I cannot keep from adding how happy I am. No keep from adding how happy I am. No more long weary years stretching out before me, with the fear always before my eyes of giving out and failing Louise; no more lonely evenings, and always the love of a good man to surround and envelop me. If I had not already loved I should learn to do so for his care of Louise, who blossoms out it, as Eliza-beth tells that I have done. For Love is the magic wand of this workaday is the magic wand of this workaday world and touches even the life of a sensible, unromantic stenographer !

souls, and no cases are put in the in-

There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. obedience, and that is joyin bound by The rank of virtue is not measured by its disagreeable.est, but by its sweet-its the heart that loves it. The

West." "Then the bitter centuries of per-petual war and persecution followed, and it was hoped to extinguish the very

**IRISH AND CATHOLIC** The College of Maynooth, Ireland has given more than one hundred Bishops to the Church, of whom fully one-third were members of the teach-

ing stail. This interesting fact was stated by the Most Rev. Dr. Healy, Archbishop of Taam, at the consecration recently in Maynooth of the Most Rev. Dr. Mannix as Archbishop-Coadjuditor of Melbourne, Australia. Dr. Healy

of Melbourne, Australia. Dr. Heavy also said: "This ceremony also reminds us that Maynooth, though primarily a college for the education of the lrish clergy, has had a notable share in the missionary activity of the Irish race. Dr. Carew, who had been Protessor of Dogmatic and Morai Theology, was

consecrated Vicar-Apostolic of Western Bengal in 1838. Three years later Dr. Fennelly was consecrated here in the old Coilege Chapel Vicar-Apostolic of Madras; and it is a matter of history that the Catholic Church in India owes

much to these two distinguished pre-lates. In Australia we all know how Dr. Carr, at the call of duty left his pleasant diocese of Galway for the arch-diocese of Melbourne, in which he has accomplished so much not only for his own diocese but for the whole province of Victoria. He was a vice-president of Maynooth ; and now we have the president leaving his beloved College to go out to continue the work of the Archbishop of Melbourne in the same great city and province. "It has been the providential destiny

of the Irish race throughout all the past to be the heralds of the Gospel in many foreign lands. I can not now enter into Religion is a hospital for sin-sick Bishop Forbes of Brechin, a very competent scholsr, who declares that "the Irish missionaries, spread over Earope from Iceland to Tarentum, carrying with

them their own learning, and to some extent their own rites, sometimes well received, more often the objects of national jealonsy in the people amongst whom they sojourned, formed an impor-tant element in the civilization of the

1

crowd of Breton peasants and fishermen, quite proud that the "Astrouin Eskop Chin" (i. e., the Chinese Bishop) should ing the culmi among the

BISHOP OF CHINA MISSION

evidentiy awaiting his arrival. That he was an Apostolic worker on

BLESSING THE SEA

BY BRETON FISHERMEN

to the open sea, ever beating sgains the coast of the Northern Britany, the

Moreover, he was also a true Breton a member of a noble family of the Armorican province, who had returned home for a short visit after eighteen years of absence on his mission to the wild heathen inhabitants of the mountain wild heathen innabitants of the monitain range dividing Southern China from the Indo-Chinese peninsuls. The Comte, who is already better known as Monsignor de Guebriant, the

indefatigable missionary prelate and in-trepid explorer of unknown and remote regions of the Chinese Empire, had gladly accepted the invitation of the priests and people of Plougasnou to come from St. Pol de Leon to take the leading part in the annual blessing of the sea, a custom as dear to Celtic Bretons as it is to the Celtic Irish fishermen.

#### A TOUCHING SIGHT

The procession had now reached the strand and surrounded a small platform. The ancient cross of the parish hung with tinkling bells, and heavy embroidered banners were held aloft by sturdy lads in their quaint dark gar-ments while a status of the Blessed sturdy lads in their quant dark gar-ments, while a statue of the Biessed Virgin was carried by young girls wear-ing the antique head dress of the dis-trict. Then followed the priests and the Bicken blocking the needle when the Bishop, blessing the people who were still chanting the old Gaelic hymn

to St. Anne. Our Lady's mother, who is the beloved patron saint of all good Bretons. A touching sight was it



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struggle which had endured many years, and he was undergoing the most poig-nant suffering which remorse can create in a truly awakened conscience. His career previous to this crisis is of great interest to the student of religious blo-graphy. The child of a beathen father and a Christian mother, both of whom cherished high boyes for their brilliant boy, he received a higher education than was customary for one in his sta-tion. But as he advanced in learning here was a deterioration in his morals which marred his genius and filled his which marred his genus and hired his quiet hours with bitterness, since he could not wholly divest himself of the influence of his mother's teachings. In. the city of Carthage, whither he went at seventeen years of age, he plunged into dissipation. Now and then gleams the construction flashed over his split. of holy aspiration flashed over his spirit. bat when he turned to the Sacred Scriptures for help, they only awakened hi contempt for their simplicity and their lack of those rhetorical elegances which he had been taught to regard as of suvalue. While he rose as an in

preme value. While he rose as an in-structor, he fell deeper and deeper into that despair which finally engulis the victim of self indulgence. From Car-thage to Rome, from Rome to Milan, where he had been appointed to an important professorship, he wen', seeking relief from his burden of sin, but refus-For a while he listened spell-bound to the sermons of the eloquent Ambrose, and deferentially to the counsels of his

And detection of the second se St. Anthony's life. The effect of this narrative upon the prodigal was over-whelming. Driven by the intensity of whelming. Driven by the intensity of his feelings into the modest garden at the back of his dwelling, he three his seif down at the foot of a fig tree, and exclaimed in agony, "How long, O Lord, how long ? Why should thore not be in this hour an end of my basecess ?" In the midst of this agitation he heard the voice of a child singing again and again. "Take up and read 1" Feeling this to be a divine intimation, he rushed back to the piece where his companion was sit-ting, cegerly snatched up a manuscript

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LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Appendix June 13th, 1905. My Dest Sir-Siace coming to Casada I have hy Dest Sir-Siace coming to Casada I have here to the series of the size of the control of the size of the size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the Size of the hyperbolic size of the Size of the

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# LONDON, SATURDAY, DECEMBER 7, 1912

THE REPORT OF THE ROYAL COMMISSION ON DIVORCE

There are two important reasons, not to mention others which will suggest themselves, why we should give more than passing attention to the recently issued report of the Royal Commission on Divorce and Matrimonial Causes.

The Anglican is the most conservative of Protestant churches. Indeed since childhood we have been accustomed to hear that there is only a paper wall dividing it from the Catholic Church. In this vital matter of divorce we shall see that it is but a paper wall that the Established Church is able to oppose to the inroads of the forces that "wonld lead the nation to a downward incline on which it would be vain to expect to be able to stop half way."-Minority

Report. Against these forces the Catholic Church opposes a wall of adamant. The contrast is all the more striking liberty. when we recognize the fact that the Anglican Church is fully conscious of the tremendous dangers of cheap and easy divorce; nay more, many Anglins are emphatic in pointing out its inevitable and far-reaching evil cousequences. But can we say that the Anglican Church, as a Church, is conscious of anything? We do not for a moment question the absolute sincerity of the Bishops, the majority of the clergy, and a large and important body of the laity in their strenuous opposition to the relaxation of the marriage laws of England. Not only are they acting from sincere conviction, but, whether successful or not in resisting the legislation forehadowed by the Report, they will have rendered valuable service to cause of Christian marriage. But the spirit of compromise and the exigencies of an Established Church have made strange bed fellows for Anglicans who sincerely believe themselves Catholics, By what authority do the Anglican episcopate and clergy speak on such a question ? It is abundantly evident from the Report of the Commission, that representative Anglicans in all walks of life look upon marriage and divorce with different eyes. And that the Established Church is unable to imeven on its own members, of Christian marriage, ideal ita Monsignor Moyes, Canon of Archdiocese of Westminster, and Prelate of the Roman Court, gave evidence before the Commission which is thus summed up in the report : "A Christian marriage, that is to me in which the parties are baptized Chris-tians, which has been consummated, being a sacrament in which the union of being a sacrament in which dratified by the parties is wroughtand ratified by God has a paramount and immutable God, has a paramount and immutable character of Divine law, and is abso-lutely indissoluble except by the death of either party." Had the Commissioners summon fore them the most obscure Catholic in London, his evidence would be the same, not expressed, it is true, in words that show the scientific precision of the theologian. But any Catholic, gentle or simple, learned or illiterate, powerful prince or humble peasant, from any quarter of the globe would give the same answer in his own words and in

ably an aparchist bullet. He seems to have done his duty as he saw it, and to have governed Spain as few others could have done during very troublous vate judgment, can, in any measure, disturb the unwavering faith of Catholics. To admit divorce for any conceivable reason is to deny the life-long indissolu-"Some who ought to know " is good. bility of marriage, a question on which If " some who ought to know" say that the Church of God has pronounced a final and irrevocable decision. Any " the Pope began to threaten revolution " what is the use of mere Catholics Catholic who does so, knows that, by the very fact he cuts himself off from pointing out the absurdity of the state the unity of the Church. This sense nent. If "some who ought to know added that had the revolution been suc ious unity is felt by every indivicessful the Pope intended to place himdual Catholic. There is no doubt that self at the head of a score of his Swiss characteristic of the Catholic this

Church, and of the Catholic Church Guards and personally conduct an expedition to exterminate the Protestants alone, will impress many without the fold who share the Catholic conviction Jews and anti-clericals of Spain, it that divorce is a great and imminent would hardly tax the easy credulity o ome of our enlightened Canadian Pronenace to Christian civilization. The consideration and discussion that

It may surprise some people to lear will ensue before any divorce legislation that the number of religious-men and can be enacted, will necessarily direct en-in Spain is less in proportion public attention to the great contrast to the Catholis population than in Canada, the United States or even Engbetween the Anglican Metablishment and the Catholic Church ; the one pleading in wayering and faltering land. So the Spanish " monks and occents for the Christian ideal of marfriars " must be bonny fighters to give the "Spanish people " such a " flarce riage, but failing to bring convictio and protracted struggle." even to its educated members ; the There are Conservatives in Spain as

other, speaking with authority, defining there are Conservatives in England, and and proclaiming the Divine command there are radicals in Bogland as there What God has joined together let not are radicals in Spain. Instead of two man put asunder. The least and most great parties there are many independunworthy Catholic, not less than the ant groups in all continental countries Pope himself, shares that intimate con-This is becoming the case in Hingland viction of conscious unity so that he knows that to question the indissolubility also. To play up to one or more of these groups when their support is needed is of Christian marriage is to place himself the temptation of the ambitious politioutside the household of the faith. cian. This appears to be about all the This is the first consideration that late premier was capable of doing with

gives to the Report of the Divorce the net result that he remained inpower ommission, and to the discussion that since Feb. 1910. will follow, a great religious significance of supreme interest to Catholice.

The exceptional facilities the Jesuite have for informing themselves of the History will but repeat itself, if this true condition of things in Spain makes be the occasion of leading many earnest the following appreciation, from Amerisouls through questioning and doubt ca, of the late Spanish premier, as in into the security and peace of the Cathteresting as it is timely : olic Church. But what is perhaps more "As a matter of fact, Canalejas was important still, it will quicken the ot a statesman at all, but a shifty not a statesman at all, but a shirty and unscrepulous politician, who had re-solved to hold his place at any c.st. Thus when he succeeded Maura he im-mediately declared that Ferrer was faith of Catholics, and deepen their sense of gratitude to God for the inestimable blessing of religious peace and certainty enjoyed only in the one nediately declared that rend to add natly condemned, but hastened to add that if he had been Premier at the time,

fold under the one Shepherd, where in faith and morals Christ's prayer is realized and all are one.

#### GREAT STATESMAN OR SHIFTY POLITICIAN?

The public man in Catholic countries, if he value the dubious honor, can easily find the royal road to Protestant good opinion. He has only to quarrel with the Catholic Church or attack religion. Immediately he is hailed as a great progressive statesman and a champion of

The frequency with which assassing tions and attempted assassinations of rulers occur, does not make them less terrible, nor lessen their significance. While the recent murder of the Spanish Premier Canalejas held the shocked attention of the world, it was quite natural that the press should tell the reading public something of the Spanish premier and conditions in Spain. But Spain is a Catholic country and Canalejas quarrelled with the Catholic ne, the stimulus he gave to commerce his creation of railroads, his sale of Church authorities. So, in view of the prejudice already referred to, it is not ublic lands for peasant proprietorship and many other such things, ranks in surprising that editorial commen should familiarize us with such appellainitely above Canalejas as a "Finally, his death leaves the Governtions as Spain's Greatest State Spain's Strong Man, as descriptive of the late premier. A Protestant exchange gives us the following appreciation of Canalejas under the title, Spain's Greatest Man, thus sweeping saide even the limitations implied in the already familiar title, Spain's Greatest Statesman: "This is now some who ought to know characterize the murdered Premier of Spain, Senor Jose Canalejas. When he was called to the head of the Spanish ne was called to the need of the Spanish Cabinet three years ago it was the cul-mination of a long struggle between the Spanish people and the monks and friars. As these latter had the strong support of the Vatican, the struggle had been both protracted and flerce. Canalejas helonged to a washiby and prominent both protracted and fierce. Canalejas belonged to a wealthy and prominent Spanish family, and although a devout Oatholic he entered prominently into politics in 1900 as a leader in the cam-paign against Clericalism. When King Alphonso, in February, 1910, called upon him to form a ministry, the King's action nim to form a ministry, the King's action caused quite a sensation, as this was the first time that an advanced Radical had ever been placed at the head of the Ministry. He began his administration by ordering that taxes be collected from all religious bodies which wer trom all religious postes which were carrying on any business competition with the ordinary taxed workman. Two months later all foreign ecclesias-tics were ordered to register, like other tics were ordered to register, like other people, with their own consulates. One month later the ordinance forbid-ding Protestants and Jews putting any external designations upon their places of worship was repealed. But the new measures were met by a protest algored by seventy-two Spanish bishops. This Canalejas answered by forbidding the settlement of further congregations in Spain until things had been settled with the Vatican. Then the Spanish Ambasspain until things had been sectied with the Vatican. Then the Spanish Ambas sador left the Vatican and the Pope be same answer in his own words and in his own language. The most profligate as well as the most virtuous, the great-est sufferer from an ill-assorted union, quite as emphatically as the one who daily thanks God for a happy home jlife, would proclaim the truth that where there is a real marriage, nothing but death can sever the bond. No loose interpretation of Scripture texts, no in-terpretation of the words of Our Lord that may even seem right to honest pri-

#### THE CATHOLIC RECORD

To Catholics the chief interest of thus dentifying religion and nationalism lies in the fact that it almost necessar ily begets religious intolerance. Dissent from the national religion is apt to be regarded as unpatriotic if not sedi-

As might be expected the Catholic eligion is merely tolerated in all the Balkan States except Montenegro and Bervia. While Catholics are allowed to have bishops and clergy who minister to the spiritual needs of Catholics, native and foreign, it is forbidden to make onverts.

In Montenegro the Church enjoys the greatest freedom; but Servia has the distinction of being the only country in the world without a Catholic hierarchy.

The exercise of the Catholic religion is orbidden by law, and the only pricets the are allowed to exercise their funcin the Diocess of Superior, Wis. Mr. Cotton's "Father M. W. Ross" must, ions in Servis are the two chaplains ttached to the Austrian Habasey.

The eyes of the world are now turned oward Albania, on its disposal may de pend peace or war in Europe. Albania lying along the coast cuts Servia off from the sesboard. Servis would like thing for-Nothing" army. to annex Albania, but the least she seems willing to accept is a passage

through Albania to a sesport on the Adriatic, somewhat similar to Ontario's passage through Manitoba territory to s port on Hudson's Bay.

And it is precisely through that part of Albania where the Catholic faith is strongest that bigoted and intolerant Servia insists on securing this passage to the see.

Austria was the recognized Protector of the Christian community in Albania under Turkish rule ; it was the Austrian ambassador who obtained from the Sultan the civil document of institution MacKay, Presbyterians. for Catholic bishops.

The question of Albania is, then, not only the crux of the European situations but is one of peculiar interest to Catho lics. Certainly Albanian Catholic, would appear to need Austrian protec tion under Servian, as much as if not sentation in the senate. more than under Turkish rule.

WE ARE very tired giving advice to the anarchist would not have been exe-cuted. It was an attempt to placate both some preachers of the sects. We would have them read their Bibles, and departies, but it failed to satisfy either. liver sermons based on passages to be found therein, but this they will not do.

He then threw a sop to Ferrer's suppor-ters by promising to introduce an Asso-ciations Bill similar to that of France. Whenever they conceive such a course This startled the decent people of the country, and hence, though the Bill was of work, the tired feeling comes over them. They want something new and drawn up a year ago, it has never been sparkling as a monu for Sunday services eard of since. "It is true that the claims of Franc The pews want essays on the latest puband Spain in Morocco have been ad-justed, or nearly so, during his Premierlic topic, and the pews being the mas ters, there is no way out of the difficulty hip, but it would never do to give him ship, but it would never do to give him the whole credit of it. Poincaré should get his share, and the able diplomats of both countries who were entruated with the work should not be forgotten. but to give them what they want Money is the power behind the pulpit. Money, like " Bunty," pulls the strings. Rev. R. O. Morse, Baptist, of Summeris supposed, moreover, to have had side, P. E. I., lately preached on this in view many social reforms, not none appear to have been parried out. Strikes were frequent text : " Is the Prince Edward Island Black Fox Business Christian ?" This all over the country, graft is rampant in s along the line of a baseball sermon all over the country, graft is rampant in official positions, emigration has taken unpresedented proportions, and ever size Casalejas came into office the bishops were kept busy entreating him to stop his war on religion and give the people work and bread. Maura, his Conservative predecessor, by his devel-opment of the navy and merchant mar-ine, the atimulus he gave to commerce preached in New York, the title being You're out." We take it that Mr. Morse's deliverance will be in the interest of the fox. He would save his skin and send him out in the world as a creature entitled to life, liberty and the pursuit of happiness.

### A SOCIALISTIC FALSEHOOD

A subscriber in Welland sends us some extracts from Cotton's Weekly, a

of these people have been crushed and craftsmen of Europe, because the hunrefutation of the code of morals held by perverted, and how the influence of dred millions of North America cannot Father Vaughan. He brings forth Jesus Christ has been kept out of their "Father M. W. Ross," and quotes him lives." And then the green backs as saying, at an "afternoon service" in appeared ! What kind of a humorist St. Alban's church, Superior, Wisconsin, is the Rev. Randall, anyway ? Are we many things which place him in the to take it that all his "converts" are ranks of the Socialists. His utterances "almost five score years?" What a beaubear the note of the most advanced tifully healthy city Cork must be? We thinkers in that cult. Now, dear reader, it will naturally occur to you all but murder little children in the hat here we have a split in the church, streets of this citadel of Protestant enone priest taking up the cudgels against lightenment, for no other reason than nother on the question of Socthat they refused to curse the Pope, ialism and, as a consequence and we wondered who had kept the in-Catholics may be appealed to to join the fuence of Jesus Christ out of their ranks. Than this we have seldom seen

a more glaring instance of hypocrisy dishonesty and falsehood. There is no lives ? When gentlemen like the Rev. Randall C. Phillips succeed in injecting a little Christianity into the wooder priest in the United States named heads of the Ulster Orangemen it will Father M. W. Ross, according to the be time enough for them to turn their latest Catholic Directory of 1912, and there is no St. Alban's Catholic Church

attention to the " conversion " of the Catholics of Ireland. COLUMBA

herefore, be an Episcopalian, but he NOTES AND COMMENTS would have the unwary Catholic believe that he is one of the Pope's sub-WRITING OF Sidney Lanier, the gifted Southern poet who was a Presbyterian, ects, so that ill-informed Catholics may contemporary of that persuasion inbe induced to enroll in the "Get-some dulges in a little moralizing. " It gives one, by the way, some cause for reflection eider how many of the most masou-O COL line minds of the last century were bree The Dominion government has filled of good old Presbyterian stock : Robert the vacancies in the Senate by the ap-Louis Stevenson, with his whole-souled pointment of the following gentlemen loveliness of character ; David Livingfrom the Maritime Provinces : N. Curry, stone, Robert Browning, Ruskin and of Amberet and Montreal, W. B. Ross, splendid valiant old Carlyle." K. C., of Middleton, N. S., William

Dennis, of Halifax, E. L. Girron, of Antigonish, Wm. MacKay of Cape Breton IT same a pity to disturb so serene vein of thought, but it might have a and Dr. P. C. Murphy of Prince Edward salutary effect upon the writer, nevertheless, to be reminded that of those he nentions only one (Livingstone) can be said to have remained a Presbyterian through life. Carlyle, whom he especially glorifies, cannot be said to have had any religion but the worship of force in human conduct as in history. Ruskin

> faith the most that can be said is that, like his poetry, it is veiled in a mist of he dies in it is that counts.

EVANGELIZING IRELAND

Baptist and one Anglican.

NEW SENATORS

"The Rev. Randall C. Phillips, of Ire land, made an appealito the congregation of St. Thomas Presby terian Church solution of the set of Phoenix. The Rev. Randall C. Phillips in

ver modest. One hundred thousan tollars is a mere bagatelle. Why not make it a million ? Now what does the Rev. Randall pro

to do with this \$100,000 ? Is he going to give the Bible to the Belfast

Orangemen ? Or does he intend it as the nucleus of a relief fund for the families of the 3,000 Catholic workers who were deprived of their livelihood by the free and enlightened bigots of Belinet ? The very idea !

This \$100,000 is needed to finance the movement towards religious freedom that the Protestant churches have undertaken in Ireland. So loosen up, good Presbyterians of Saskatoon.

ice. more s

Every dollar means more of religious freedom practised by the howling savages of Sandy Row-a few more bolts papers told the story of the accident and rivers hurled at defenceless Cathomes with which to smash and its fatal issue, but the readers little

boast of one such craftsman as the smallest towns in England could produce seven hundred years ago. Where is the explanation to be found of this outstanding and indubitable fact? It is to be found, said the preacher, in the Catholic belief that Christ is really present in have seen the drunken rowdies of Belfast all churches in which a duly ordained priest has consecrated and reserved the Sacred Body and Blood of Christ. This, the centre of Catholic worship, gives also the clue to the spirit which gave birth to the highest artistic development and inspired the leving care betowed upon those great material creations which were to enshring this Adorable Sacrament.

DECEMBER 7. 1912

FATHER DEVMMOND forbore to pust the parallel further, or he might have gone on to say that with all the wealth and material progress which Protest-antism is so fond of claiming as espec. ially its own, the modern world has erected no single temple to be compared, even remotely, with those of pre-Reformation times. Protestantism never has erected a great cathedral, and notwithstanding several laudable attempts, probably never will. St. Paul's, the creation of Sir Christopher Wren, has more the characteristics of a pagan pantheon than of a Christian temple and stands rather as a monument to its builder than as a tabernacle of the Most High. It is, after all, the spirit that pervades a vast cathedral which makes it great, rather than the four walls, be they erected with what skill they may. That is why even the great medieval cathedrals of England as they stand to-day, in alien hands, shorn of the symbols of faith and deprived of the Real Presence, are cold and derd as compared even with the humblest parish church where that Presence is still adored.

IN VIEW of the glib talk we so often hear about us and see in the public and sectarian journals with regard to South America as the "neglected continent," it may not be amiss to take a glance at the work the Salesian Fathers are doing among the races of the far South. Father J. C. Jones of that Order, who has recently returned to England after a ten year's stay in Patagonia and Terra. del Fnego, has given some particulars to one of our Eaglish contemporaries which will have an interest for trans-Atlantic Catholics as well. Father Jones was the only English-speaking priest on the mission, the others being Italian. Punta Arenas, a town of 12,-000, is the centre of a very wide range of country in which the Salesian Fathers work, and which is their headquarters, but they have houses also in Terra del Faega (two), in Rio Grande Gallegoes (Argentine Pategonia) and Vera Cruz. They have been estab-

THESE MISSIONS are devoted especially to the welfare of the natives and the Indians. The distinction lies in the fact that the former are of Spanish American origin and therefore are usually Catholic, while the Indians are the aboriginal tribes, pagan and uncivilized, but a fine race nevertheless and capable of being moulded into a good Christian people. In the towns, schools, al and technical, have been est

lished and are doing well. Salesian

Sisters are in charge of the girls and the

work is carried on with characteristic

devotion. But in the country it is more

difficult. The Fathers have to travel

hundreds of miles, sleep in the open, and

carry portable altars upon their backs.

"Estancias" (farms) are visited, and the

work people, with the people of the sur-

rounding districts form the congrega-

tion. The Indians are very reliable

when converted and can be taught to do

anything, But tuberculosis is making

inroads upon them, and, like the North

American aboriginees, seem doomed as a

IT is worthy of remark that as with

all Catholic missions science goes hand-

in-hand with a living Faith. In Ponta

Arenas the Salesians possess the finest

observatory in South America. It was

founded by the present director, Mgr.

Fagrano, who is an accomplished astron-

omer. The readings of this Observatory

are sent all over the world, Greenwich

being in constant communication with

it. Catholic missionaries have ever

been the teachers and the conservators

of native races, and this is no exception

to the rule. The one great menace to

the success of all civilizing work in

South America is the constant inter-

meddling of jarring sects, from the North,

whose emmissaries, in their reports

home have, reduced lying and vitupera-

race ultimately to perisb.

HERE IS a little incident which helps to revivify one's faith in human nature The Rector of St. Ignatius' church, Baltimore, received this telegram during the basy confession hours of a recent Saturday evening : "Station Master, Union Station, can tell you or proper parish pricet, to which hospital a man named Rossi, injured at Bush River, was taken. Think he should have priest

promptly. (signed) Passenger." "WE HAVE often heard of 'sermons in stones," " remarks the editor of St. Igna-

tius Church Journal: "here is one preached through the wires of the Western Union. We do not know the name of the preacher, nor do we know what title to give his sermon. Should it be

Modesty, Zeal, or the queen of virtueson as a splendid twentieth

lished twenty-five years, and the work is now entirely in their hands. cen

Christian Charity ? Better still, shall we combine them all and look the sender of the message tury model of the Good Samaritan of the Gospel? Needless to say the call was quickly answered. Next day the

obscurity. It matters not so much what faith a man was born in : the faith that

and Stevenson emayed in practise to reeast the Decalogue, while of Browning's religious classification is as follows: four Catholics, four Presbyterians, one

As now constituted, the Catho lics have one senator out of fou from Prince Edward Island. Although they constitute about 45 per cent. of the population they must, it appears, be content with 25 per cent. of the repre-Nova Scotia has ten senators, their

aland. Of these, Mr. Girron and Dr. Murphy are Catholics, Mr. Curry, Baptist, and Messrs. Dannis Ross and

The Cortes are still con muddle. The Cortes are still consider-ing the budget of 1911, though 1912 is repidly drawing to a close. This condi-tion of affairs has been deliberately brought about by Canalejas for his own advantage. For until the budget is passed, not only can there be no elec-tion, but it is impossible to mame anyone even of his own party to take his place. This explains why after the tragedy the King could appoint only a provisional King could appoint only a provisiona Prime Minister. Meantime the taxes

cannot be collected. "All this may sound like a jarring note "All this may sound like a jarring hote amid the general eulogies of the mur-dered man. It is not, however, written from any spirit of ill will, but merely to point out the folly of attempting to rule a nation by interested and self-seeking politics and not by right and justice."

RELIGION IN THE BALKANS

The population of the Balkan States, in so far at least as it is Christian, is overwhelmingly Orthodox. The Patriarch of Constantinople enjoys a nominal headship over most of the Eastern Schismatics; but while there is little or no divergence in faith or practice, there is no real unity except that which depends on nationality. National and political rivalry has compelled the patriarch to scknowledge the independence of the Churches of Greece, Servis, and Romania as a national consequence of the independent Russian Church. Bulgaria is regarded by the Schismatic Patriarch as being in a state of schism. In 1872 the Occumenical Patriarch in a synod consisting of himself, other Patriarchs and ex-Patriarchs and twenty-five Archbishops and bishops, solemnly excommunicated and cursed the nationalist Bulgars. This excommunication has never been lifted. The great difficulty in recognizing the Bulgarian as an independent church, lies in the fact that it claims jurisdiction over all Bulgars wherever they imay ibe, and has set up rival Bulgarian bishops iin Macedonian sees where there were already orthodox Greek bishops.

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or. One of them has reference to a priest (no name-no place) who deals in summary fashion with one of his parishioners (no name-no place) who refused to hand him over the savings to his credit in the bank. But we have made a mistake. The name is given. It is Mike-just Mike. Bless your soul, dear Welland subscriber: do not take Mr. Cotton's Weekly so eriously. To clinch an argument its editor will never deal in facts when fancy may do more effective work. If

Mr. Cotton were a manly man, which he is not, he would tell the truth. To adrance his Socialistic creed he has entered the realm of pure, unadulterated falsehood-shameless falsehood, traced by the pen of a man who evidently dis cards as superstition accountability to Godhead, and who would prey on his fellowman in the quest for gold and notoriety. Mr. Cotton quotes from a cent lecture of Father Vaughan's, wherein the great Jesuit gave salutary advice to his fellow countrymen coming

to Canada : "Leave your eye-glass at hon "Leave your eye-glass at home and your knickerbookers and your hyper-criticisms and your superiority ; put on a pair of overalls, pull off your cost, roll up your sleeves and put your back into your work till you are through with it. Then instead of being all in, down and out, you'll come out on top, and will be-come a useful member of an enterprising community, and not at all a bad adver-tisement for the Old Country."

The editor of the Socialist paper calls this slavery. He would have things assume a different phase entirely. He yould have a farm labourer, from England, not ask for an honest day's pay for an honest day's work in the harvest season but an equal share of the farmer's output. That is Mr. Cotton's Socialismthe rule of the sandbagger. But this gentleman had something up his sleeve for use on Father Vaughan, and the Jesuit will now have to seek cover. He quotes a priest-a priest, mind you-in

the windows of Catholic convents, additional faggots for the furnace over which boys and girls were roasted for refusing to curse the Pope.

The Rev. Randall gave a glowing decription of the astonishing increase of Protestantism in the "Catholic South and

West," but never a word about the Bel fast strocities of July. "He outlined the campaign which is being carried or strenuously throughout Ireland, and said the gospel was being preached in the markets, at the fairs, and everywhere that it would reach the ears of the people.

If it is on such statements as this that the Rev. Randall C. Phillips bases his claim for the \$100,000 we have no hesitation in saying that he is not only a liar but a swindler. If the citizens of laskatoon want to endow a free vaudeville show for the rural districts of Ireland that is their business. But as to helping on "the movement towards religious freedom " as represented by Protestantism, we tell them they are

being duped by this gentleman. The Irish people have the gospel preached to them in their churches-not the new gospel of the Belfast hooligans, but the "good tidings" of St.Patrick and Malachy and Lawrence O'Toole and Oliver Plun kett. Rev. Randall knows better than to attempt the impossible task of "converting " the Irish Catholics. But there is money in the game, if the Saskatoon

Presby terians ask no awkward questions. But this is the explanation of his zeal to convert" the Irish.

"If you could stand," said the Rev. Randall, "as I have stood in the streets of cities like Cork, and could see the

tears stream down the cheeks of people who have lived for three score years, four score, aye, and almost five score years, and have not heard the gospel truths in all their lives, you would understand how the religious instincts these it is necessary to import the best

knew of the golden deed that m victim's death a blessed one." Who will not re-echo the Jeaniteditor's commendation of so sweetly thoughtful an act with such far-reaching consequences ? We rejoicingly do our humble part towards giving it widespread publicity.

THE RE OPENING (after renovation and artistic decoration) of St. Joseph's Church, Acton, occasioned a timely ermon by Father Lewis Drummond S. J., which recalled truths too prone to be forgotton or overlooked in this selfcomplacent age. Speaking of those great cathedrals of the middle ages,

which still stand as silent witnerses not only to the faith, but to the artistic attainments of their builders, Father Drummond said : "As a great English poet said, 'a thing of beauty is a joy forever.' That is the deep truth to which we owe the unapproachable and invincible beauty of the cathedrals of the middle ages. The men who built them were enthusiastic adorers of God. They deemed nothing good enough for Him. This spirit created, even in the

small towns of Europe at that time, craftsmen whose equals cannot be found to-day. In the thirteenth century, which witnessed the beginning of some of the matchless cathedrals of England, the population of some cathedral towns did not exceed two thousand ; the most populous city of England did not number forty thousand, and yet these com-

partively small groups of population produced skilled workmen such as we cannot find now-a-days unless we scour the whole world."

AS AN INSTANCE of the truth of this statement Father Drummond cited the

tion to a fine art.

or the church " so the vile calumnies of our modern bigots will lead many honest thoughtful men to inquire and investi-gate and, learning the truth, to embrace-it. four or five huge Catholic cathedrals now building in the United States. For

He is a wise man who does not grieve

for the things which he has not, but re joices for those which he has. As the "blood of martyrs is the seed

#### NOT " ON TO SOCIALISM," BUT **' BACK TO CHRIST**

"Not 'On to Socialism,' but 'Back to Ohrist,' " was Rev. Father Bernard A. Vaughan's answer to the Socialists in the address which he delivered to an audience of nearly two thousand per-sons, many of them Socialists, at the Msjestic Theater, Jersey Oity. Those who went to hear Father Vaughan ex-pecting to listen to bitter attacks upon the tenets of Socialism and a de-nunciation of the men who are allied with that party, were disappointed. "Tather Vaughan introduced his re-marks by saying that there was a debt of gratitude due the Socialists for hav-ing opened the sym of the public to the social and economic condition of the tollers who slave for starvation wages and are barely able to they fold who such take up the work of social reform by their dead earnestness. "Bather Yaughan said, however, that

should take up the work of social reform by their dead excreations. Father Vaughan said, however, that having pointed out what was wrong, the Socialists went the wrong way about to remedy things. He said that they pro-posed a program of pulling down, but no building up to take the place of the things they destroyed. The lecture held the large sudlence st close attention from the minute the lecturer began until he ended his dis-course. Police(Captain Cody, who had obarge of the police arrangements at the theater, had been warned of possible trouble from certain over-enthusiastic Socialists, and he had seventy-five the theater, had been warned of possible trouble from certain over-enthusiastic Socialiste, and he had seventy-five policemen on duty in an around the theater. Father Vaughan alluded to warnings of danger which he had re-ceived. There was no trouble of any kind.

kind. George E. Outley, President of St. Peter's College Alumni Association, under the anspices of which the lecture was given for the benefit of the college, presided. The platform was filled with professional men, Catholic and non-Catholic. Supreme Court Justice Jas. Minturn, Circuit Court Justice Jas. Minturn, Circuit Court Justice Carey pocumical seata near the lecturer. nnied seats near the lecturer.

#### FATHER VAUGHAN'S SPEECH

Mr. President, ladies and gentiemen : I need not tell you that it is an intense pleasure to me to find myself in Jersey City to night. I have come to meet my friends audithe comrades. People told me that I ought not to come here, as me that I ought not to come here, as there was danger. I have never been afraid of being about my brothers and sisters. I am perfectly at home here among you, and I want no protection but the shelter of brotherhood.

but the shelter of brotherhood. Ladies and gentlemen, I am going to speak to you of Socialism, not about any Socialism, but about the Socialism that is now in the air—the Socialism that is now in the air-the Socialism which the comrades would call "our own make." I don't want to misrepresent them; we are under a great debt of gratitude to the Socialists, and for two reasons. In the first place, they have opened the eyes of the public to realize the state of things in our midst. They have told the world what the working man is arguing from. They have digeman is suffering from. They have diag-nosed his case, and they have revealed to the world what it is to live a life or to the world whet is is to five a field of an existence under the sweated wage; trying to make the ends meet, when the problem seemed impossible. We are in-debted to the Socialists most especially for having told us on both sides of the Atlantic the needs of our poor brothers Atlantic the needs of our poor brothers and sisters. They have not been alone in telling us the story. There are man and women innumerable who are not Socialists in any sense of the word, who also have been at pains to tell us what their discovery is in the alumdoms of our great seething cities. I thank God shat I have had the encounties of beinging helper the pub-

I thank God that I have had the opportunity of bringing before the pub-lic the state of things in my own country. In London, where there is no room except in the churches, one man in every five is underfed, underclothed underpaid and overcrowded. I have been living amongst those who are in want, and I have learned to love and appreciate these for their poorness and thoir avering and their obarity under their suffering and their charity under

HIS QUARRE WITH SOCIALISM I quarrel with Socialism both as an economic and as an ethical system. Socialists would have us socialize all instruments of production and distribu-tion of weatth, so that all class distinct-ions might be swept away and that every man, woman and child should be born in full citizenship, and should have the means of livelihood at hand. It sounds very greek, grand and generous, but in the first place I want to know how it is going to be done, and who is going to work such a system. I find to-day on both sides of the Atlantic that corporations find that is takes up all their time to carry out their city im-provements. rovemente

They are so overwhelming in New York to-day that millions upon millions are put into the hands of officials who,

are put into the hands of officials who, perhaps, may not be the most capable, but manipulating them to their advan-tage, and anyway the public are not al-ways satisfied. I want to know how you are going to manage the socialization of all the methods of production and dis-tribution of wealth in a country where the population is rising to a hundred million a roomlation are abifung. a million, a population ever shifting, a population ever changing, and a popula-tion made up of fifty or sixty different nationalities. It is a very gigantic enterprise and nobody but comrades would dare even dream of it in their ridget dreams

would date even dream of it in their wildest dreams. But supposing such a socialization was effected, I want to know how you are going to distribute the officials, and how you are going to get the satisfactencoded, I want to allow now you are going to distribute the officials, and how you are going to get the satisfact-ory officials without any graft, because in Socialism there must be no graft. If we were all to live the life of Socialists we could do without Socialism at all. I want to know what my job is to be under the regime of Socialism ? Perhaps, they will want to make me a city seavenger, or per-haps they might ask me to conduct an orchestra, or even to take the rector's place at St. Peter's College. In other words, I don't know that we would all be assisted with the job that we would be sent to.

And if we have a complaint what are And if we have a comparing the line into the lawyers because I suppose they would be State officials; in like manner you could not send a letter to the press. I think humanity will have to be very different from what it is if Socialism is different from what it is if Socialism is to be a going consern. I want to know what is going to inspire us to work ? In the first place, Socialists don't want to work. They want money to go round, but they don't seem to be anxious that work should go round. If you study Socialism you will find that they are sak-ing for fewer hour's work and for bigger wages every year, and I think nothing could be worse for the ruin of character.

DRAWBACKS OF UNIONS One thing I complain of is their unions.

#### THE CATHOLIC RECORD

The property of the propert

up the unfortunate and take them from being created in the mud under the wheels of capital. Legislation in the books is one thing, and on the streets is another. Once we have passed our laws, we relapse. How impersonal our relations are becoming. It is capital and labor, bosses and clients. I am happy to say that in this country more than any other I have ever been, I see much more intimate union between em-ploymers and employees. Firms, mas-ters, and managers take a real interest in their workmen. in their workmen.

America and Europe can never be as a pagan world. Until we think Christ, breathe Christ, do Christ actions and build up Christ character, we can never bring about social reforms. Remember bring about social reforms. Remember, all of us to have sympathy with the Socialist, who wants reform, but re-member that it is not to be of Socialism but to become of Chrisô. Reform yourselves, reform your homes, your parishes, cities, states, until there is run up to

topmost high the Stars and Stripes mounted by the Cross of Christ, and let the world know that the better the Christian the better the social reform. -N. Y. Freeman's Journal.

# ENCOURAGING SIGNS

ENGLAND WILL AGAIN RETURN TO THE "FAITH OF OUR FATHERS"

"Will England become Catholic again?" is a question that has been put to me many times by those both outside and inside the Catholic Church, and which has been again revived by a per-usal of my dear friend Father Lang's able and instructive article in the Tablet on "Reunion," and further ac-centuated by reading the reports con-tained of the Cardinal Archbishop of Wastemister's rist to both the Orford ained of the Cardinal Archbishop of Vestminster's visit to both the Oxford and Cambridge Universities, writes J. I. Newcomb, M. A., in the Advocate of natralia

I regard events that have occurred I regard events that have occurred during my own lifetime as indications pointing strongly to the fact that Eng-land will again return to the "faith of our fathers." To think otherwise would, to my mind, be treating the wonderful developments and conver-sion of Protestants to the Catholic Church as more sharm of phontom

over before I was received into the Catholic Church, and knowing from practical experience that Mary never fails to answer prayer or to watch over those who appeal to her. I cannot but think that the simple humble act of de-votion of that little Irish Catholic girl may the man distributed into my was the seed that was planted into my heart to bring forth fruit "after many days." If so, in my own case, why not others ?

OTTORD AND CAMBRIDGE

When I went up to Oxford I had to sign the 39 Articles of the Church of England, as did every other student. The Catholics were not recognized, and as to going to a Catholic Church, you had to do it by stealth, and if found out you were severely reprimanded. What a difference between then and now! The Catholics have their own Catholic

The Catholies have their own Catholie colleges at both universities. A: Oxford Father Laug has charge of 84 young undergraduates belonging to the different colleges, forming the Uni-versity. The building erected by Car-dinal Wolsey as his almshouses serves now as the "Catholic University Ora-tors"

At Cambridge there are even a larger At Cambridge there are even a larger number. When the Cardinal-Arch-bishop/of Westminster visited Cambridge last May, he was met and received by "a representative University gathering" and men holding the highest positions in the University and colleges gathered to do him honor.

THE FARL OF DENBIGE

THE EARL OF DENBIGE They were not all Catholics. The farl of Denbigh, responding to the toast of "Our Guests," said : "The Fisher Society pointed to a remarkable change that had taken place in the last fifty of drapers recently, he found a printed leafet dated 1846, issued by the author-ity of the Senate, strongly recommend-ing his father, who was about to stand as Parliamentary representative of the University, and the main reason of their recommending him to the electors was that he could not possibly he suppected of any tendency towards Romanism. He hought they might congratulate them-selves upon the somewhat new spirit which animated them all now, and they many way regard it as a somewhat differences of opinion which everybody was entitled to."

CATHOLIC TRUTH AT OXFORD

At Oxford His Eminence was received In equally warm terms, al semi-offi-cial welcome, as at Causbridge, because the Cardinal was there as the guest of Newman though there was not the public caused and the public of the public or society, and his visit was a "domes-tic. Still the Vice-Chancellor, in his scarlet robes, was present at the lunch-eon given to his Eminence at Balliol College, and a proctor and other dignitaries and graduates, in their gowns and hoods, attended. An address of welcome was read, in

the course of which the attention of His the course of which the attention of flis Eminence was directed to the loss sus-tained by the Oatholics, in their being deprived of the Universities, and after describing in detail those losses the ad-dresses went on to say—" Our ancient

dresses went on to sny - Our and then homes are destroyed, and know us no more; but the religious Orders once more live in Oxford—living sons of St. Benedict and St. Francis and of St. Igua-tius, too. But God is with us as He was with our ancestors. We are here with the blessing of the Holy See and the full approval of the English Hierarchy. We are here to wield in the first place what-ever must be the chief aim of a religious man-the weapon prayer. . . . We offer the Holy Mass; we chant the Lit-urgy. . . . . We are coming better to understand England and be ourselves to understand England and be ourserved better understood ; we are breaking down prejudice. Oxford, alas ! is far from Catholic, but our eyes behold some seeds of Catholic truth germinating within her.'

CATHOLIC ALUMNI His Eminence, in the course of his reply, said that " wherever the Catholic Church was allowed to come in on equal terms she was always able to give more

75 per cent, with a particularly large growth in strong Socialist centres as against a comparatively strong increase in places where religion is still a strong force. their position. Out here, their position. Out here, there are hundreds who would glady wever the bond that holds them to the Establish-ment. The clergy break and disregard her Rubrics and set their Bishops at defiance; one minister follows one form of ritual and one another; some ape the Oatholic ritual, vestments, lights, the mills other are near Motho While it is not asserted that the in

crease in criminality is due to the spread of Socialism, it is declared by students etc., while others are as near Metho-dists in their form of worship as they dare be without losing their licenses. of these figures that they do show that Socialism has failed to prove, in Ger-many at all events, that it is equal to or

an adequate substitute for religion as a moral and law enforcing factor in the ONENESS OF THE CHURCH The main reason why the Catbolic welfare of a nation.

WHY	A	CATHOLIC	GOES
		CHURCH	

THE PRIMARY AND ALL-SUFFI. CIENT REASON IS THAT HE MAY WORSHIP THE EUCHAR-ISTIC PRESENCE OF GOD THE SAVIOUR

We have received the following com we have received the following com-munication from the Honorable Maurice Francis Mgan, United States Minister to Denmark, in which he briefly and pithily states the primary and all impor-tant presson why a Catholic goes to Church. If I were a Protestant, says Dr. Egan, I think I should go to church to show in

a special way my reverence for Chris-tianity as the redeeming force in civili-zation, and as a matter of decent res-pect for the Lord of All, Who elects to receive his subjects and children on the

receive his subjects and contaren on the first day of the week. But as I am a Catholic, I go first, be-cause I am commanded to hear Mass on Sundays and holy days, on pain of ain ; second, because I believe under the accidents of color and other outward

appearances, there exists the Real Pres-ence of Christ, God and man, in the substance of bread and wine, after the priest has repeated the words, "This is My body and this is My blood." In Church, then, God as Love, communic than anywhere else. I do not go to hear than anywhere else. I do not go to hear the sermon : I can, as a rule, read a better sermon at home. I do not go for the music, for the music is often hopelessly unpleasant, and I can do better with a gramaphone, which I can stop when I want to; but the one great per-manent attraction for the Catholic is the

presence of Christ, body and blood, soul and divinity in the tabernacle before which the light perpetual burns. For this great arches are built, splendid windows painted, great choirs organized, and elegant preachers trained. With all these and without the Eacharist, which is the centre of the Mass, the most magnificent church is empty. With these, the humblest shed is full of glory and miracle.

Journalism

Notre Dame, Ind., Nov. 26th Mr. Jas. Keeley, Managing Editor of

the Chicago Tribune, who has associated himself with the Faculty of Journalism in the University of Notre Dame, spoke before the students of the Journalism course here this afternoon. Mr. Keeley in his address touched on the workings of a metropolitan newspaper and the ideals of the profession as well as on the preparatory training which a College of Journalism can afford. In particular he Journalism can afford. In particular be insisted on the accuracy which is the fundamental groundwork of reporting. "The ideal of the profession of the re-porter," said Mr Keeley, "is to have his work of such a standard that the paper on which he works can justly use the motto 'If you see it in the So-and-so it's so." Among the audience was Bishop Dunn of Peoria, Ill., who made the trip to Notre Dame for the express purpose of attending Mr. Keeley's lecture.

attending Mr. Keeley's lecture. In Memoriam

From Newfoundland exchanges we earn of the death of one of the RECORD's oldest and most faithful subscribers,-Mr. Thomas Browne, father of the be loved Parish Priest of St Jacques, whose name is familiar to every reade of the RECORD. The passing out of life

<sup>th</sup>e family plot after a requiem service at St. Patrick's Church, chanted by Father McCarthy, assisted by Father W. P. Finn, of Whitbourne, and Father Browne. All denominations were pres-ent at this most solemn function testify-ing to the respect in which the deceased was held by the entire community. *Requises t in mare* 1 Requiescat in pace !

#### Fashions For Men

We would like to place in the hands of every mascaline reader of the CATH-OLIC RECORD a copy of "Fashions for Men"—the great journal of London fashions.

Men"—the great journal of London fashions. The first fashion magszine is issued by the Rego Clothiers, Limited—the biggest tailoring firm in London—who have just opened a Canadian branch at Janes Building, corner of King and Young streets, Toronto. The particular model is the Rego Double Breasted Ulster, which is just the thing for wear in below zero weather. The Ulster is a real smart cost to begin with, but it also gives promise of being fully as comfortable as it is  $\pi \pi \pi t$ . This handsome warm cost can be bought, made to the customer's measure, for \$8. and every man who reads that faot will want to get in touch with the Rego Clothiers right away. A compli-mentary copy free of "Fashions for Men" oan be secured by any reader naming this journal in a letter to The Kego Clothiers, Limited. 102 Janes Building, Corner of King & Younge Sta., Toronto.

#### DRINK CURE A MARVEL?

#### No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves, until the eraving must be satisfied, if it is not re-moved by a scientific prescription like Samaria. Samaria Prescription stops the crav-

ing, restores the shaking nerves, builds up the health and appetite, and renders drink distasteful, even nanseous. It is odorless and tasteless, and dissolves instantly in tes, coffee or food. It can be given with or without the patient's knowledge. Read what it did for Mrs. G., of

Vancouver :

"I wasso anxious to get my hushand cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowi-edge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what ke would spend in drinking. The curse of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published."

Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you his lamity or friends about 15. If you have any friend or relative who is form-ing the drink habit, help him to release himself from its clutches. Write to day. A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giv-ing full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to any-one asking for it and mentioning this one asking for it and mentioning this paper. Correspondence sacredly con-fidential. Write to-day. The Samaria Remedy Co. Dept. 11, 49 Colborne St., Toronto, Canada.



above all, praying both privately and before the Most Holy Sacrament for the conversion of England. VALUE OF SPIRITUAL RETREATS Retreats for laymen and lay-women where they may withdraw themselves for a brief while from the distractions of

for a brief while from the distractions of the world and give their thoughts to the higher things of the soul, have become features of some of the colleges and con-vents of the Eastern States. Apropos to these religious exercises the follow-ing from the Montreal Tribune has a rounted significance.

pointed significance : Cardinal Newman, in one of his beautiful sermons, describes the spirit of worldliness as a fine, impalpable dust, which permeates the very air we breathe. Enter a room that has been unccoupled and undisturbed for yests. This fine dust is visible everywhere. Nothing escapes it. And so it is with the spirit of worldliness. Unless we are active in our spiritual duties, this dust of the world will end by filling every nook and cranny of our hearis, to the extinction of all brightness, beauty and life. It is not without necessity that Christ asks us to consider the happier and more ele vated aspects of our existence here be

low, to lift our eyes to the everlasting hills whence our succor shall come — to view the wonders of His heavens, the glory of His seas, mirabiles elationes maris" — to consider, in fine the illies of the field, that toll not, neither do they spin. The world nowadays has got to be such a humming hive of business activity that this lesson of the Lord is tivity that this lesson of the Lord is more needed than ever before. So many people are toiling and moling, day in, day out, to acquire what is called suc-cess, to beat all competillon, to circum-vent their opponents, to gather in the harvest of Mammon and become rich and respected, that they forget their poor soul's salvation; they forget Christ and his kingdom; they forget to sit at the Master's feet and to consider with Him the lilles of the field! Health and for strength and life are sacrificed ; and for what? To lay up a few miserable and perishable treasures where the thief may enter and the rust and the moth

umel Let us, then, in God's name, give a little time to the things of the spirit. "What will it profit a man if he gain

SOCIALISM AND CRIME

FIGURES SHOW THAT BOTH ARE

Socialists are fond of proclaiming that their creed furnishes a complete substi-tute for religion and for morals as taught

by religion in its law-abiding effect upon the people. German Socialists, more-over, have asserted that oriminality is

ine largely to the illusion and hypoc risy of religion and that it decre Socialism advances.

That contention is disproved, says a writer in the New York Sun, by a series

writer in the New York Sun, by a series of statistical figures just made public, which show that criminality in Germany has increased in rapid ratio with the spread of Socialism. In Prussia, where the Socialist vote increased from 7 per cent. in 1884 to 26 per cent. in 1907, crim-inality increased from 1,023 per 100,000 perpletion to 1,215.

INCREASING IN GERMANY

the whole world and auffer the loss of his the whole world and suffer the loss of his own soul? From the midst of the sordid concerns for everyday life, let us lift up our eyes and see God's sun shining glor-iously in the heavens, and tinging the 5

The main reason why the Catbolic Church must eventually be restored to England is, in my opinion, her unchange-ableness. While other forms have changed and are continually changing, the Catholic Church is the same now as she ever has been. No matter what part of the world you go to a Catholic knows he will hear the same Holy Miss, recite the same Romary, have the same benefits and privileges of clergy-s clergy that are still the friends and con-fidants of the people, and rise higher in the love and esteem of their flock. The poor certainly do not love the "Establishment." In the Catholic Churches we see thousands and thou-sands, rich and poor, meeting and kneel-ing together in God's own house, and receiving the Most Holy Sacrament, side by side, and we realize in this way that the Catholic Church is the Church of God, the Church of the people, all of God, the Church of the people, all alike without distinction.

alike without distinction. That is what the people of England want, and what they will get, if Oatho-lics will continue the good work which has been so nobly begun, and keep shoulder to shoulder, federating and,

trials. They are ready to part with the last crust they have to help any one who is in a worse condition than them-selves. We have all come to realize that unless things are mended, the present state of things shall be ended. We are thankful to the comrades for having set us the example of how to go to work in the cause we have at heart. They are object lessons to us in their spirit of self-sacrifice, in their tremen-dous earnestness, in their propaganda, in their trust, and in their method of showing us that their cause is right at the root of their hearts. We who be-lieve we have a better cause than theirs, trials. They are r dy to part with

The foot of their nests. We have be livere we have a better cause than theirs, may learn good lessons from them in how to be in dead earnest. Ladies and gentlemen, I am indebted to the com-rades. They have set me an example, which I will follow, but first turning right shout face and walking off in the opposite direction. Because having learned my lesson from them I can no longer call them comrades, because I do not believe in these methods. I be-lieve that they believe in them, but I do not know that in a free country I am bound to follow them. They do not seem bound to follow them. prover a source of the section of the section of the section of the source of the section seem bound to follow them. we have a better cause than theirs,

PULL DOWN ; BUT DON'T BUILT UP

Now, I have one quarrel to make ith the comrades and it is this. In with the the first place, I very seldom find them giving anybody credit for trying to do

they will not know peace till once more the benign rule of the Sovereign Pon-tif, the Vicar of Jerus Christ is ac-knowledged in England and all for de-pendencies. One thing i compliant of is tribution, I think they are grand institutions, but they have their drawbacks. It is a ter-rible thing for the working standard to have to work down to the worst men in-stead of to the bast. I would consider it bad for my character not to compete CHANGES IN FIFTY THARS

it bad for my character not to compete for my work. It is impossible, unless you put your heart in your work and do your very best, ever to be satisfied in anything. Some people are trying to run a re-public without God I want to tell you that you cannot run a child without God, except to hell. Do not try to be great before God, because you cannot manage it. You are only the servant, and you have got to work for the Master until He releases you. And when He does you will have to give an account of your stewardship, whether you be a judge or a shoeless lash selling the evening paper in the street. What is going to be the motive actu-ating under Socialism? I don't know. "Work for the State? The State is only a thing. Did the state oreate me? No. Looking back, say, fifty years, what was the position of Catholics in Eng-land then? They were tabooed and denied the right to send their students to the English Universities. For a Protestant it was regarded as a dis-graceful thing to have anything to go graceful thing to have anything to go with them or to go into their churches. Brought up by Nonconformist parents, who regarded the "Church of England as by law established" as being only a stepping stone to the Oatholic Church, and who regarded anything savoring of "Rome" or "the Pope" with the great-est abhorrance, how comes it, then, that after many years I became a Oatholic, and have been more than twenty-five years a child of the one true Holy Church? Simply, as I believe, through one of those inscrutable workings of Providence that are at the time so diffi-cult to see or understood.

What is the State? The State is only a thing. Did the state create me? No. But man created the State. It was the servant and had to keep its peace like every servant. Socialism would find that it would never satisfy the citizens.

Socialism would create a sameness so that we would not be interested in go-ing to one another. "We want to give equality and opportunity to everyone." The married man is no man at all who does not want to build up a fortune to make his home comfortable, an ideal longed to is more than I can say. But the fact remains that the girl was Irish the first place, I very seldom find them giving anybody credit for trying to do good but I don't know of them having done anything. I don't know of any shelter they have built or of any they have done. Build up I say; build up something worth having ; build up character. Tomrades, is another thing I find fault, and that is that they will not allow anybody to tell them they are wrong ; and how can you correct your-self if you don't know? You cannot fuller from the Starst on the Starst on the Starst the starst to under but works for no desite upon the Storst is bank. I am born for bester things than to good enough. I am here to work. I obstacles and hindrances I had to get and a Catholic.

than she received. Anyone looking back over the history of the two great universities must realize that only the Catholic Church could have created them.

love.

them." The Bishop of Newport, in his speech, said: " During the last fifty years a change had been taking place. There was less intolerance, and Catholice were received with easy courtesy and met with encouragement and help. They were now received by the author-ities with kindness, and the university was not ashamed of its Catholic alumni." What a contrast to what it was in my What a contrast to what it was in my time !'

THE CORONATION OATH

Another step taken towards the mak-ing of England Catholic was the omis-sion in the Coronation Oath of his pression in the Coronation Oath of his pres-ent Majesty King George V. of the blasphemous clause referring to the Holy Mass. Had anyone said fifty or sixty years ago that such a concession to Oatholic feeling would have been made, he would have been regarded as a visionary."

a visionary." And then, sgain, as giving more en-couragement, there are the number of conversions of Anglican clergymen and persons of high estate, and the thou-sands who year after year came over from Protestantism and the Establish-ment, the result being, as Cardinal Bourne recently pointed out, that Cath-olics have now in England something like treble the number of churches and of priests that they had sixty-one years Providence that are at the time so diffi-cult to see or understood. In those very early days of my child-hood my mother had a little servant girl to look after me. Whether my mother knew when she engaged the girl what nation or religion the girl be-longed to is more than 1 can asy. But

ment, the result being, as Cardinal Bourne recently pointed out, that Cath-olics have now in England something ink treble the number of churches and of priests that they had sixty-one years sgo. WAITING THE HARVEST Are we justified in assuming that all this progress will come to nough? Surely the millions of prayers that are offered up daily to Our Divine Lord and His Holy Mother for the conversion of England: the novenas, the Masses, the influences of our converts and our Cath-olic undergraduates, who in course of time will be fathers of Catholic families; our Catholic Federations both home and out here, must bring forth good fruit in some directios, and it may be in the conversion of Eng-land. Every day we read and see striking instances where the members of the Anglican body are unsatisfied with

evening akies with crimon and purple and gold ! Let us bless Him for the ver-dure of the hills and the flowers of the fields. In our moments of despair let us remember that "God is in His beaven, all is right with use world," and He Who of this noble soul was a fitting sequel to his calm and serene life; he died after a brief illness fortified by the last rifes of Holy Church administered by His Lordship Bisbop Power who happened to be at St. Jacques when the dread summons came. The remains were watches over the sparrow on the house-top will crown our faith and hope with the fairest fruition in the realm of His summons came. The remains were taken to Carbonear by the Government "Fiona" and were interred in



simple in design, a matter of personal taste, but the material of their con-

struction and the quality should be unquestionable.

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#### FIVE-MINUTE SERMON SECOND SUNDAY OF ADVENT

THE IMMACULATE CONCEPTION

The beautiful feast of the Immaculate onception of the Biersed Virgin being t hand, let us consider it this morning. The doctine of the immaclate Con-ception, then, my desr brethren, is sim-ply this: that our Blessed Lady, though the offspring merely of human parents, like the rest of us, and naturally liable to inherit original sin from them as we have inherited it from ours, was nevertheless by the special providence and decree of God entirely

eserved from it. She was preserved from it entirely, I say. This may be understood in two ways. First, it was never in her. It was not taken from her at the first mo-ment of her existence, as it has been taken from as at baptism; no, it was not taken from her, for it was not in her

even at that first moment. Becondly, she was entirely saved from its effects, not partly, as we have from its effects, not party, as we have been. None of its consequences re-mained in her, as I have said they do in us. No, she was as if there had never been such a thing ; except that her Son willed that she should suffer together with him, on account of its being in

Now, my brethren, I hope you all understand this; for a great deal of nonsense is talked about this matter, especially by Protestants, most of whom have not the least idea what is meant by the Immaculate Conception of our Blessed Mother, and who yet object to it just as bitterly as if they did. They either confound it with her virginal motherhood, in which they themselves believe and yet seem to object to our believing it, or they scoue us of saying that she was divine like her Son, Our Lord. If they would only examine they would find that what the Onurch teaches is simply this; that our Lady is a would find that what the Onit backback is simply this: that our Lady is a creature of God like ourselves, having no existence at all before the time of her Immaculate Conception; but that she is a pure and perfect oreature, the most pure and perfect that God has ever made ; immaculate, that is to say, spotless ; free from any stain or imperied tion especially from the fatal stain of original sin. And that the reason why God made her so was that she was to be dignity can be conceived. If they object to this, let them do so; but let m at least know and say what they

are objecting to. Let us hope that some Protestants, at least, will not object to this doctrine when they understand it. But perhaps some of them may say: "This is all very good, but what'right has the Pope, or shy one else at this late day, to make it a part of the Christian faith?" And it may be that even some Catbolics

make it a part of the Christian faith?" And it may be that even some Catholics will find the same difficulty. I will answer this question now, though it is a little off of our present subject, on account of the prominence which has been given to it of late. The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the doutring Christian faith in defining the doctrine of the immaculate Conception. He has no more done so than the Council of Nices did in defining the doctrine of the Divinity of Our Lord.

the Divinity of Our Lord. You remember, my brethren, perhaps, that from this council the Nicene Greed, which is said or sung at Mass, takes its name. It was called together to condemn the errors of some who maintained that Our Lord was not truly Out the it sciencils defined that He God. And it splemnly defined that He was. Very well; was that adding any-thing to the Christian faith? Of course not; it was simply declaring what the Christian faith was, to put an end to the

Now what was it that the Pope did Now what was to that the Conception? Exactly the same thing. He defined what the faith really was to put an end to doubts about it. The only differ-ence was that those whe opposed or doubted the Immaculate Conception of our Lady were not so much to blame as those who opposed or doubted the Divinity of Oar Lord, or

# **"YOU'LL SUFFER** ALL YOUR LIFE"

#### That's what the Doctor teld him "Fruit-a-tives Cured Him

CHESTERVILLE, ONT., Jan. 25th 1911 "For over twenty years, I have been troubled with Kidney Disease, and the doctors told me they could do me no good, and that I would be a sufferer for

doctors told me they could do me no good, and that I would be a sufferer for the rest of my life. I doctored with different medical men and tried many advertised remedies, but none of them suited my case. Nearly a year ago, I tried "Fruit-a-tives". I have been using this fruit medicine nearly all the time since, and an glad to say that I am cared. I give "Fruit-a-tives" the credit of doing what the doctors said was impossible. I am now seventy-six years old, and in first class health" GEO. W. BARKLEY. In all the world, there is no other remedy that has cured se many cases of no-called "incurable" kidney disease, as "Fruit-a-tives". This famous fruitmedicine acts directly on the kidneys-healing and strength-ening them-and ridding the system of the waste matter that poisons the blood. Soc. a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Otawa.

mand of their nature. They are in the literal sense of the word slaves to their

ATHLETICS AGAINST LIQUOR Mr. Thomas Sharkey, the former puglist and now a saloon keeper, de-clares that athletics are putting a check clares that athletics are putting a check on the use of liquor and tobacco by young men. He states his views as follows: "Everybody in America seems to want to be an athlete. A fellow can not sean athlete and drink at the same time. I notice in my own place that

not oe an athlete and drink at the same time. I notice in my own place that there is not near as much whiskey drunk as there was a year or so ago. People who drink make it beer. It is not because they cannot afford whiskey or wine, but because they are afraid strong alcoholic drinks will spoil them as athletes. "The thing which is doing the most athletes. The thing which is doing the most

amage to the liquor trade is school boy athletics. Schoolboys everywhere in America now are being brought up to athletes. Every school boy has train-ing ideas hammered into him constantly. He is taught that he can not be an athlete and digit on school and be be athlete and drink or smoke, and so he leaves tobacco and alcohol slone. Then he gets into the habit, and when he is grown up the habit sticks. In the old days the university undergraduates used to come to town after a big football or baseball game and drink everything in sight. They do not do it any more, because the universities are full of this

because the universities are full of this athletic idea, and the undergraduates have no use for a chap who drinks whiskey and gets out of condition. "Schoolboy athletics are costing me a lot of money every day, but I sm for it just the same. It is going to make this nation the healthiest on earth. I would like to see avery boy in New York an like to see every boy in New York an athlete, who has no use for tobacco or whiskey. If a man wants to drink some-thing now and then all right, but I would vote for this schoolboy athletic business." To this influence of athletics must

also be added the force of the teaching in the schools that liquor and tobacco are more or less poisonous to the human body. The induence of women and the growth of temperance society, too, are against the alcoholic habit.

1 Martin

suffering ?

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digest any reasonable meals, and will

soon restore it to such perfect con-dition that you'll never feel that you

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DRUMMERS AND DRINK

# THE CATHOLIC RECORD

liquor to please some one else. The msn who tells you he has always drunk a little and it never hurt him isn't quite sure of himself and wants you to help bolster him up. I have no sym-pathy with you or with your headache. I hope the next time you throw in the calamity water it will put you on the blink for three weeks. Cut it out. Second Sec

A CONVERTED SOCIALIST

There are no doubt in the ranks of the Socialists many excellent men who have convinced themselves of the righthave convinced themselves of the right-counsess of the movement, and act out of regard for the betterment of the con-dition of their fellowmen. One has only to remember Mr. David Goldstein, a leader in Socialism at one time, but now a convert to Catholioism and an attent combatant accingt the felsehood ardent combatant against the falsebood of which Socialism is chiefly composed. And now there is another prominent

And now there is another prominent Socialist who has seen the error of his ways. It is Mr. Ben S. Henry the busi-ness manager of The Citizen, the Social-ist organ of Schenectady. His de-clsion to abandon Socialism came as the result of observations and experiences gained in Socialistic meetings, and from the perusal of the ideas and doc-trines of Socialism, in all their phases and varieties. No one understood Socialism better than Mr. Henry. He was closely associated with the Social-

was closely associated with the Social-ist Mayor Lunn of Schenectady, and was a friend of all the great exponents of the movement, and had "explored its highways and byways most thoroughly." His view therefore, is worth consider-

ing. "The longer I stayed," he writes, "the more disgusted I became with the delusion and inconsistency of Socialism as I beheld it. I resolved to follow my onscience and get out of this delude rut and to do so at once, lest I might get so filled with the dope and become like an opium fiend, unable to leave its dreamy atmosphere of self-hypnotism making one's self believe the impossible

making one sher believe the impositive and impracticable. Not unlike the opium fined raving for dope, are some of the wild clamorings, abusive language, wholesale denouncement of everything, except that which they want, and they are willing in some cases to sacrifice all

meaning members who will some day come out of their trance as he has. To follow out Socialism, he says, is to be-come atheistic. "I believe in God," he writes, "and my experience and study with Socialism convince me absolutely that it is impossible for a person to be a sincere Christian or Jew and a sin-

cere Socialist. How anyone can s beyond my understanding. strange that Mr. Henry's conscience re-belled against such a system of hypo-crisy, and as he has done, so also will do the others who have been Socialists from a higher motive self-hypotized

though they have been. The Socialists may be expected to abuse this new convert from their ways as they have abused Mr. Goldstein and as they have abused Mr. Goldstein and others who have preferred to obey God rather than man. But the abuse will do no harm, and Mr. Henry will have the great consolation that his example will be as a shining light to some of his former fellow-Socialists who still sit in derknoss — Bilet

Makes Sweet Wholesome Bread Women, write that the yeast they've used makes sour bread, but White Swan Yeast Cakes, makes bread sweet, light

teach them to pray, recited on the large beads. On the small beads we recite the "Ave Maria" or "Hail Mary," The Temperance Cause expresses the opinion that a remarkable change has that phrase, "Thank God." It is purely Catholic. Anywhere that you hear a man or woman use that simple phrase, "Thank God !" you know he or she is a Catholic. Another expression among Catholics is, "If it please God." "If it is God's will." This is rather common taken place within recent years among traveling men in regard to the use doubted the Divinity of Oar Lord, or majority of these commercial travelers even in many cases not at all to blame. It was not such a prominent part of the faith, and had been more charmed by way home were discussing business, politics and current events generally, when one of them remarked that he certainly had a thick head on him that day because of a few drinks of liquor he " If it is the will of among the Irish. True Cases Never Self-Cured--God." They never make a predic-tion, they never make a statement that regards the future, without adding Dr. Van Vleck Found Genuine that safeguarding clause, ' If it is the will of God," so deep down in the Irish nature is that conviction that God conhad taken the night before. The other asked him why he drank and the reply was, to clinch an order. His compantrols everything. And among the french, God's name is ever upon their lips, and it is always

PRESIDENT SUSPENDER

A special correspondent of the New York Times declares in that journal that a marked re-action toward the Church has set in throughout France. This reaction has been already noted in our columns, and it gives us joy to record the word of the Times writer: "Amongst the most important of many changes which are now passing over the NONE - SO - EASY

composed partly by the Angel Gabriel, partly by Saint Elizabeth, mother of St. John the Bsptist, cousin to Our Lord, and partly by the Church, ending with the words: "Prsy for us sinners now and at the hour of our death." This famous prayer has been set to music by almost every musician of prominence in the world, regardless of denominational preferences. changes which are now passing over the spirit of the French nation is the re-action toward Oatholicism, which is being remarked on all sides. The view is often remarked on all sides. The view is often expressed that the contempt for religion which was so universal a few years ago has now quite gone out of fashion, and that the most brilliant and talented thinkers and writers of the younger generation are now turning toward the Church as their guide in life. the world, regardless of denominations preferences. The entire Rosary consists of fifteen decades with fifteen repetitions of the Doxology commemorating fifteen events in Oar Lord's life, as follows: Five Joy-

Church as their guide in life. "An influential critic of contempor-ary France, who adopts the pseudonym 'Agathon,' writing in l'Opinion on the Catholic movement, points out that the strongest tendencies among the youth of France are cuit of character and personality, a taste for the heroic, and not a preference for abstract ideas and systems. It is this, he says, which is leading the young people more and more toward the deepest source of all activity namely, moral and religious life. The intellectual youth who over twenty years ago seemed to be won over by anti-clerical doctrines is now turning toward Catholicism, a fact the importin Our Lord's life, as follows: Five Joy-ful Mysteries, the Anunciation, Visita-tion, Nativity, Presentation in the Temple, and Finding in the Temple; the Sorrowful Mysteries, the Agony in the Garden, Scourging, Crowning with Thorns, Carrying the Cross, and Cruci-fixion; the Glorious Mysteries, the Resurrection, Ascension, Descent of the Holy Ghost, the Assumption, and Corona-tion of the Blessed Virgin. Among the laity the Rosary has almost entirely superseded the recital of the one hun-dred and fity Paslms of David, though the custom is still practised by priests. the custom is still practised by priests, wonks and nuns in their daily "office." --Freeman's Journal. toward Catholicism, a fact the import ance of which cannot be exaggerated

> MARTIN LUTHER AND THE IMMACULATE CONCEPTION

ance of which cannot be exaggerated. As a concrete instance, he states that a higher normal school, where not long ago there were only two or three pupils of declared religion, one-third are now practicing Catholics. Of this number a majority are science pupils. The pro-fessors of philosophy at the most intel-lectual of Paris licees declare, says this writer, that a majority of their pupils are practicing Catholics, while among those indifferent to religion there is now no anti-elerics' rancor. At the Sorbonue Some of our Protestant contempor-aries, says the Messenger, may feel sur-prised when they learn that Martin Luther taught and defended the Im-maculate Conception of the Blessed Virgin Mary. In 1527 Luther pub-lished, at Wittenberg, a book of sermons entitled "Explanation of the Gospels for the Pringing Heests of the Whole no anti-clerica: rancor. At the Sorbonne the students in philosophy have chosen for professor a Catholic, Victor Delbos. "The. Catholic renewal is also showing itself, it is pointed ou', in literature. Some of the finest lyric poets of modern

brought to the same belief.'

" MY ROSARY "

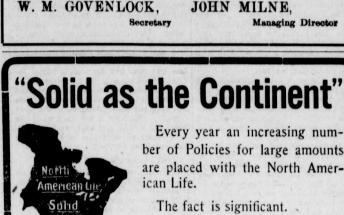
comes the greatest of all prayers, the "Our Father," composed by Christ Him-self juben His Apostles asked Him to

**Relief** which is Healing

for the Principal Feasts of the Whole Year." In order not to have the text tampered with, he himself took care of the editing. The collection contains a sermon preached by the reformer on the "Day of the Conception of the Mother of God." But this is not all; there are passages in the sermon which not means attach the doction of the France, who exercise an incalculable influence over the younger generation draw their inspiration, not from vague religious theories, but from the founda-tion of the Catholic doctrine. Many of not merely state the doctrine of the these writers are men who began their Immaculate Conception, but defend it, too, with some of the arguments used tocareers as agnostics and whom the ex-periences of life, says Agathon, have

day by our Catholic theologians. "We celebrate to day," he says. "the Feast of the Virgin Mary, how she was conceived without original sin. \* \* \* We believe justly and happily that it (Mary's conception) occurred without original sin. \* \* \* At the first moment, when she began to live. she was sinless and adorned with God's grace, full of grace ; and this is not unbecom-ing. \* \* \* This is implied in the ing. \* \* \* This is implied in the words spoken to her by the angel: 'Blessed art thou smong women.' For she could not have been addressed. 'Blessed art thou' if she had lain under the malediction. Again, it was right and befitting that she should be pre-served without sin from whom Christ was to take the flesh that was to over-come all sins. For that is properly blessed which is adorned with grace, i.e. what is without sin. Many others or the beads used to keep count of the oft-repeated prayers of the devotion. The beads themselves may be made of almost any hard substance, from wood from the Garden of Olives to silver, gold or precious stones, strung on a flexible wire chain. This chain or chaplet con-sists of five decades of small beads and i. e., what is without sin. Many others have written much about this, and have five large ones, with an appendix of three small beads and one large one, pointed out beautiful reasons, which are too lengthy to be enumerated

here.



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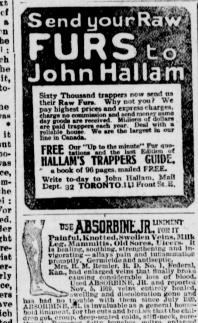
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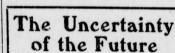
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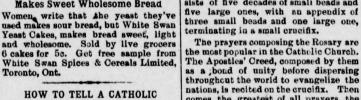


sincere Catholic and a sincere Socialist With such a realization it is not strange that Mr. Henry's conscience re-

darkness.-Pilot.

HOW TO TELL A CATHOLIC tain phrases that you do not find among people who are not Catholics. Take that phrase, "Thank God." It is purely

You find among Catholic people cer-



How many among the thousands who have sung or listened to the populations, "My Rosary," know the rea song, any hossiy, know the real origin and meaning of the Rossiy? The fact that in the Catholic calendar October is specially dedicated to "Our Lady of the Rossiy," makes it a timely topic. The word may mean either the world-wide devotion of the Rossiy itself,

and wholesome. Sold by live grocer b cakes for 5c. Get free sample from

to get it." The party, he tells us, has many well-

faith, and had been more obscured by time. But the action of the Pope and the council in the two cases was just the

#### TEMPERANCE

THE TEMPERATE MAN The tem erate man is the one who is admired by Minno matter how de-praved those admirers may be. There is something essentially manly about the man who can use the gifts God gave Him without making a "fool" or an "as" of himself. The man who drinks to ex-cess takes the gitts of God, and instead of using them to benefit himself and csuses mischief and sorrow for those causes mischief and sorrow for those who are interested in him. There is who are interested in him. There is something pitiable about the drunkard, no matter how much we condemn his actions. The strongest men mentally, morally, physically have fallen victims to the disk behavior the morally, physically have fallen victims to the drink habit only because they were not on their guard. They thought foolishly that they were stronger than they really were-they courted occa-sions and finally they fell-perhaps never to rise again. Hence one suggestion would be. "Be would be unadd"

on your guard!" Do not cultivate the treat habit. Keep away from the clubs whose members indulge to the extent of being what is known as "good fellows." Generally they are good for nothing save to waste their time and money and to drag others into following their vile habits. The man who sets a watch about his soul these days can generally about his sout these days can ghoot my laugh at the world, the flesh and the devil when they tempt. But if he wants to come off victor he must be fully prepared before the assault comes. fully prepared before the assault comes. Otherwise his filmsy forces will be scat-tered and the enemy will be in full pos-session of the citadel. Those of us who have had acquaintance with the actions have had acquantance with the actions of men given to the use of drink to ex-cess, know that these men often go so far as to be almost helpless, so that when they see a sign advertising liquor, or when they smell the vile stuff, they have absolutely no control over the deis ever upon their lips, and it is always spoken with the adjective "good," "the good God." Every good thing comes from God. Acud to day the infidels of brance have invented a new epithet of derision, and they speak of Catholics and the Catholic people of France and call them "Les Bon Dieusards" ('The Good Godites.") Thick of it 1 Be-cause the people of France are always speaking about "the good God" and what He does for men, they have be-come identified with Him in the speech of the rabble. But to be more plain, I will tell you how you can tell a Catholic

come identified with Him in the speech of the rabble. But to be more plain, I will tell you how you can tell a Catholic from a Protestant in a much more ready manner than this. A Catholic always speaks about our Saviour as "Our Lord." A Catholic always says, "Our Lord did so and so," "Our Lord said so and so." There impres meaks of Him as

and so." They always speak of Him as "Our Lord."

A Protestant always speaks of "Christ," "Jesus Christ." Whenever you hear a person in ordinary parlance speak the words "Jesus Christ," you you may be sure he is a Protestant. Why? Because it is more historic and scien-tific. A Catholic does not call the Son

tine. A Catholic does not call the Son of Mary by the name. He says, "Our Lord." And why "Our Lord?" Be-cause "Our Lord" means "Master." Because "Our Lord" means "Sovereign Lord." And we always look upon Him as the "Lord." We don't call Him by one other name than that which was any other name than that which was His even in the Old Law. He is our Lord, and that is the name He had from Lord, and that is the name He had from the beginning. The Apostles themselves called Him "the Lord." When He appeared after His resurrection, on the shore of the lake, Peter first recognized Him, and He said, "It is the Lord." When Thomas recognized Him, he said : "My Lord and My God." And from the days of the Apostles we have a lawas

days of the Apostles we have always

1

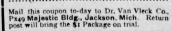
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DECEMBER 7, 1912

#### CHATS WITH YOUNG MEN

THE NEED OF GOOD MANNERS Now, if one gets into a habit of disre-garding the small rules of etiquette, if one use one's fork for a toothpick, drink garding the small rules of etiquette, if one use one's fork for a toothpick, drink out of one's finger-bowl, reach over some-body's head for a piece of bread, all the kind hearts and simple faith in the world will not keep you in the company of well bred people. You may answer that some very good persons blow their soup with their breath, stick their own forks into the general dishes, and—the thing has been done once perhaps in some avage land — wipe their nomes with their nap-kins. But if these good people paid more attention to the little things of life, their goodness would have more power over others. As it is, virtue loses half its charm when it ignores good manners. It is only old people and men of great genius who can afford to diare-gard manners. Old people are privil-eged. If they choose to est with their knives, or with their napkins around their necks — a thing which is no longer tolerated—the man who remarks on it, who shows that he notices it, who crit-ieless it, is not only a boor, but a fool. Young people have no such privileges ; they must acquire the little habits of good society or they will find every avenue of cultivation closed to them. It is foolish to appear to despise the little rules that govern the conduct of life. This appearance of contempt for observances which have become part of the every day existence of well regulated people, arises either from selfahness or

observances which have become part of the everyday existence of well regulated people, arises either from selfahness or ignorance. The selfah man does not care to consider his neighbors; but his selfahness is very short-sighted, be-cause his neighbors, whose feelings and rights he treats as non-existent, will soon force the consideration of them on

Their defeat was only due, sold the Saint, to their own jains. All his brothers followed Bernard to Citeaux, except Nivard, the youngest, who was left to be the stay of his father in his old sge. "You will now be heir of everything," said they to him, as they departed. "Yea," said the boy; "you leave me earth and keep heaven for yourselves. Do you call that fair?" And he too left the world. At length their aged father came to exchange wealth and honor for the poverty of a mouk of Ciairvaux. One only sister remained behind ; she was married and loved the world and its pleasures. Magnitoently dressed she visited Bernard ; he refused to see her, and only at last consented to A young man may think it a fine thing be independent in social matters. He A young man may think it is the childs to be independent in social matters. He will soon find that he cannot afford in life to be independent of anything ex-cept an evil influence. If he prefers the society of loungers in liquor-saloons or at hotel-bars, he needs nothing but a limit-less suppy of money. His friends there require the observance of only one rule of etiquette—he must "treat." regular ly. To young men who hunger for that kind of independence and that sort of friends I have nothing to say, except that it is easy to prophesy their ruin and disgrace. If a man has no better ambition than to die in an unbonored grave or to live forsaken in an alma-honse, let him make up his mind to be "independent." The world in which you live is exacting, and you can no more succeed and defy its actions than you can stick your finger into a fire and to see her, and only at last consented to do so, not as her brother, but as the minister of Christ. The words he then spoke moved her so much that two years later she retired to a convent with her husband's consent, and died in the repu-tation of sanctity. Bernard died A. D. 1153. His most precious writings have earned for him the titles of the last of One of the best examples of the value of education that I ever met is the work of a boy, a neighbor, who used to come into my house occasionally to play chess. At that time he and his father worked you can stick your finger into a fire and escape burning.—From "A Gentleman," by Maurice Francis Egan.

#### PARABLE OF THE OXEN

PARABLE OF THE OXEN A rather sporty young fellow got a position with a man who believes in ex-soting a fall day's work from his em-ployees. The new clerk who prided himself on his eleverness, decided he would like a little time off, so he asked his employer for a vacation of three or four days, in order that he might be treated for a nervous complaint. The employer gave his consent rather sourly. treated for a nervous complaint. The employer gave his consent rather souriy. That afternoon, while the young fel-low was present, the proprietor casually told the following story. "Once upon a time there were two oxen, one a hard working ox, the other a shiftless animal who preferred resting to working.

small charge for the board of pupils who live at the college. But this boy was near enough to go back and forth on his wheel, boarding at home. When the season at the resort was over he took his small savings and started to school. In this way he had the full four years' course at practically a shiftless animal who preferred resting to working. "One morning the shiftless ox con-fided to the other that he was going to alip away for a day or two to sample some new pasture ground. "Don't tell the master I have gone, for I shall return before my absence has been discovered, he said. "The other ox assented, and the lazy one departed. Two days later he re-turned. the full four years' course at practically no cost, working at odd times enough to pay for his clothes and books, and to

"Does the master know that I have

been away ?' he asked.
"' I belleve so,' he asked.
"' Did he seem angry ?'
"' N-n-no, I can't say that he did,'
"' N-n-no, I can't say that he did,'

#### **OUR BOYS AND GIRLS** ST. BERNARD

ST. BERNARD Bernard was born at the castle of Fontaines in Burgundy. The grace of his person and the vigor of his intellect filled his parents with the highest hopes, and the world lay bright and smilling before him, when he renounced it for-ever and joined the monks of Citeaux. Here his holy example attracted so many novices that other monasteries were extend, and Bernard was appointed bot of that of Ciairvaux. Unsparing with himself, he at first expected too much of his brethren, who were dis-heretends at his severity; but soon per-ceiving his error, he led them forward by the sweetness of his correction and the mildness of his sanctity spread far and wide, and many churches asked for him as their Bishop. Through the help of Pope Eugenius III, his former sub-jectivement was continually invaded; the por and the weak sought his protec-tion; Bishops, kings and Popes applied of Cinsade. By his ferror, eloquence, and minale Bernard kindled the enthusiasm of Christendom, and two splendid armies were dispatched against the infidel. Their defest was only due, said the Saint, to their own joins. All his brothers followed Bernard to Citeaux, except

the other man turned in a different direction. But Billy and his master were old friends and had confidence in each other. "I'll trust you, old fellow," the latter said. "Go ahead, I'll follow." So he followed over the mountain, and, thanks to Billy, reached home safely. And do you think that Billy lay down then and took the rest he had well earned ? If he had been able to taik he might have said, "I've done my whole duty, I've saved my master. The other man kicked me when I was trying to do him a favor, now he may take care of himself the best way he can." No; instead, Billy showed a nobleness of nature, a forging spirit, that we might well initate. As soon as he had seen his master safe, out over the mountains in the night and blinding storm he went again, till he had found the other man, who, iby this time, was more hopelessly lost than he had been before, and in despair had given up to die. So this time he did not kick Billy, or spurn his leadership ; instead he gladly followed where he led, and thus came safely to the cabin, to shelter and safety. The rescued man knew that he owed his life to Billy. He never forgot this, and to show his gratitude he had made for him a beautiful collar studded with gold nuggets. Now this collar—iike the king's crown—is not for everyday wear,

for him a beautiful collar studded with gold nuggets. Now this collar—like the king's crown—is not for everyday wear, even in Alaska where so much gold is found. It mightjnot be safe for a dog to go about the streets, wearing so much of the precious metal, so the costly collar has been put in the safety deposit vanit of one of the Nome banks, and Billy not only has the bank book for it, but it is said that the value of the gold nuggets makes him the richest dog in the world. Christian Intelligencer. Christian Intelligenc

A MODEST HERO

A MODEST HERO Although the gallantry of our life-saving service is not only constant, but great, there are occasional acts of hero-ism so unusual that they stand out brightly even in the records of that famous corps. These are the exploits that are rewarded with the special gold medal of the government. The Phila-delphia Telegraph recalls one such delphia Telegraph recalls one such

Between midnight and dawn one Between midnight and dawn one August night the full fury of the hur-ricane that had swept the Atlantic coast broke over Hatteras, and gave Surfman Erasmus Midgett of Gull Shoal Station his chance to show the stuff that he was make of. At three o'clock he had set out to patrole the south beach, where the water rushing over the narrow strin of sand rose to bis

over the narrow strip of sand rose to his horse's saddle girths. Frequently he was obliged to rest in the lee of a dune o avoid being suffocated by the flying

At that time be and his father worked in a small woollen factory, where the boy received 60 cents a day. He had a longing for an education, but could see no way of gaining one, for there was no money in the family, and 60 cents a day does not admit of much saving. But when he was fourteen he came into possession of an old bicycle, and, with his parents' consent left the factory for a job as a telegraph messenger at a summer resort a short distance away. Our state agricultural school was only three miles from where the boy lived. All along the beach bits of broken wreckage floated in, telling of disaster somewhere out in nature's unloosed rage and tumult. At the farthest limit of his best Midgett flung himself from his horse, and, rushing to the water's edge, caught sight of a vessel over which the caught sight of a vessel over which the seas were breaking. In the stern he saw men huddled together. The station was three miles away. To Midgett's trained eye it was clear that the wreck would not last an hour.

that the wreck would not last an hour. He surveyed the brutal surf, and de-cided that the wreck lay one hundred yards off shore. Using his hands as a megaphone, he shouted to the men to hold fast. One, in delirium, leaped into the see and swam into Midgett's grasp. Instantly the foam smothered them. The deadly undertow threatened to such hot to destruction.

suck both to destruction. Dragging his burden safely to land,

Midgett plunged once more into the ses, and bore back the body of a swoon-ing sailor. Five times he repeated this feat. The last sailor grasped out that three men, badly wounded by wreekage, remained aboard. pay for his clothes and books, and to recompense his parents in a measure for his board. He developed a liking for chemistry, and during the last year made it a special study. When he graduated he was given a place at the college as assistant chemist, at a small Midgett's strength was going, but he

wam out to the wreck, and managed to crawl aboard. The captain, who had a hole in his breast from a broken spar,

He remained there two years, studya hole in his breast from a broken spar, was dragged to land. Two seamen, less seriously injured, were helped to swim ashore by the tireless surfman. Then leaving the ten battered, helpless

#### THE CATHOLIC RECORD

MAGIC

BAKIN

POWDER

and, Midgett rode three miles to the

HELPFUL THOUGHTS OF HEAVEN

#### the other man turned in a different PREMICRA REPORT OF THE REPORT OF THE REPORT OF THE REPORT OF THE PREMICRO PREMICISTIC PREMICIPATION PREMICIPATICA PREMICIPATION PREMICIPATION PREMICIPATICA PREMICIPATICA PREMICIPATICA PREMICIPATICA PREMIC

MANY brands of Baking Powder contain alum, which is an injurious acid. The ingredients of alum baking powder are never printed on the label. Magic Baking Powder THE WHITEST LIGHTEST PAULESOME contains no alum and is the only baking powder made TUL BISCUIT. CAKE. DIRECTIONS.S in Canada that has all the ingredients plainly printed

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#### THE HOUSE OF GOD-

THIS

SED OF TH

like

"We thought him mad," said the men of the station. "It looked like a case of stark insanity from exposure—and we have seen such cases. But ten half-naked, brine drenohed here the head, bound him We are getting to be utilitarians with a vengeance—that is in some things. We read so much about the economic value of what was formerly discarded as But ten haif-naked, brine-drenched men up the beach corroborated his story, and the Treasury Department gold medal Midgett got was earned. There is still another story connected with this medal. When the medal had been granted and engraved, a party of officials went to Gull Shoal to present it. They made speeches full of eulogistic reference to Surfman Mid-gett, and then, with due ceremony, gave him the medal. Midgett, blushing like a school girl, and digging his toe nervously into the waste that we begin to cast rapacious eyes upon everything about us and reckon up its value in dollars and cents. We hacked blindly at our forests till some one convinced us that we were committing suicide ; we have lost our sense of sublime poetry in gazing at Niagara because some dollar-bill man has been dinning in our ears his chagrin at the waste of so much energy that could be so profitably employed in turning the wheels of soap-factories.

and digging his toe nervously into the floor, then made his response. It was: "Why, I ain't done anything !" And now the profit and loss apostle has taken out his pad and pencil to con-vince a wasteful world that every community is guilty of an economic crime in munity is guilty of an economic crime in its attitude toward the church buildings. What a terrible waste ! says the utili-tarian gentleman. You have so many churches throughout the country ; you have invested millions in them; yet they are used but a few hours of the week. What a deplorable economic waste ! All this much must be changed! The churches were built by the neople. Do we sufficiently realize the helpfulness that is stored up for our daily use in the daily thought of heaven? Do we not, alas! too often think of death as The churches were built by the per and for the people, and they must be used by the people.

a rending and sundering of dear human ties, or as the passage to an unknown and untried future, when it is really Now what use would the utilitarian and untried nutrie, when to have and our dearest Friend, and to supreme and absolute joy? When a man is hastening home at evening after a hard day's work, is there not something that lightens his weariness, and makes his tired feet go have the people make of the churches? What other use but for the enjoyment of the people. Lat us, they say, have dances in them during the week; let us also have moving-pictures there, by which we will instruct and amuse the people.

At a meeting in Philadelphia recent ly this was the platform adopted by the Home and School League. Some of the speakers went so far as to condemn the clergy as lacking in zeal for the welfare of humanity because they would not turn the House of God into a vaudeville theatre or a dance pavilion. But Philadelphia has not the mon-

weariness, and makes his tired feet go faster, as he pictures to himself the wel-come waiting him from his loving wife and children, or from his pareots and sisters? But some men have no happy home. Only heaven is the perfect home. What says St. Cypriso? "We reckon Paradise to be our home; already we begin to have the patriarchs for our kinsmen. Why should we not make haste and run, to see our home and to greet our kinsfolk? There are a great many of those we love waiting for us there, -father, and mother, and brothers, and children, there in great company they await us, they who are But Philadelphia has not the mon-opoly of these scalots. In our own city we have many like agitators who envy God the sacrifices offered up to Him. To them humanitarianism is everything. The broken alabaster box and the oint-ment for the feet of the Lord could so casily be sold and the proceeds given to the poor ! We remember the kind of man that preached this selfash philan-throphy first. And he has many dis-ciples, who sneer at everything erected company they await us, they who are sure now never to die any more, but not yet sure of us. Oh, when we come to see them and to embrace them, what gladness will it be both for us and for them! Yes, what joy this will be for us, but there is a joy far greater. We shall then behold our Heavenly Father, and Jesus Christ our Brother, and the Holy Spirit of Love Divine. Here will be throphy first. And he has many dis-ciples, who sneer at everything erected to the glory of the living God from Solo-mon's temple down to the modern osthedral. Such extravagance, such waste of material, such a piling of stone for a few hours service, when we could so easily make of the same material barns and factories, and moving-picture houses.

Spirit of Love Divine. Here will be perfect joy. And with this perfect joy we shall be granted also the meeting with many souls whom we never met on earth, but of whom we read or heard; souls that helped us by their writings and examples, souls of whom we read in Scripture, yes, souls of whom we never heard at all, but whom we then hell their in all their heaven y lovellhouses. It is a materialism run wild, even among Christians who profess to believe in Him who said that "man does not live by bread alone." Bread and the circus; plenty to est and plenty of enjoyment we never heard at all, but whom we then shall know in all their heavenly loveli-ness. For, there, will be that "great mul-titude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne; and in sight of the Lamb, clothed with white robes, and palms in their hands." Well enough for a pagan Rome, but surely one expects more even from a nominal Christian. But we never heard of a pagan nation using their temples for e service of And it is only the man of cold, irreligious heart who could suggest that the churches erected to God's honor should be stolen from Him to serve the world be stolen from film to serve the world under the plea of serving humanity. We do not believe that the non Cath-clic sects will listen to these materialis-tic utilitarians. As for our Catholic churches, it is a preposterous thought. The reason is simple. Go into one of our churches and behold the glimmer of our churches and behold the glimmer of the sanctuary lamp. It tells that God is there really present, that there is the tabernacle of God with men, that the church is not merely a meeting-house of the faithful for an hour or two on Sunday, but the holy place, sacred for-

ever to the Lord, where the clean oblaregards our ceremonies as vain and meaningless.—Cardinal Gibbons. ion is offered up. The Catholic Church is not a "waste place. It is open from morning until late at night welcoming the faithful to visit the Lord in His own house. Could

it serve humanity better by replacing

the glow of the sanctusry lamp with t glare of the moving-picture ?-Pilot.

From Without and Within

Scripture or ecclesisstical history ! In

manner a stranger to our religion

Swift kindness is the best ; a long de-lay in kindness takes the kindness all away.

7

Gistere EEE ariai Bells a Specialty, 1 MENEELY & CO. WATERVEST If you look at a stained glass window from the outside of a church it appears to you unsightly and grotesque, without e Old Reliable neely Foundry, Established CHURCH. BEL to you unsightly and grotesque, with ut form or beauty. It conveys no mean-ing to your mind. But if you view the same window from within, how rich and beautiful it appears, especially when the sunlight of heaven is shining upon it i How it embellishes the church, and how admirably the group of figures is calculated to illustrate some scene of Sorinture or ecclesization bistory i In

ked, V Red for Black skersand Mask 50c. S25c. Old Maid's W

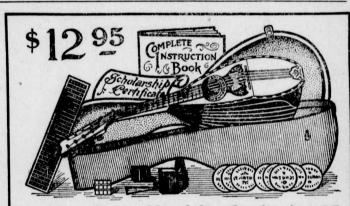


### Homes in Florida THE LAND OF OPPORTUNITIES No Anxiety About Hail or Frost Destroying Your Crops

A FARM in Walton County, West Florida, where the land is high and rolling and interspersed with be-utiful spring creeks,—land easily cleared and free from stones. WHERE THREE GOOD CROPS CAN BE RAISED EACH YEAR, CAN NOW BE HAD FOR ONE-FIFTH OF WHAT IT WILL BE WORTH IN TEN YEARS. ¶ Walton County Florida, has an ideal clima'e: no mosquitos, no reptiles, no fever; plenty of rain well distributed through the year; weather not excessively hot; the winters being beautiful with lots of sunshine and seldom any frost. An ideal place for lung or fever ills; only 35 miles north of the Gulf of Mexico. ¶ If you are looking for a home or an investment where safety is considered, where a sure profit is to be had and where there is a future for you and your family, we would like to hear from you, without any obligation on your part. ¶ We will cheerfully furnish you with a fund of valmable information regarding West Florida, the kind and value of crops raised there, etc. ¶ Those families who have already moved on our lands are well pleased.

If you are interested in an honest, legitimate land proposition, write us. Terms easy. A good class of people are buying our land. This will make a fine community.

Florida Colonization Company, Limited 21A Oueen St. North, Berlin, Ontario. **Reliable Agents Wanted** 



A Magnificent Mandolin Outfit \$12.95

Look at the Complete-mess of this Outfit. mess of this Outfit. One special Mandolim—as described. One leather bound Canvas Case, durably construct-ed and fiannel lined. One set of Tuning Pipes. One complete Instruction Book. One complete Instruction Book. One Complete Scholarship Certificate in the United States School of Music-one of the best institu-tions of the best institu-worth more than we are of expect tuition is itself worth more than we are of expect to be the other outfit. Mandolin Outfit Com-

we prece. We are asking for complete Mandoin Outlit. This special Mandolin is of American Manufacture. It has twenty-one ribs with white wood strips between; a rosewood venered head; beautiful fingerboard of solid pearl inlaid with pearls of contrasting colors; and round the edge a splendid binding of alternate findays of ebony and pearl. The sound-hole is bordered with a beautiful inlay of pearls of contrasting colors in fancy designs, and the celluloid guard plate is inlaid with a butterfly in varicelored pearl. Touk as astronomicant instrument and one that will comp.

alike, should take this opportunity of getting a splendid instrument at a very low price.

We sell musical instruments of every

MUSICAL TREASURES 2.2

This is a superb instrument, and never be-forehas a Mandolin of this description been effered at anything like so low a price. An instrument of similar excellence is regu-larly sold by Music Dealers at double the price

Truly an extraordinary instrument, and one that will com-mand the admiration of all, both for beauty of design and richness of tone. **Players and learners** 

" 'But are you quite sure that he did not make any comment ?' the other per-

" Quite sure,' was the positive re-

"• Quite sure,' was the positive re-joinder. •• If that's the case, the other said, • I may as well go again next week.' •• Yes, I suppose you may,' the stay-at-home said quietly. • By the way, I forgot to mention that I noticed the master in very earnest conversation with the butcher this morning.'" Before he left that evening the em-ployee who had asked for,'s vacation told his employer that he was feeling much better and had decided not to leave.

#### STICK TO IT

Some very interesting items have ap-peared here and there in the newspapers lately about men who have kept steadily at their occupations for an unusually

long time. Colonel Oliver Houghton, of Welmouth Massachusetts, was appointed on the police force there forty-eight years ago. He is now ninety years of age, and is said to be the oldest police officer in the country. Richard Terhune, seventy-three years

Richard Terhune, seventy-three years old, has recently resigned his position as telegrapher at Ossining, New York. He had held the position for fifty-two years, and never taken a vacation. Captain Dodge, of Block Island, Rhode Island, has been a pilot in that vicinity for forty-four years. His father was a pilot in those waters for fifty-six years, and his grandfather served for a similar long neriod.

A farmer near Pittsfield, Massachusetts, has delivered milk to his custom-ers in that city for twenty-six years

A farmer near Pritzheld, Massacht setts, has delivered milk to his custom-ers in that city for twenty-six years without missing a morning. Fifty five years at the forge and never a vacation is the record of William Rhodes, of Saco, Maine. These items are something more than mere curicsities; they are samples of a class of men that give stability and backbone to the country. Vacathing a boy can do, when he has made a mis-take, is to get out of one occupation and take auother. But the spirit of these items is the right one for every young man to have: to hold on to his work faithfully; to earn a reputation for staying power; to be proud of a record of service without a break or a failure. --Oatholie Columbian.

Then a position as chemist was offered Then a position as chemist was ordered him by a small concern in the West at \$200 a year. This he accepted, remain-ing there a year, living very cheaply, and saving nearly all of his salary. Then he left and went to studying chemistry hulks he left and went to studying chemistry again, perfecting himself more thor-oughly in some of the higher branches. This made him more valuable and he was given a position at \$1,200. But he would only accept for one year. Again he saved his money, and again, at the end of the year, he went away to study chemistry. You'll receive, prepaid a \$1 pair of Drafts to try Free as explained below. Magic Foot Draft Co., Dept. PX49 Jackson, Mich.

the Fathers and a Doctor of the Holy

SUCCESS

three miles from where the boy lived. This school furnishes a good education

absolutely free, the only cost being a small charge for the board of pupils who

Church.

end of the year, he went away to study chemistry. This was several years ago. Now he is chief chemist of a very large concern at Newark, New Jersey, and receives \$2,500 a year. But he is still studying chemistry and making himself thereby more valuable all the time. When the next step upward offers itself he no doubt will be ready. This boy, it seems to me. offers a year striking example of To every one suffering with Rheumatism

doubt will be ready. This boy, it seems to me, offers a very striking example of the value of study, of an education. He might have stopped at any one of the steps of his profession and considered his education finished, and have felt truth-fully that he had made a success of him-self as compared with the work at 60 cents a day. But the rest of his life would have leveled itself down to the plane where he stopped. — Catholic Bulletin. I Make This Unlimited Offer Balletin.

A DOG WITH A BANK BOOK

And when you have heard the story of Billy, for that is his name, I think you will all agree that he deserves to have a bank book.

A handsome collie is Billy, with a kind intelligent face, a white vest, and white stockings, and when he earned his bank book, with his master, he was away in the I'll send you the Drafts the same day

I take your word. Address PX49 Oliver Bldg., Jackson. money-just the coupon y cost you nothing agic Foot Draft C ichigan. Send

FREDERICK DYER, Correspo

They are bringing comfort to old men who have suffered all their lives, as we milder stages. Dont neglect rheumatis

MAGIC

white robes, and palms in their hands." Mail Me This Free Coupon\_ with your name and address, plainly

them!

and in sight of the Lamb, clothed with white robes, and palms in their hands." Let us, even here, gaze in earnest meditation upon them, and so gain courage for our earthly trials; for "these are they who are come out of great tribulation." Oh, when our own cross presses very heavily, let us fortily ourself with the fervent hope that we too are of that great, counties number in the future realm of absolute and tireless joy! Shall we not go up and down among these glorious ranks in most happy con-verse, finding out, up there in heaven, the full meaning of our belief in "the communion of saints?" Shall we not talk with our Guardian Angels face to face? Shall we not even talk with Heaven's Queen and with the great St. Joseph, hearing from them beautiful things about the earthly life of Jesus, things that now are unknown and mysterious, and yet are sometimes shadowed forth, in dim heavenly loveli-ness, in our hours of quet, prayer? Heavening the shall of ite

shadowed fortb, in dim heavenly lovell-ness, in our hours of quiet, prayer? Heavenl-we are trying to tell of its joys; but its joys are beyond our tell ing. Heaven will be all that we can think or wish or imagine here; and it will be more, much more. Suffer as we may here indescribably, intensely, still St. Paul's startling and triumphant words shine out, on the pages of Holy Writ:

Writ: Writ: "I reckon that the sufferings of this "I reckon that the sufferings of this "I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. . . We know that to them that love God, all things work together unto good. . That which is at present momentary and light of our tribulations, worketh to us above measure exceedingly an eternal weight of glory."

I'll send you the Dratts the same day I get your coupon-fresh from the lab-oratory, ready to begin their work the minute you put them on. They are re-lieving every stage and condition of this cruel disease whether chronic or acute-muscular. Sciatic, Lumbage or Gout-ne matter where located or how severe. They are bringing confort to old men and of glory." Let us then think of heaven,—of that Let us then think of heaven, —of that "eternal weight of glory, above measure exceedingly." Let us draw near, on earth, to Jesus in the Blessed Sacra-ment; let us see His will in trial and in berearment. Let us look beyond time and earth, and declare with the sncient servants of God, that we "desire a better, that is to say, a heavenly coun-try," and let us remember the exhorta-tion to the Hebrews : " Patience is necessary for you; that, norrible torture and deform-because i know what they not and I have faith that

tion to the Hebrews: "Patience is necessary for you; that, doing the will of God, you may receive the promise. For yet a little and a very little while, and He that is to come, will come and will not delay.— —Sacred Heart Review.

Mandolin Outfit Com-plete \$12.95. wp to \$500.00 each. **Our Big Musical Encyclopedia FREE** "Claxton's Musical Treasures." This delightful book is of the greatest value to all lovers of Music. These who play a musical instru-ment, or who would like to play. will find this book a mine of inter-esting and useful information. It shows some marvellous musical bar-ging guide. The Mandolin and Outsit described above is only one of many bargains to be found in "Claston's Musical Treasures." Forty W Dealing Carto EVERYTHING N. IN MUSIC Address Dept. 5 for your copy-it's free TORONTO, CANADA



8

#### ARCHDIOCESE OF TORONTO

ARCHDIOUESE OF TOKUNTO The silver Jubilee of the ordination to the priesthood of the Rev. J. M. Oraise, D. D., parish priest of St. Patrick's Church, Port Colborne, was celebrated in that town on November 20th. The Rev. Doctor sang High Mass at half past ten: the Very Rev. Dean Hand, of Toronto, was deacon, and the Rev. J. Carberry, of Merritton, was subdeacon. The Very Rev. Dean Mor. is, of St. Catharines, preached the sermon which had as its subject the dignity of the priesthood. Besides the above mentioned priests there were pres-ent: Rev. T. H. Cruise, parish priest of Weiland, brother of the celebrant, the the Rev. G. Prance, nephew, the Rev. F. Rohleder, of Toronto, H. Murray, of Fort Erie, E. Kelly, Grinsby, T. Sullivan, Thorold, F. Sweeney, Niagara, F. Ha, den and F. Smyth, of S. Osth-arines. After the Mass, the following address of the priest was read by the Rev. F. Smyth.

Rev. P. Smyth. To the Rev. J. M. Cruise, P.P., D.D., D.C.L.; Rev. and dear Father, --We the priests of the Arch diocese of Toronto, are come to rejoice with you and tender you our heartiest folicitations on this festure or and the second of the second of the second of whigh the most accred and solemn even introme, for, whigh the most accred and solemn even introme, for, the second of whigh the divine power of offering the "clean obtainion and healing the contrile of heart." For good and worthy workman in the vineyard ef the hydrom, have passed through these eventful years whether tailing in the populous city or the country thout a spot or a stain to mar the lastre of your sected ministry you found time to practice the doc-trine." We recall with pride your return but a short time ago from the city of the Popes in whose and the Doctorate in Sacred Divinity and Canond tailering step in the course you have hither to be presented and solemne set of your your the botter and the same of and who whether the set in Sacred Divinity and Canond tailering step in the course you have hither to so the same we offer you this pures of gold which we as kyou to accept. — Signed on be alf of the priests of the Archdiocese : ask you to accept. Signed on behalf of the priests of the Archdiocese Denis Moris, T. J. Sutlivan, J. L. Hand, F. Smyth Francis F. Rohleder.

Mr. Henry Murray read the people's

The ladies of the Guild presented a purse of twenty five silver dollars. At he conclusion the reverend celebrant said in reply to the congratulations of the priests and people :

the pricets and people : Very Rev., kev. and Dear Fathers, and my dear People,—In thanking you from the bottom of my heart for your kind words and for the gifts with which you have accompanied them, it is only natural and proper that I should briefly elence, heart upon the years I have glance back upon the years I have spent in the priesthood. Archbishop Ullathorne said, "The half-jubilee is wisely made a celebration, putting the celebrant on an elevated post of outlook in the midst of the way, with retrospect with desire to make that future more earnest in piety, more rigorous in dis-

of the past, and divinings of the future, with desire to make that future more earnest in piety, more rigorous in dis-olpline. When the priests blew the joyful notes through the sheep horms, from the steps of the Temple, remission of all bondage and of all penalties was proclaimed. Half the fifty years in the priesthood of the New Law is surely equal to the full Jubilee, that it is musal now to celebrate the half jubilee, or as it is popularly called, the silver jubilee, whether of a marriage, or of a religious profession, or of an ordination to the priesthood. The Ohurch has ap-proved of the custom and even leads the way, for she now celebrates, the jubilee, the Holy Year, four times in every century. If so great an ecclesias-it as a difficult eresuit, how truly can furst in a tangible manner, have been my twenty - five years in the priesthood Where are the buildings I have erected? The most rigid sorntiny does not bring back to my mind, that I must say how twenty - five years in the priesthood Where are the buildings I have erected? The most rigid sorntiny does not bring back to my mind, that I must say how twenty - five years in the priesthood Where are the buildings I have erected? The most rigid sorntiny does not bring back to my mind, that I must say how that a chimmey, or laid down a few yards of wooden sidewalk, or sodded a law, or even planted a flower garden. Yet how many of my brethren in the priesthood of this diocese have builts and by their paintui toils paid for, noble churches, commodious presbyteries, enchool clink burges to the burges the the burges to the burges t and by their painfui toils paid for, noble churches, commodious presbyteries, schools, club houses for the honest recre-stion of their parishioners. And many of those who have accomplished such works had not the opportunities that were placed in my way. But it would not be in harmony with the gladsome nature of this celebration, that I should dwell upon my shortcomings. They are only too manifest, and for that very reason may be passed lightly over. In fact my defects are so much in evidence, that it may be allowed me, if I can, to attempt something of a defence. I have always something of a defence. I have atways tried to be kind to my parishioners, to never show anger, to feel no anger even, if possible, no matter what might hap-pen. I have studied the conveniences of the people and endeavored to accom-modate them. At the first bidding, or even suggestion of my superiors, I have left the parishes that had been confided to my care, though it was a sad wrench to give up my floks, for I quickly grew attached to them. So I left St. Mary's, Toronto, where I was administrator two years, so I left St. Helen's, where I was pastor during four years, and so I left Our Lady of Lourdes, Toronto, of which parish I was rector ten years. But this is siter all no defence, for you, my more active brethren in the priesthood, who active brethren in the priesthood, who are here present, and who represent others who wou'd be here if they couldyou have acted in the same manner in addition to building, collecting retrenching expenses, increasing rev-enues. You have done the spiritual work as well as the material. Well for

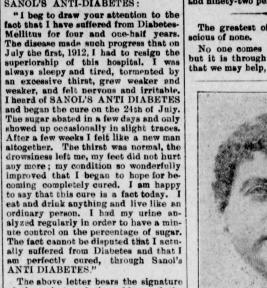


Reverend Superior of a well-known Chicago Hospital Cured of Diabetes in three months

When a priest lends his name and his testimonial to praise my remedy it may well be said that that particular remedy is safe and reliable and will do what he claims. The evidence of such a digni-tary is of still greater weight if he hap-pens to be connected in any way with an institution for the treatment of dis-case. Such is the nature of the treatment ease. Such is the nature of the testi-mony which we have to present.

The superior of one of the most widely known hospitals of Chicago, a divine, has used SANOL'S ANTI-DIABETES and for this year the confirmation tour of the Bishop, who, during the course of the year, visited thirty four parishes of the diocese, and administered the sacused SANOL'S ANTI-DIABETES and hose found in it the cure for D shetce-mellitus, from which he was a sufferer. Read the convincing letter written by this gentleman, to the manufacturers of SANOL'S ANTI-DIABETES : rament of confirmation and the total abstinence pledge to three thousand and ninety-two persons.

The greatest of faults is to be conscious of none. No one comes near us or across us but it is through an intention of God, that we may help, soothe, or cheer him.



The above letter bears the signature of the priest and the address of the hospital referred to above. The fol lowing declaration signed by a we'l-known physician follows the reverend gentlemen's letter :

"I have made the sugar analysis re-ferred to above and will say that the sugar in the urine decreased from four and one-half  $(4\frac{1}{2})$  per cent. to nothing, and all within five weeks time. From that time, for six more weeks, it has remained free."

Copy of the above letters and declar-ation will be gladly sent to any who will ask for it.

SANOL'S ANTI-DIABETES is made SANOLS ANTI-DIADETES IS INFED only by the SANOL MANUFACTUR-ING COMPANY, LTD., 977 Main Street, Winnipeg. For sale by Anderson & Neilee, 268 Dundas St., London, Canada, at \$2.00 per bottle.

me if I can say that I have done the spiritual only. Yet, "Hase oportet facere et ills non omittere." We should do these things and not omit the others. AT GRAND, DECEMBER 5 and 6

#### THE CATHOLIC RECORD

The Scandal of Foul Speech

DIOCESE OF HAMILTON

The Bishop closes his confirmation tour after visitation of thirty - four parishes and administering the sacra-ment of confirmation to three thousand and ninety-two persons. BISHOP AT LOCAL POLISH CHURCH The feast of St. Stanislaus, the Patron of Poland, was celebrated with due sol-emuity a: St. Stanislaus (Polish Church)

The Scandal of Foul Speech Says the Catholic Telegraph: "Irrev-erent and profane language, smutty jokes, indecent stories and words of double meaning give evidence of a de-praved heart; for 'from the abundance of the heart the mouth speaketh.' Tainted speech not only confirms the user in his wickedness, but it affects-others with its virus. It is a contagious disease; and, deplorable as it is to say it, children are especially susceptible to-its virulent influence. Let the man of foul mouth remember the words of our Lord: 'It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he offend one of these little ones.'" emity at St. Stanistaus (Polish Church) corner of Barton and St. Anne streets. His Lordship the Bishop of Hamilton was present. Solemn Mass, corom Pontifice, was celebrated by the Bishop was assisted by Fathers O'Sulli-van and Flahaven. The large church, at present, unfinished, was filled to its utmost capacity. Two reemons were delivered, the pastor addressing the congregation in Polish, and His Lord-ship in English. After Mass, the fifty-one candidates, composed of children and aduits, were confirmed and pledged by the Bishop to total abstinence. The visitation to St. Stanislaus parish closes for this year the confirmation tour of

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does like it—in time.

#### **ARCHDIOCESE OF KINGSTON**

On his departure from Morrisburg the Rev. J. J. Keeley was presented with the following address by the members of bis congregation as a slight token of the appreciation of his work amongst them :

Dear Rev. Father—On the eve of your departure from our midst, we the members of st. Mary's con gregation wish to extend to you our regrets and to express our appreciation of the work you have done for us during the two short years you have officiated as our curate.

for us during the two short years you have officiated as our curate. We mention particularly the magic restoration of our beautiful editice after the disastrous fire, accom-plished in so short a time. The nural decorations, the magnificent stained glass windows, and the superb stations of the cross will ever remain as a memorial of your sojourn and labors amongst us, We wish to congratulate you upon your promotion to the stellar parish in the archdiocese of Kingston. We recognize your great intellectual gifts your, exe-cutive ability, diplomacy and tact—all rare qualitie in so young a man and we venture to predict for you a place of eminence in the Divine labor to which you have been called. ave been called. In conclusion we extend to you our heartfelt vishes for your future success and prosperity and ask ou to accept this purso as a slight token of our reyou to accept this purse as a slight to gard for you. Signed on behalf of the congregation **Favors** Received A subscriber asks the prayers of the faithful for two temporal favors, and if granted will publish in the RECORD. A Corkery reader wishes to return thanks for A Corkery reader wishes to return thanks for the finding of a lost article after prayers to the Blessed Virgin, St. Anthony, and the Souls in Purgatory and promising to publish in the CATHOLIC RECORD. A subscriber and a reader of The CATHOLIC RECORD wish to thank the Socret Heart of Jesus, for a favor received after prayers through the intercession of the Blessed Virgin, and prayers for the suffering Souls in progatory.

An Ottawa reader wishes to the scheming Sous An Ottawa reader wishes to return thanks for wrors received through the Sacred Heart, Precious Nood, the Blessed Virgin, St. Anthony, St. Anne, St. oseph, and Holy Souls. Promised to have published a the CATHOLIC RECORD.

#### TEACHERS WANTED

TEACHER WANTED, NORMAL TRAINED for Primary room of Woodstock Separate chool. Initial salary \$450. Duties to commence ext January. State experience. Apply to George A. Connor, Woodstock, Ont., Sec., Treas. 1779-tf TEACHER WANTED, CATHOLIC, FOR S. S.S.

No. 2, Nipissing, holding Second or professional certificate. State salary and exp Apply to William Tscherhart, Secretary Tr Alsace, Post Office, Ont., Separate S. S. No. WANTED A CATHOLIC TEACHER (MALE

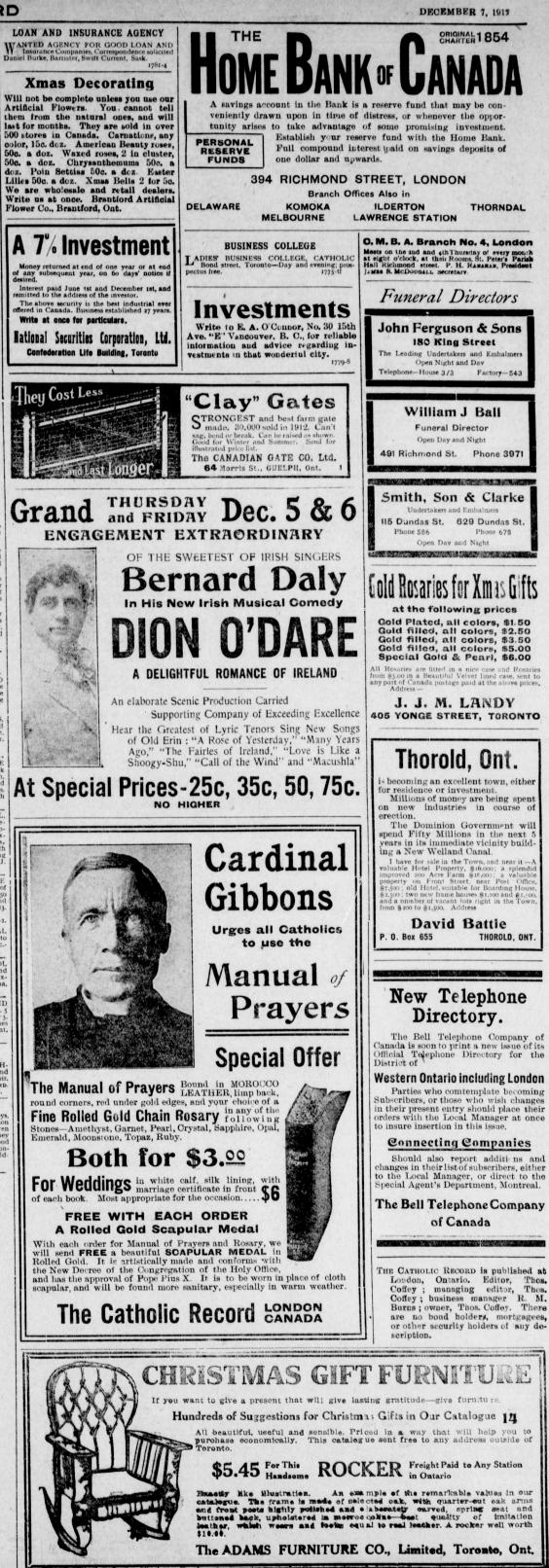
To remaile, Fully qualified to teach and speak French and English for C. S. S. No. 3 B. Col, North for the year beginning Jan. 1913 State salary and experience. Address D. A. Ouellette, Sec. Treas. C. S. S. No. 3, B. Col. North, Rural Route No. 1, North Maiden, Ont. 1987.

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WANTED, A aND CLASS PROFESSIONAL teacher for S. S. No. 6, Huntley, Duties to commence Jan, 3rd, 1013. Apply to W. J. Egan, Sec.-Treas. S. S. No. 6, West Huntley, Ont. 1780-2. TEACHER FOR C. SEPARATE SCHOOL No. 7, Greneig, The holder of a first or second professional. Male or Female. Salary not to ex-ored \$475. Apply by mail to J. S. Black, Pomona, Ont.

WANTED A TEACHER HOLDING A SECOND Class professional certificate, for Glenelg, Grey Co. Duties to common Apply stating salary and experies



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BERNARD DALY

IN DION O'DARE

Murphy, sec. treas. Traverston, P. O. Co. Grey, On 1781-2 ORGANIST WANTED

ORGANIST (MALE) WANTED FOR A CATHolic church in Ontario. Must understand plain chant and be able to take full charge of choir Apply giving references Box O., CATHOLIC RECORD

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