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

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FATHER FRASER'S CHINESE MISSION

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

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

Joseph's Schools, Regima W. E. S., Toronto Sudbury Subscriber Fred Gibert, Kenora Friend, Harriston Mrs. P. M. Dermott, Toronto. Mrs. P. M. Dermott, Toronto. Mr. & Mis, B. Condon, Douro..., A. Turano, Phoenix, B. C.
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Subscriber, Chesterville Miss Sata Dovle, Woodford. Mrs. Wm. Dovle, Woodford. Friend, Jock View. Friend, Jockvale. Mrs. Mary Stokes, Paris. Mrs. Mary Stokes, Paris. Wm. Sugrue, Paris. Mrs. Wary Stokes, Paris. John Latimore, Paris John Latimore, Paris John Latimore, Paris John Latimore, Paris Mrs. Hickman, Paris. Mrs. Margaret. Rooney, Paris. Jubble A Mrs. Chatham, N. B A Prescott Catholic.

recott Cause end, Westport nend, Mabou irs. John Murphy, Melrose, drs, N. Hacker, Walford drs, N. Hacker, Walford Tennant, Winnipeg. J. F. Tennant, Winnig Friend Sudbury, ... Wm. J. Moher, Douro, Kate Moran, Woodsle

must be deaf to those who walk still go in low disguises, visiting the humble habitations of men; by some through life with bated breath and call it prudence. This may be very received hospitably, by others looked unpleasant, but it is, on occasion, on with distrust; by the intelligent revered and reverently entertained: the only course left to men who are determined to seek and and to those who have clear vision to fight for their rights. Action may revealed at last in their true semblance.

THE WAYWARD BOY

perturb the Catholics who abide in well-lined nests and believe in the "don't wake the baby policy," but action can betimes wake up the The bad boy of a family of means sluggards and infuse enthusiasm is no less a problem than the destiinto the many who stand aloof from tute boy, and, all things considered, all civic movements and have an the work of saving him is no less idea that they must be hewers of meritorious. Unhappily he often wood and drawers of water. Ambiescapes notice until it is too late,

tion will prompt a man to take his and then drifts into a life of viciouspart in the moulding of public opinness. The downward path begins ion. This may entail a little selfeither towards the end of his schoolsacrifice ; it may do away with his days or at the beginning of his work. love for obscurity; but any Catholic ing life. This is the crucial time for worthy of the name cannot allow every boy. He then not only conquestions pertaining to the common ceives false ideas of his own manly weal to be discussed without his strength, but those over him are likely participation. We should not be too to humor the deception by submitting aggressive; but we should get rid of to his will. There is a pruning protimidity or apathy or indifference. cess recognized as a necessity by the We should not live in a feol's paragardener on the young vine. If that dise, thinking that all's right with the pruning is not necessary the vine is world or lulled to sleep by the siren useless ; if it be not applied equally sounds of political promises. It bad results will follow. The boy should be our business to see that we who has not life enough to need rehave seats at the banquet table of straint will be a weakling ; and he prosperity and not to be content with who is not subject to this restraint the scraps and leavings that are can do no good. The spirit of the flung to us. And these we can have age is license, and we need scarcely if we put away idle and foolish talk, wonder that the boy of good parents the cap and bells, and go forward to often slips beyond control. There is achievement by the road of hard always some source of evil to attract work. the young heart. To-day we have

WHAT ABOUT IT ?

What about the Federation of the these sources of allurement. came a Catholic societies of Canada ? dozen dangers in the very heart Some time since a few laymen of the household. The boy would went into retreat to formulate plans. never be infatuated with cards but as they have not emerged from or the wild dreams of the picture it, they must be either sleeping or shows if he had been taught obedidead. Perhaps others may take up ence and self restraint at home. His the matter and press it to a successhome would be as pleasing to him as ful issue. We need, and for obvious the streets, if he had not been given reasons, such a union. True, we the freedom of strolling through the have societies in different parts of city till midnight. His honesty the union, but, not welded together, would be beyond suspicion if he they cannot accomplish what could were not indulged in his childish debe effected by a Federation. A Fedmands till later on he believed the eration would tend to lift us out of extravagant longings of youth to be the rut of parochialism. It would a necessity and a right. To recog attract the brethren of intelligence, nize these evils before they are too breadth and force who have grasped far developed is the next best thing their faith not as a mere catechism, to preventing. Parents never seem but the ancient, profound, heartto see them in time, and, unforsatisfying, supreme philosophy that tunately, are not interested enough it is. It would be a deterrent to the to perceive the danger. The more lies, misstatements of Church law, respectable his family, the more to religious bigotry and racial hatred. dreadful the fall when it comes, for It would make for compactness and his minor depredations, will, overconcentration, infuse enthusiasm looked, grow into real crimes before into forces now dormant, and turn society regards him as an enemy. them into channels of beneficent LONDON, SATURDAY, DECEMBER 13, 1918 activity. They who look askance at

JUVENILE COURTS

FOREIGN MISSIONS

Stanton Lawton, writing in The New World, says that baptisms of adult converts to the Catholic Church in India and Ceylon are now taking place at the rate of 16,000 a year. The foreign missions are en year. The foreign missions are en-titled to the support of the Catholics of the world. Even if you can only in it to your parish give ten cents, give it to your parish

priest for this purpose. The Catholics of Germany showed their respect for the Kaiser in a very practical way, on the occasion of his silver jubilee. They raised 1,700,000 frances for the Catholic missions in German colonies, in commemoration of the memorable celebration.

Missionaries are often surprised to see how accurately native Christians can tell time. When Mass is an nounced for a certain hour, the people arrive just at the appointed time. They say they reckon it by means of the cocks, but however they do it, they are often more punctual at the various church serv ices than those who have watches and clocks to guide them.

Japan is still a heathen nation but there are many Japanese Catho lics. Good work publishes a strik-ing photograph. Side by side are standing Father Sauret, a Catholic missionary, and Captain Yamashika, a Japanese Catholic, who lost a leg in the war between Japan and Russia.

The Society of Paris Foreign Missions does enormous work. It is in charge of 34 dioceses, counting charge of 1,548,576 Christians, attended by 1,200 priests and 800 native priests Its baptisms last year numbered 165, 000; 34 missionary priests and 2 Bishops belonging to it died. The Holy Ghost Fathers possess

the moving pictures; a few years 23 houses in the United States. To ago it was card playing. But, before this number they have added an-The new foundation is other. located at Ile-Brevelle, Louisiana and has for its aim the extension of the Faith among the negroes who are existing there in a state of great moral degradation.

The success of the President of China in crushing the rebellious forces of Kwang Tong will go a long ways towards securing permanent internal peace. His broad and kindly spirit towards the Church make us hope for an era of conver sions in the great Republic.

The news comes from Gaton, Africa that Fr. Kersisit, a Holy Ghost nissionary, was drowned in the Abanga River, June 4. Going into the stream alone to bathe after eat ing, he was seized with congestion and sank. His body was recovered only after a day's search.

The Vicariate-Apostolic of Pekin registers this year 35,000 catechumens, being 10,000 more than last year. Among the converts figures : princess of the imperial blood, granddaughter of Emperor Kia-Tsing, sister of Prince Kung, the last prime minister of the Manchurian dynasty. This noble Chinese lady was baptized on her deathbed in St. Michael's Hospital, where she had received instructions from the Sisters of Charity:

Father Bertrand, a missionary in In the past half century educators for the missions now under his charge, is about to plant the faith in 3 other large towns, with populations respectively of 50,000, 33,000 and 35 He starts out on this new ex-000. pedition with a brave heart andabsolutely no money. The sum of \$20 is probably a small affair in America, but in Japan, in the hands of Catholic missionaries. who are genuinely poor, it is large indeed. With it a catechist assistant can be kept for four months and dur ing that time can win many catechu mens for the mission. good that can be accomplished with \$20 is really incalculable.

"If we could only reach the middle The stronghold of Protestantism classes, England would soon be again a Catholic country."—Abbot Gasquet. furnishing distinguished con-

THE CHURCH IN SCOTLAND

NEW CHURCHES NAMED AFTER ANCIENT SHRINES ERECTED

IN MANY PLACES

It is very interesting to note how the Catholic Church in Scotland is quietly asserting its claim to contin uity with the great Scottish Church of the Middle Ages. In Glasgow the Cathedral is dedicated to St. Andrew, whereas the original Cathedral around which the city grew was dedicated to St. Mungo; but the Cath-olic claim is still made good, for over sixty years ago a Catholic Church under the patronage of St. Mungo was erected within a stone's throw of the ancient edifice.

In the same district there was mediæval church dedicated to St. Roch, whose cult had become popular in Scotland because a much prized the Church of seventy chosen souls at Caldey and St. Bride's, who are Scottish King by a Franciscan Friar as a goodwill offering from the Pope. Five or six years ago, when it became necessary to establish a new mission in the district, the long forgotten parish of St. Roch was revived.

The first church established in Paisley since the revival of Catholiity in the West of Scotland was dedicated to St. Mirin, the Patron of Paisley Abbey, of historic memory, which was founded on the site of a sixth-century chapel by the contemporary of St. Columba. The old church at Lanark is perpetuated in the new Church of St. Mary; the of St. James in Renfrew, chapel founded by the first of the Stuarts, is now replaced by another Cathedral, St. James; St. Bride's of Rothwell, immortalized in Scott's "Marmion,' is now restored in the chapel of St. Bride, established in 1910. The old "Mother Well" Chapel is commem orated by the Church of Our Lady of Good Aid at Motherwell. St. Win ning established the Avrshire mission out of which grew the venerable Abbey of Kilwinning; Kilwinning is now a busy town, and nine years ago a Catholic mission dedicated to St. Winning was established. Quite the latest example is to be

found in Troon. Here thirteen or fifteen hundred years ago, St. Meddan preached the Gospel and founded a church. Thirty years ago the Cath-olics had a little chapel-school provided, which was named after St. Patrick. Two years ago a handsome church was built and the parish was dedicated to Our Lady and St. Med. St. Columba visited St. Mungo dan. at St. Glasgow, and, very naturally there is also a church and parish dedicated to St. Columbia in that city

GERMAN CONVERTS

It is no wonder that the Protestant clergy in Germany are seriously disthe Anglican Church. In the matturbed over the conversions to the ter of doctrine within the Church of Catholic Church and the lack of con-England, the evident policy is that verts to Protestantism in that country. What has particularly disturbed them in recent years is the fact that some well as the connivance at such teach. of the nobility and the highly educated asses are finding their way into the

occupy in the minds of thinking people everywhere who feel them selves entirely free to follow their religious inclination and convictions Much more than the Church it losing in the Latin countries she is gaining in the Teutonic countries, England

and Germany and Denmark.-Catholic Union and Times.

CONVERTS TO ROME

"Events are moving rapidly in the troubled waters of Anglicanism," says the London Universe for October 31. It is only a little more than three years ago since the Brighton disturbance brought seven or eight High Anglican vicars and curates with more than two hundred

of their people into communion with Catholic Unity. Then in March last came the remarkable manisfestation of God's grace in the reception into acting as magnets to many distressed Anglicans. The Universe is authority for the statement that close upor one hundred of the pilgrims to the Weish island have already found the gift of Faith, and letters are pouring

into Caldey from clergymen in high position in the Church of England whose bitter cry may be expressed in the words : "We can not long rein the words : main as we are. Pray for us." Seven former Anglican ministers have made their submission to Rom within the past few months. They are all celibates, and several of them have decided to enter at once upon the usual course of study for the priesthood. This is the list : (1) The Rev. Reginald T. Elkins, M. A., Lincoln College, Oxford, formerly curate of St. Augustine's Kilburn, N. W. (2) the Rev. Arthur Dudley, A. K. C. Curate of St. Stephen's Upton Park. E.; (3) the Rev. Percy Gately, curate in charge of St. Saviour's Saltley Birmingham; (4) the Rev. Ronald Alexander, a grandson of the first Anglican Bishop in Jerusalem; (5) the Rev. Ewart Hillyard Swinstead. B. A., St. Edmund's Hall, Oxford,

formerly curate of All Soul's Clapton Park, N. E.; (6) the Rev. William Anderson, B. A., Emmanuel College. Cambridge, curate at St. Cyprian's, Cardiff ; (7) the Rev. Leonard Allar Corsbie, of St. Lawrence's, North ampton. The first four started together the last week of October started Charing Cross Station en from route for Rome, where they have been accepted as students of the Beda College. It is probable that the remainder will proceed thither before the close of the year. The reason for this defection from the Church of England is not far to seek. These clergyman with many others who are held back by the sac rifices they would be compelled to make have become dissatisfied with the lack of authority and unity in

Rev. Father Murray, P. P., of Cobourg, Ontario, has been informed by the Right Rev. Bishop O'Brien of Peterborough that letters have been received from Rome elevating him to of "go as you please." The formal received from Rome elevating him to teaching of fundamental error as the dignity of Domestic Prelate with the title of Monsignor. All will

ing shown by those who are supposed agree that Father Murray richly de-

verts to Catholicity is only an index of the place the Church is coming to One hundred and fifty new students registered this scholastic year in the

Catholic University, Washington. The Rev. W. Anderson, B. A., curate of St. Cyprian's, Cardiff, has been re-ceived into the Church at Tunbridge Wells, England. He left his charge at St. Cyprian's in August last.

CATHOLIC NOTES

Bishop Hickey recently confirmed 5 converts at Hornell, N. Y., the fruits of a mission given there by Revs. Thomas O'Hern and Joseph Mountain, of the Buffalo Apostolate

The Archdiocese of Liverpool, England has had 10.000 converte in ten years, says its Archbishop, Mgr. Whiteside. The Archdioces numbers to-day 372,000 Catholics.

The Marquis of Bute some time ago purchased the old Church of St. John the Baptist, Ayr, Scotland, built by the Catholics of that shire in the twelfth century, and presented it to the Catholics of the town.

"Killarney's lakes and fells" have so impressed one of the greatest of oriental potentates-the Maharajah of Mysore-that he has determined to set up an establishment of his own in that district in Ireland.

St. Peter's Rome contains 46 altars, before which 121 lamps are burning day and night, and 748 columns of marble, stone and bronze. The statues number 386 and the windows

Ireland is still sending her sons and daughters to increase the life of the Church in the United States. A few days ago a steamer left Queens town carrying a number of young Irish women to enter the novitiated of our various Sisterhoods.

The Knights of Columbus of Cam den, N. J., offer a reward of \$1,000 for the arrest and conviction of the author of a libelous story which alleges the escape of a nun from the Convent of the Dominican Sisters in Camden and her ill treatment therein

"During the last decade," says the Christian World, (Protestant) of Lon-don, "Roman Catholics increased by 5,000 among the Europeans and Eurasians in India (who with the army, number 300,000) while the Anglicans decreased by 2,000, and the other Protestant bodies decreased proportionately.'

What is said to have been the largest group of Colored converts baptized in the South in recent years re ceived the sacrament in St. Anthony's Church, Memphis, Tenn., on Sun day, October 19, when 51 candiassembled at the regenerating fount.

dates, with their respective sponsors, The old saying that Rome contains as many churches as there are days in the year is true but under estimated. In Cardinal Mai's "Great Cata-

logue," are mentioned over a thousand places of worship; Professor Armellini in his "Churches of Rome registered 918.

THE ONLY WAY

The Catholic Record

The men who make a place for themselves in the world are the men who have ambition. The men who get anywhere are the men who be lieve in work, unceasing if need be, and who are daunted by no obstacle. Because they have red blood in their brains and abhor the dawdler and shirker and grumbler they achieve success, not brilliant, perhaps, but something that represents an output of muscle and brain. Our people are old enough now to be out of the kindergarten class. They are not here on sufferance. For them as well as for others there are fields of endeavor, opportunities to be created, emergencies to be met, victories to be won, problems to be solved-everything in short that demands live men. We must not fall back upon shambling excuses. We should not waste time in talking about grievances. Nor should we be led by these politicians who talk in honied accents marvelling all the while how easily we are allured by buncombe, how readily we do our thinking by proxy, and how sedulously we work for their interests. So successfully have they plied their trade that they believe that an to visit the earth to enquire into the adept weaver of praise can send us lives and welfare of mortals they sheep like to the ballot-box to sup. assumed the disguise of shepherds, port any issue on which we have no or serving men or travellers. And opinion of our own. But we are always the story ends with the reemerging slowly from this state of vealing of the divinity under the disthraldom. We are beginning to see guise. This is more than an outthe light of better days and to understand that the people can set the of life. It may seem to some of us tune for the politician. We should only a poetic fancy, but it is real not be affrighted at bigotry. Its as flesh and blood. It is happening shadow may fall athwart our path, to day as it did then. These imbut men who have ambition must mortal ones, which have existed not allow it either to cramp their since time was, and shall continue efforts or to stay their progress. long after we have passed away-

while that it is not needed, are blind and scientists have been giving to the to the signs of the times. They forworld discoveries that are said to be get that only by vigilance and fearproducing for the results the wisdom lessness of Catholics, united, ready and welfare of this generationand able to concentrate upon any Child-Welfare associations, Montesgiven point, can our interests be prosori schools in juvenile courts attest tected and promoted. Let us say, to the growing popular realization that comfort the fearful, that neither with the child lies the salvation of aggression nor invasion of the rights the nation. Over credit is given the of others is within the scope of Federation. Hence it will not excite the invenile courts if half that is printed in their praise is true. The principle antagonism of the reasonable citizen. And let us remember that while the itself is good inasmuch as it meets average Protestant has a goodthe error of the age, but its work natured contempt for the Catholic should not be to encourage crime and lawlessness. The judge who has who stands can in hand before wealth a well-regulated conscience, together and is grateful for any compliment with a saving knowledge of human to himself or tribute to the Church, nature, can bring a boy to realize his he will respect an organization fearfaults and to dread their consequences less, united and business-like, that When, however, a theorist sits on the can, when necessary, touch his bench, he may, if influenced by pocket. In this matter as well as in sentimental charity workers, allow everything else backbone counts. himself to be too lenient in dealing Truth is naked and is not made more attractive by robing her in excuses with the wayward boy. Mercy should temper justice in this matter. and compromises.

Federation, crying querulously the

THE IMMORTALS

delinquents who have to their dis-The old Greeks had a saying, credit many serious offences. Firm-"The Gods go in low disguises." handed justice will do more to re-When any of the immortals wished claim him than any amount of gentle talk, fatherly advice and a "suspend sentence." They who know the wayward boy understand that undue mercy can be interpreted by him only as weakness, and that he will figure from the superiority of his own strength to escape the next difficulty ward pagan belief; it is a very piece as easily as he escaped the present.

> Do not flatter yourself that friend ship authorizes you to say disagree able things to your intimates.

Don't allow yourself to adopt the worry habit. It is one of the worst you can acquire. Work is the anti-Should it become aggressive we sorrow, difficulty, joy, hope-these dote to worry.

but not to the extent of imposing a

'suspended sentence" on young

RELIGION IN ENGLAND

no

"The condition of religion in Eng land to-day, outside of the Catholic Church, is deplorable. Oxford and Cambridge are becoming more and more atheistical. The Anglican work. bishops have lost all authority their clergy, and are quite frankly free thinkers. The middle classes longer throng the dissenting churches, and the lower classes are absolutely without religious impulse "The Catholic Church alone re mains unmoved, and the intellect uals are drifting to it in large num bers each year. Within a generation I firmly believe England will be di-

vided between Catholics and free thinkers, as Protestantism is become more and more a negligible force. "I myself happen to know many new Catholics of the intellectua class, as I am a member of the Athenaeum Club in London, and I can sa conclusively that those who are not drifting away from all religion are drifting toward Catholicism. where he lives with them, sharing in

"G. K. Chesterton, the famous critic, author, and philosopher, is all the exercises of the religious life, though he has taken no vows. He one of the English literary men who has also been a liberal benefactor of are fast approaching the fold of the the Jesuits. that disturbs German Protestants it Catholic Church. Mr. Chesterton has not as yet become formally a Cath is the thought of the Jesuits gaining ground in Germany, as, indeed, in spite of every obstacle, they are doing olic, but his belief is nearly complete and many expect his final conversion everywhere in the fatherland. within a very short time.

Church. When it is understood how bitter has been the intolerance toward things Catholic in Germany, the significance of these conversions and the sensation which they create will be more readily understood A year or two ago a distinguished

professor at a German University and, above all, at Luther's own uni versity of Wittenberg which has now been transferred to Halle, announce Episcopal representatives held rehimself as a convert. It was all the cently in New York, which said so more striking that Professor Ruville much and did so little, is proof that had been a professor of history, for if the American daughter i the newer developments in history worthy of her Anglo-Saxon Mother. are going to bring people into the Catholic Church, then, indeed, Protestantism is doomed, for history is THE LOYALTY OF A CONVERT being revolutionized,

The bitter bigotry with which Father Denifle's "Life of Luther" was assailed shows the feeling in this matter, but the fact that Father Grisar's life of Luther was very genforced, on account of his unconquererously criticized, shows how much good was affected by Father Denifle's

Now comes the announcement of the recent conversion of a distinguished Bavarian nobleman, a mem ber of one of the highest noble families in the kingdom and a counselou of the empire. He is one of the richest men in Germany, and by a special clause in his father's will he loses a portion of his property at the moment when he abjures Protestantism. His father retained the old bitter prejudice and could not think of his son as anything but a Protestant. For years however, Baron Von Kramer Kleft has been in spirit a

Catholic and even has practised many of the observances of the Church He has been a liberal benefactor of the Benedictines, to whom he presented a magnificent monastery

you claim to possess, and do possess, a fuller revelation of the divine will than those among whom you mix, so If there is anything credit to the faith .-- Cardinal Bourne. true fold.

to be!

America.

she refused to do so, for the reason

that she received the inestimable

gratitude for that priceless gift, she

CATHOLIC RESPONSIBILITY

to be the guardians of the truth goes

not un-

They have organized an excellent on without let or hindrance. The realization that only in obedience to Catholic Young Men's Club in Van-couver, B. C., which will be the the See of Peter can be found the couver, B. C., means of untold good especially to authority and unity so wanting in the Anglican Church explains " in a the incoming immigrants. It sentence, why those seven men, been approved by the Most Rev. of widely differing dispositions and Archbishop of Vancouver, Mgr. Casey. The CATHOLIC RECORD wishes intellects, have come to the same solemn and definite conclusion. every success. The great convention of Protestant

The great grandson of John Dother, one of the bodyguard of the beloved 'Father of Our Country," resides in Porter County, Indiana, in the person of James Early. His grandfather was one of the trusted One Hundred. His great-granddaughter is Sister Gregory, a member of the Sisters of the Holy Cross, St. Mary's, Notre Dame, South Bend.

"Some months ago," says the Iceland is a northern island nearly Catholic Bulletin, "a woman who be-came a convert to Catholicity through half as large as Minnesota, with an average height of 2,000 feet above the he influence of her husband was sea. Its population is about 80,000 souls. It was colonized in the ninth able love for drink, to sue for divorce century. For 300 years no priest was permitted on its before the District Court of Ramsey County. A decree was issued in her Marist Fathers are now there. The favor, and she was entrusted with people are mostly Lutherans and the care of her husband's children strange to say they not only cherish by a previous marriage. When her hymns to the Blessed Virgin, but attorney suggested that she petition have her image hanging alongside the court to restore her maiden name that of Luther.

The Catholic University Library that it was through her husband now holds over one hundred thou sand volumes, among the new acces blessing of the one true faith, and in sions being a complete collection of wished to retain his name. What greater tribute could she pay to him, graphy, given by Michael Jenkins graphy, given by Michael Jenkins, Esq., of Baltimore, and an exhaustive inworthy though he proved himself collection of books and pamphlets on the Monumental Brasses of England fully illustrating that beautiful chap ter of medieval ecclesiastical art.

Always remember that as Catholics The Rev. Henry B. Sanderson, for merly of Milwaukee, has resigned the pastorate of the Episcopal churches at Oakfield and North Fond your responsibility is the greater. Your Noncomformist friends will not lie seminary to study for the priest judge of Catholicism by its creed or hood. He will be accompanied by its preaching ; they will judge it by the Rev. Sigourney Fay who a short your life and conduct. See to it, then, that your conduct is a bright Lac where he was Rector of an Episand shining example to them and a copal Church until he entered the TWO

PRETTY MISS NEVILLE

BY B. M. OBOKER

CHAFTER XXXVII

MRS. VANE GIVES ME A PIECE OF HEE MIND

Exceedingly wise, fair-spoken, and persuading.-Henry VIII.

Mrs. Vane and Major Percival did not coalesce ; although their mutual dislike was decently veiled under a mask of conventional politeness, there was an undercurrent in their conversation painfully perceptible to my experienced ear, and I was con-tinually on thorns, lest one of her winged sarcasms or his pointed re-joiners would lead to an open rupture. It was not to be expected that a lady of Mrs. Vane's candid disposition would long leave me in the dark as to her opinion of my choice. One morning as we were arranging flowers in the dining-room, and making foral preparations for a grand dinner party, she began with the abrupt question :

Well, and when is it to be ?"

"At 8 o'clock sharp, as usual," returned demurely. "Stuff and nonsense ; I'm

thinking of the dinner, I am alluding to your wedding, my good girl!" "Oh, in two months' time, I be-

lieve," I answered, with ill-assumed composure, carefully sorting some choice roses from a large pile in front of me, without raising my eyes. "Indeed !" Well, I shall not grace

the ceremony. I am going down to meet George in Bombay next month." "But you will come back, of course ?" I asked, anxiously.

No, my dear child, why should I come back? It will give me no pleas. ure to see you married to Major Percival. Nora." she continued, sudden ly throwing down a handful of maidn hair and seating herself opposite to me, with her elbows on the table and her eyes fastened on my face and I suppose her chin in her hands. it has gone too far ; you could not get out of it now, could you ?"

For all reply I paused with a jug of water in mid air, and gazed at her in stupefied amazement.

I wish you would tell me one thing before I go away. Why did you ever become engaged to Major

"Why do people generally become engaged ?" I answered, vaguely, drawing a large epergne toward me, and filling in the upper part with some lovely feathery ferns.

"Whatever possessed you I cannot imagine," she went on irritably. "He is the type of all others I most detest an egotistical, selfish, elderly dandy. He is a notorious flirt," reckoning on her fingers. So are you," I answered, prompt-

ly, "He is greedy !"

"So are most men, and many women.' He is more than double your

age." "So is your husband, I responded,

triumphantly. Ah, very true, but they are as different as chalk from cheese. My George is a mere boy in comparison; his heart is young."

You have always been prejudiced against Major Pereival, and have certainly been at no pains to conceal your opinion," I replied, an angry spot on either cheek.

Well, no, I never can play the hypocrite !' she answered, with cheer complacency, " and I am often amazed at my own self restraint, when I find myself in his company."

Mrs. Vane's malicious smiles. How different to Maurice, who had been I don't think you have much badly wounded in the late war, and occasion to flatter yourself on that and who never alluded in the most

and style, and once you are Mrs. P., he will start you as a professional. He is immensely vain of you; but he does not love you, no, not an atom. All his affections are entirely centered in himself." You are wrong, quite wrong," interrupted, hastily. Mrs. Vane regarded me with un-

the people who had preserved the Faith, handed down to them without usually grave eyes, and then re priest or altar, through centuries of plied. "Do you know that it gives me

persecution, five out of every twelve very painful feeling to see you to gether ; he is so proudly complacent Catholic males bore the name Michael; in Poland St. Michael is a so politely *empresse*, so graciously ready to be pleased ; and you, so dif-ferent to your real nature—cold, innational hero; and in modern Ireland the prevalence of the name is almost as remarkable as in Japan. An nstance is narrated: animate, and formal, so changed to what you used to be when Maurice Beres

"In the early seventies, Father Michael Driscoll, S. J., decided the title of a new church he was build-ing in Troy, N. Y., by the name that resford was here." "It was well for me that the epergne was now fully clothed with flowers and ferns, and effectually prevailed in his committee. There were eight Michaels and seven Patscreened my sudden blushes from ricks. It was not always so in Cath-olic Ireland. Before the assault of Mrs. Vane's sharp eyes.

'One thing more I must and will "One thing more I must ly. say," she continued, earnestly.

Protestantism there was great de-votion to St. Michael . . . but there are few records of Irishmen who bore the name. Michael Scot, "Do not," I exclaimed, impa-tiently, "for I warn you that we shall quarrel. I am at the end of my tether. 'My very last word," she persisted

the great Catholic scientist who was nominated to the archbishopric of standing up and looking at me un-dauntedly. "Should you ever change your mind—of which I have but little hope, for you have no self asser-Cashel, was probably not an Irish-man, and the first of distinction we meet receives a part of it from Protestant persecution. This was Michael O'Clery, poet, archeologist, tion and no moral courage-come to me. When all Mulkapore is up in arms; historian, patriot and holy Francis when your uncle and auntie are be side themselves with indignation can missionary, who gathered up the remnants of Ireland's storied past in when Major Percival has made the 'Annals of the Four Masters,' holocaust of your letters, and left and who represents his great patron you in a whirlpool of rage and disin Ireland as Miguel de Cervantes (who gloried more in the hand he lost fighting for the Cross at Lepanto appointment-come, I say, to me. and I will be your ark. I warn you that, if you let things take their than in the hand that wrote Don Quixote) does in Spain, and as Michael Angelo in the universe of course, you will be a miserable girl, and I shall pity you from the bottom

of my heart.' genius. "Keep your pity," I replied : "I don't think I shall require it," still "But when the Irish persecutions lifted there was scarcely a family in presenting a bold front to this aud-acious little person. "Don't you? You fancy that, Nora. Lady Rodcaster—" Ireland but had its Michael. The great Archangel had again conquered the dragon."-Sacred Heart Review

Who is talking of Lady Rod-

caster ? said auntie, bustling into the room. "Oh, how lovely !" apostrophizing my handiwork. "Good practice for the wedding *déjeuner*, eh, Violet? By the way, I must ask Jim to see about borrowing a durban tent ; this room will never hold half

Mr. John Redmond, M. P., the Irish the people. What do you say, Nora? leader, delivered an address on Sat-urday, Nov. 15, in Newcastle onnot even with a horseshoe table."

muttered some unintelligible Tyne, which has only been briefly al reply, and, snatching up a basket, escaped from the discussion, on the luded to in the cable services. Sir Walter Ranciman presided, and pretense of getting some more ferns. among those present were Mr. Thos Burt, M. P.; Mr. Charles Fen-But once out in the fernery I sat down on a piece of rock, with my basket at my feet, and gave myself wick, M. P., and Mr. John Wilson entirely up to thought. I felt very

IRELAND'S CLAIMS

JOHN REDMOND, M. P.

flourishes, that the name was dropped

by the Jews when they lost their mission, and dropped in Protestant lands "as soon as they lost their Catholicity." In Germany St.

Catholicity." In Germany St. Michael replaced the war-god Wotan;

in Belgium a great cathedral is dedicated to him; in Japan among

Mr. Redmond, who on rising to indignant with Mrs. Vane for her speak was given a hearty welcome, said : "Allow me to commence what outspokenness, the more so that I had a dim inward conviction that what I have to say by thanking you most she said was perfectly true. Love is proverbially blind, and I, not being sincerely for the extremely kind reception that you have given to me in love, had no difficulty in seeing Major Percival's little shortcomings. (Cheers.) It is something for an Irish leader to be proud of, that he I could not conceal from myself that can find as cordial and as enthus-iastic a welcome on British soil from he was egotistical, that he was shabby about money in little things, a British audience-(cheers)-as that he laid down the law in a manner can receive in his own land from his that exasperated uncle to the very own people. I trust the enthusiasm bounds of politeness ; he was a hypo-chondriac too, and delivered daily bulof your welcome is due to some extent to the fact that you recognize in letins as to the state of his health me not merely an Irishman come here and how he had slept, and the conto plead the cause of his country but dition, past and present, of his liver. What would have been exceeeingly a man who is sincerely desirous to be friends with the people of Engentertaining in any one else I found land-(loud cheers)-and who has done his best all through a some quite intolerable in my future hus band, and I already felt a guilty what long career in the House of partnership with him when I inter Commons to support by voice and cepted one of uncle's sarcastic glances on its way to meet one of vote every measure designed for the benefit of the masses of the British

people.

We meet here to-night at a

moment of exceptional political in-

terest, at a moment fraught with the

possible political

history almost as far as the Parlia-ment of England. During the last eighteen years of that Parliament Ireland showed an increase in pros perity and in commerce and in indus-trial effort not paralleled in any other history in Europe at the time. (Cheers.) In 1800 that Parliament was destroyed. How? (A Voice ; "Dirty Castlereagh.") The greatest Unionist historian of our times has declared that it was destroyed by means of the deepest turpitude, by force, by fraud, by corruption. We hear a good deal nowadays about the necessity of having yet another general election on the question of re-storing the Irish Parliament. There

have already in succession been three General Elections, and in each the Government was returned to powe

pledged to Home Rule for Ireland. (Cheers.) Yet our opponents de-mand a fourth. How was the union carried? Was the question of Union ever submitted to a General Election. ("No.") As you know, in the year 1793 the vote was given by the Protestant Irish Parliament to the Catholics of Ireland, but on the question of the Union those voters were never allowed to vote at all. No eneral Election was held, and the Union was carried over the heads of the electors of the country. From that day to this there has been a never ending protest by the great mass of the Irish people. During that dreadful period, now more than a century ago, there were three unsuccessful insurrections in Ireland, put down ruthlessly, put down in the blood of the people. There were famines every ten years. In one great amine, as you know, Ireland lost two millions of her people. ("Shame.") During that terrible period when Eng. land's population increased and mul tiplied, the population of Ireland fell Her industries were by one half. lestroyed. Ireland, which in the eighteen years before the Union was the most prosperous country in Europe. In the eighteen years after the Union sank to the lowest state of industrial stagnation

and decay, and, mark you, during this period the Irish Nationalists; who went to your Parliament at West-RESENTED IN A MASTERLY minster against their will and to pro-AND GRAPHIC SPEECH BY test against the destruction of the Parliamentary liberties of their

country, in spite of all provocation rendered all through that century good for evil, and by their votes sup ported, aye, and often by their votes carried, every popular reform that the century has seen passed for the British people, (Cheers.) All this time, during this terrible century of amine, discontent, industrial stagnation, insurrection, suffering, and bloodshed, Irish soldiers fought the battles of the Empire throughout the world. (Cheers.) Wellington's words are on record, where he said: "At least one-half of the soldiers under ny command in the Peninsular War vere Irish Catholics," and where he further said: "It is mainly to Irish Catholic soldiers that we owe our proud pre-eminence in our military position." (Cheers.) Remember, too. what Mr. Seeley said: "The majority of the Irish members turned the alance in favor of the great Reform Bill of 1832"-(cheers)-and from that day to this there has not been a democratic measure which they have not powerfully assisted. "It is not," said this Unionist historian. "too much to say that their presence in the British Parliament has proved the most powerful of all agencies in accelerating the democratic transformation of English politics." (Hear,

> STINGING CRITICISM OF ULSTER MEMBERS

hear.)

conse

That is our record, notwithstanding throne itself. (Shame.) Let me say of Ireland of only £3,271,000. There-be sufferings of our country during to you English people this one seri-fore you are told that Belfast pays water. I have some figures here. I the sufferings of our country during to you English people this one seri- fore you are told that Belfast pays the century. That is the record of ous word: if such an obstacle as almost the whole taxation of Ireland. the representatives of the ascendancy that were allowed to prevail, if such Was such absurdity ever heard bethe representatives of the ascendancy that were allowed to provant it store as store about the store at the s stands out to bar, if they can, the re-storation of Irish rights? Those men storation of Irish rights? Those men voted against the emancipation of end to all law and order, aye, an end distribution, and I would venture retion of the Jews, against the emanci-pation of the Nonconformists. They to all civilized society. Now, allow me briefly to examine the claims voted against the ballot, they voted against the franchise, and let mefor fear people would say I am talk province that consists of ing ancient history-let me give you counties which returns to parliament their record during the last few 17 Home Rulers and 16 anti-Home years. (Hear, hear.) Let me go back to 1894. They voted against Rulers. (Cheers.) It is a province where the population is very nearly the death duties and the Harcourt evenly divided between Catholics and budget, which placed the burden of Protestants, and allowing for margin, which I believe to be a large taxation on those best able to bear it. They voted against the Laborers' one, of Protestant Home Rulers Ulster to day consists of a popula-Act in Ireland to provide for the erection of cottages for agricultural laborers. In 1906 they voted against the Plural Voting Bill to abolish the THE SUGGESTED EXCLUSION O tion the majority of which is in THE SUGGESTED EXCLUSION OF unjust power of the property vote. They voted against the Town Ten-ULSTER To exclude Ulster bodily, therefore ants' Bill to give compensation for improvements and disturbance of the s so patently absurd-(cheers)-that tenants of houses and shops. They voted against the Small Landholders' our opponents have been forced to fall back upon what are called the Bill for Scotland to assist the poor crofters. They voted against the four counties, that is, the Counties of Down, Armagh, Antrim and Derry, and they say, "Here you find a homo-geneous population, homogeneous in the Land Valuation Bill for Scotland to restore to the people a share in the value of the land which they had race, in religion, in politics, in unity, and in opposition to Home Rule." created. They voted against the Evicted Tenants Bill to reinstate Now allow me to examine that for a moment. Homogeneous in politics? unjustly evicted tenants in Ireland. They voted against the Budget of 1908 which took off half the sugar Why, every one of these four counties returns one Home Rule member tax from the shoulders of the workingmen of this country. to Parliament. (Cheers). Homogen eous in religion? Allow me to exmine that. I have here the figures Aye, and on old age pen-sions, what is their record? Two of from the latest census, and they show them voted for them, fifteen did not that in the County of Down there is a percentage of 31.6 of Catholics. vote at all, and one man-whom do In Antrim there is a percentage of you think it was, Sir Edward Carson -voted in the lobby against old age 20.3 Catholics. In Armagh there is a pensions. They voted against the proportion of 45.3 per cent of Cath-Minimum Wage (Coal Mines) Act, olics, in Derry County there is a proportion of 41.5. In Derry City there is a proportion of 56.2 Catholics, and which provided that rates of wages should be determined by joint wage boards. They woted against the in Belfast itself there is a proportion Home Rule question. Ireland is ask-ing for nothing new. Ireland had a Parliament of her own going back in They voted against the Plural Voting of those counties. You start from the start and proportion in the politics of a blend of all races, of all classes

the assumption which of course is true, that all those Catholics are Home Bulers. (Hear, hear.) The Bill again, and, let me not forget, they voted also against the conc ession of Home Bulers. (Hear, hear.) The Protestants of the four counties num-Home Rule to the Transvaal, which has saved South Africa for the Empire. (Great cheering.) Now, dur-ing all that long period, when our ber 729,624. If you take 10 per cent. of the Pretestants as Home Rulers record was what I was giving you, and when the record of our opand everyone who knows the North of Ireland knows that is a ridiculous and when the record of our op-ponents is the damning record that I have read out to you, Ireland never under estimate of their number-and if you add this 10 per cent .that is, 72,962 Protestant Home Rulers to the 316,406 Catholic Home Rulers you ceased to demand the restoration of Home Rule. (Cheers). From the the day that the Irish people got the franchise five-sixths of the Irish repthen have a grand total of 389,368 supporters of Home Rule in these resentatives have come, general election tion after general election, te Parliament to ask for Home Rule four homogeneous counties. (Cheers.) That amounts to 37 per cent of the whole population of these counties, to Rule and therefore, to arrive at homogen-At first repeal was demanded, and eity in them our opponents are obliged to wipe out of existence for the restoration to Ireland of a sovereign independent Parliament. the sake of their argument 37.2 of NEVER REJECTED BY THE PEOPLE the population.

PROVINCE

That was given up and Home Rule PROSPERITY IN MORE THAN ONE

took its place, and the demand since 1873 and down to this moment is not for the repeal of the Union, but for the readjustment of the Union, not for the restoration of a sovereign parlia ment, but for the concession to Ireland of a subordinate parliament subject to the supremacy of the Imperial Parliament in this country. (Che ment in order to ruin them by taxa In 1886 Mr. Gladstone proposed that settlement. (Renewed cheers.) The the Home Rule Bill to differentiate country was not prepared for it, and it was defeated. In 1893 he again proposed that settlement. It was one class and another, but that is passed in the House of Commons and mighty minds of our opponents was rejected by the House of Lords. It was never rejected by the people. (Cheers.) Those who say so tell an untruth. When the bill of 1893 was rejected by the House of Lords Mr. (" Go on.") Bladstone wanted to dissolve parliament. His Cabinet, most unwisely as I thought then, and I think still, declined. He went out of office into re tirement. The Government carried The gross annual value of property under Schedule A. Schedule D. and on, and hung on for two years. The whole attention of the country during those years was directed to what was called the Newcastle programme. When the general election of 1895 came, it was decided not upon Home in Belfast £206,000. (Laughter.) Rule, but upon a multitude of other issues. At the same time I must ad mit that in 1893 there was a British majority in the House of Commons That is so no against Home Rule. longer. (Cheers.) To-day there is a larger, and an overwhelming, British majority, apart from Irish votes, altogether in favor of the Home Rule Bill in the House of Commons. There have been three (Cheers.) general elections returning Home Rule Governments to power in suc-cession. The Home Rule Bill has passed the House of Commons twice by majorities of over a hundred. (Cheers.) It has passed by large British majorities, far larger than those which carried most of your great reforms during the last century Let it pass once more and it become the law of the land. (Loud and pro-longed cheers.) The power of the House of Lords to wreck it is gone (Loud cheers.) All the old argu ments have disappeared, and to day there is absolutely no obstacle in our path save one, and this is of so ridiculous and audacious a character as to find no parallel in the history of constitutional government in any land upon earth. One small handful of men in one small corner of one province in Ireland declare that they won't allow this bill to pass-(laughter)-this bill, mark you, which has a majority of Ireland at its back, a majority of Great Britain at its back, and the whole Empire practically unanimous in its favor. They won't allow it to Cheers.) pass, and if it is passed in spite of them they swear by high heaven they will declare war-(laughter)-

upon their fellow-countrymen in Irecollected in Belfast amount to £2,land, upon the Empire, and the 206,000 out of a total for the whole DECEMBER 18 1918

and of all creeds. (Prolonged cheers.) Let me read for you some words spoken the other day by a Prote Bishop in the West of Ireland. The Bishop of Tuam issued an address to his flock, and he said : "My com-ing to the West of Ireland has made me more proud of the fact that I am an Irishman than ever 1 was, here I have been brought into personal contact with one of the prominent features, that character istic mark of the true Ireland Where in the whole world will you find such kindheartedness and such humanity? The generous wel-come extended to me by the people of Connaught. Irish Church. men and Catholics alike, has made a deep impression upon me. are (Cheers.) I think I see here in the West of Ireland the dawn of my most cherished hopes. Loving my Church as I do, and loving hardly less my country, I have often longed to see our Church taking a more But these people say when driven by such facts as I have mentioned, prominent part in the moulding of our national life and national char-Oh ! these four counties are the only prosperous part of Ireland and the Nationalists only want to include acter. (Cheers.) It is sad indeed to think how little sympathy there has these counties in the Irish Parliabeen in the past between our Church and the aspirations of the nation. Now there is no power under And remember," he said, " in a very real sense Ireland is a nation in the matter of taxation between (cheers)-and there is nothing in the least inconsistent in being a Nation. too small a matter to engage the alist and patriot in the truest sense Let of the word and being at the same that pass, and let me ask, is this the time the staunchest loyalist." (Cheers.) Those are noble words. only prosperous part of Ireland? Now, don't complain if I weary you a Are we to be asked to annihilate and little by giving you some figures. ("Go on.") Rhetoric is all very well, destroy that noble ideal put forward by that great Protestant Irishman by but in a matter of this kind facts and the erection of an artificial, an im figures are better. On December 9, passable gulf between the Protest-1912, the Treasury issued a return, ants and the Catholics of Ireland from which I am taking these figures. (Cries of " No.")

THE ASCENDANCY GIBE

Schedule E. inDublin was £10,717,391. The real position of our opponents is in my opinion plain and unmis-takable. Just as in Canada when In Belfast it was £6,339,214, and the estimated income tax payable for 1911 1912 in Dublin was £361,000, and Lord Durham proposed to end The adian disaffection and unrest by giving Home Rule there was an gross assessment per head of the population in Dublin was £36 7s. 9d., ascendancy section, as Lord Durham points out in his famous report, hold and in Belfast £167s.7d. (Laughter). Let me go now from individual cities ing in their hands all the offices of to provinces. The rateable value per head of the population in Leinpower and emolument and bitterly opposed to the concession of Home Rule, so our opponents to day in ster was £4 8s. 9d., in Ulster £2 9s. 8d., in Munster £2 4s. 8d., and in Con-Ireland, the representatives of the naught £2 5. 4d. Lest it should be old ascendancy, the cursed ascendthought unfair to take provinces, let ancy whose spirit has been me take counties. Let me take these cause of all the miseries and the four counties that are supposed to misfortunes of our country, are standrepresent practically the whole of Ireland. I have a list here of all the ing out now to day and saying: shall not do justice to Ireland." I counties of Ireland according to their rateable value. I find that County was reading the other day in the most powerful Unionist journal published in Ulster, the "Belfast Down instead of being at the top is the fifteenth county, that County Letter," an article in which these dreadful words occurred. They were Antrim is the twentieth, County Derry written in August: "Over a quarter twenty sixth, and Armagh twenty In the face of these hard of a century we have been sleeping official figures what is the use of while the enemy sowed the tares people coming and talking about which have now grown up, a bitter crop. Even our friends told us the danger was over and that there was these counties being the only prosperous part of Ireland? (Hear, hear) Let me take another test. Since no need for Orangemen; that we 1851, 1,190,194 people have emigrated should live in peace and amity with from Ulster. "Ab, yes," I hear someone say, "but that is from the our Catholic and fellow country men, and all that sickening rot. Live in Catholic Nationalist thriftless part of peace and amity with all men certainly, but clip the wings of Rome. Well, I have here the figures The Papists make good hewers of wood and drawers of water." (Shame.) for the four counties, and in that period there emigrated from those four counties 652,957 people, and the There is the spirit which animates last emigration returns issued only our opponents to day, (Cheers.) Fivethe other day continue the story. In the last emigration returns Ulster sixths of the Irish people are to re main hewers of wood and drawers of heads the list for the whole of Irewater, and the little ascendancy land. From the County of Antrim faction is to be allowed to maintain alone last year 3,628 people emi-grated, or within 600 of the total of its grip on every office of power and emolument and honor in the country the emigration for the whole Prov-This ascendancy party to-day holds ince of Leinster. But I go further as it has held all through the century still. It is said that the Customs duties practically every office of power and honor and emolument in the country where five sixths of the people are to am loth to quote, but out of 6,000 Justices of the Peace the ascendancy faction holds 3,653. Out of 30 Lords Lieutenant the ascendancy faction holds 27, and they have 30 High Sheriffs, practically the whole body. They have 601 Deputy Lieu-tenants out of 650. They have 62 members of the Privy Council out of They have 57 Stipendiary 72.Magistrates out of 76. They have 9 judges of the High Court out of 13 They have 33 Court Inspectors of Police out of 37, and so on. I might continue the list all through the whole hierarchy, of government in Ireland. It is the same. The ascend-ancy party holds to day, and has held a practical monopoly of every office of power, emolument, honor and dignity in Ireland, and five sixths of the people, the Papists, the mere low Irish in Ireland who happen to be the remnants of the ancient Irish-(cheers)-are to remain hew ers of wood and drawers of water. A voice : "Shame.") Believe me it s not fear of religious persecution that animates our opponents. Men like the Protestant Bishop of Tuam, where not 3 per cent. of the population is Protestant-he and men like him know well that the spirit of in tolerance and persecution does not exist among the Catholics of Ireland The to-day. (Cheers.) It is not fear of religious persecution, it is not fear of unjust taxation in Ulster. If there were any such fear I fancy that Lord Pirrie, who is the biggest business man of Belfast, and who pays, I believe, something like £20,000 a week in wages, would not be, as he is, enthunastically in favor of the Home Rule Bill. (Cheers.)

THE CATHOLIC RECORD

point." I answered sarcastically. His conversation has the effect

of a rasp on my sensitive organization ; it is my-my-my, or I-I-I, all day long; and to see him in church, where perforce he is silent-one gaitered foot in the aisle, his chest vell thrown forward, his hands behind his back, his glass in his eye, dispens-ing dignified patronage to his fellowworshippers-Pharisee is stamped on him ; it maddens me to see him !'

"I wish you would go on with your flowers, Violet," I observed impatiently, "and leave Major Percival alone. What a bitter little enemy alone. you would be - a regular little wasp!

I must speak my mind, if I die for it, sometimes," she replied, picking out a few buds, and holding them up to her dainty nose. "I cannot think what you see in the great man, Nora. I know that his position, and his money, and his title weigh very little in your opinion. I sometimes fancy you must have accepted him to please your aunt. I know you do not love him. If you went down on your two bended knees and swore it to me, I would not believe you-so there !'

"Look here, Violet !" I exclaimed, "I won't listen to any more angrily. of this You have said too much as it is. It is very unkind of you to speak in this way-of-of-of my future husband"-bringing out the word with an effort. "You can see no good in him, I know; but all the same, he is clever, agreeable, gentle manly-

'Of course, of course," she interrupted, putting up her hands, "and it is very proper of you to stand up for him and defend him. And now, shall i tell you, as I feel in the vein, why he is marrying you?" she pro-ceeded, with redoubled animation. "No, do not." I replied, with a

gesture of appeal.

Heis carrying away the prize from various competitors," she proceeded, unabashed. "This fact alone piques his overweening vanity. You are the 'pretty Miss Neville ;' you had what he would call' le succès fou' last season in the hills. He admires your beauty

listant manner to his health or his quences not only to Ireland, but to exploits. Major Percival was, I could see. extremely proud of me, of my sing-ing, and my general appearance. He took the deepest interest in the condition of my voice and the state of

my complexion, and, if I were hoarse or sunburnt, was quite eloquently enrgetic in his remedies and remonstrances. To venture into the compound without gloves or veil was in his eves little less than a crime.

All these unpleasant discoveries did not come to me at once, only by degrees. Week followed week, very, very slowly; each as it ended nearer and nearer brought me to my wedding morning; and every day, as it rose, I dreaded the event more, and every day I liked my future husband less.

TO BE CONTINUED

A GREAT PATRON SAINT

The Rev. Michael Kenny, S. J., contributes to America an article on his name saint-the great Archangel. Wondering how many of those who bear the name received it at American baptismal fonts, he relates this incident:

"A gentleman having recently selected it for his new-born heir, the lady sponsor mildly objected that it might subject the youth to future inconveniences as in this country the name is somewhat unpopular. The father, who owned and glorified in it, replied: 'Maybe that game were allowed to succeed. so; anyhow it's very unpopular in hell. Michael is his name. He

can't get a better one to fight the devil with, and the world too; and he needs no middle name to go between it and his surname. If he can't win his battles with St. Michael, what name would help him? Is there any

other that would please God more and the devil less?"

Continuing his tribute, Father Kenny points out that Michaels are ing for nothing new. Ireland had a numerous wherever Christianity

the democracy of the country and to the future of all those great causes upon which the welfare of the people of Great Britain depend. I am here to speak to you on the Irish question, but I recognize, and I am glad to recognize, that bound up with the fate of the Irish question is the fate also of the entire democratic cause in Great Britain. (Cheers.) The opposition to Home Rule is in certain quarters vehement, and it might be said passionate. But I venture to suggest to you that the vehemence and the passion of that opposition are not inspired so much by hostility to the measure of Home Rule as by the desire to destroy the Parliament Act and to restore the veto of the House of Lords. (Hear, hear.) So far as the Home Rule question is concerned our opponents have abso lutely failed in influencing the intelligence of the country. (Cheers.) They have been arguing about the Home Rule Bill and Home Rule question now continuously for two years, and their argument, on their own admission, has failed. It has failed in Parliament, it has failed on the platform, and it has failed on the hustings, and now, admitting as they do that their argument has failed, they are engaged in a last desperate effort to intimi date the people of this country-(cheers)-whom they have utterly to persuade or convince. They are engaged in a gigantic game of bluff and of blackmail, and I may say that the people of Great Britain would be both fools and cowards if

(Cheers.) HISTORICAL RETROSPECT

Now what is this Irish question of which I am to speak to night? People's memories are very short, and I think it will be useful for me, if I can claim your patience for a few noments, to recapitulate in a few brief sentences the history of the

spectfully to say to Belfast that it would be well for her to consider that these men make. They speak whether if she were excluded to-of Ulster. What is Ulster? It is a morrow from the Home Rule Bill and cut off from Ireland, other ports-Dublin, Waterford, Cork and so forth-might not easily other take her place as centres of distribu tion. (Cheers.)

first.

Ulster."

INTERDEPENDENCY OF IRISH PROV INCES

The plain truth of the matter is that Belfast and the four counties are more dependent for their prosperity upon the rest of Ireland than the rest of Ireland is dependent for its prosperity upon them. (Cheers) There is not a merchant in Belfast who is not dependent more or less

upon the South and West of Ireland. All the great banking institutions in Ulster have branches through the South and West. One of their great banks, the Ulster bank, has twenty eight branches outside Belfast in purely Catholic quarters through the South and West of Ireland. same is true of the Northern Bank and the Belfast Banking Company, and other institutions of the kind. As one who, whether he is believed or not, will continue to assert that he is as anxious for the maintenance of the prosperity of Ulster and Belfast as of any part of Ireland, I say that the exclusion of Ulster or any part of Ireland would mean the ruin of its prosperity. (Hear, hear.) But to us exclusion would mean

something more. It would mean the nullification of our hopes and aspirations for the future Irish nation. It would mean the erection of sharp, permanent, eternal dividing between Catholic and Protestlines ants, whereas our ideal has been an

NO SURRENDER

What animates our opponents is fear of the loss of their old ascendancy, and to day in defence of that unholy monoply these men threaten civil war on the Empire and the throne. Their threats are idle (Cheers.) In Ireland we will never Irish nation in the future made up submit to them. (Loud cheers.) For Great Britain to submit would be

DECEMBER 18. 1918

not only treachery to Ireland, but would be treachery to the best inter-ests of Great Britain herself. (Cheers.) The demand of our opponents means the wrecking of the Parliament Act and the restoration of the veto of the House of Lords. (Hear, hear.) Let me impress this one other considera-tion upon your minds. At this mo-ment Ireland is confident and she is trustful. She has learnt to trust the justice, the honor, and the wisdom of an enlightened British democracy, (Cheers.) And she profoundly trusts the great man who is leading the Home Rule movement, the Prime Minister. (Cheers.) Ireland is not only confident and trustful, but, mark you, she is patient, self restrained, and peaceful. You have all, no doubt, seen a great deal lately in the papers about a settlement of this Home Rule question by consent. Now, I am one of those who believe Hon that it would be worth paying a large price to obtain a settlement by con sent. (Hear, hear.) I have always said publicly and privately that I wanted Home Rule to come, not in the garb of a humiliating defeat for any section of my countrymen. We do not believe in this nonsense about a civil war and a Provisional Government, but at the same time it would be of enormous and incalculable value to Ireland if Home Rule could come to a satisfied and united people. (Hear, hear.) We are willing, and lways have been willing, to safeguard every possible danger to the civil and religious liberties of every section of our people, no matter how small. (Cheers.) All I say to night is this, let these men state what they want, and I repeat what I have so often declared, that there is no demand, no matter how extravagant or unreasonable it may appear to us, that we are not ready to carefully consider so long as it is consistent with the principle for which generations of our race have battled, name ly, the principle of a settlement based upon the national self-government of Ireland. (Loud and prolonged cheers.)

BUT NO DOOR SHUT

I therefore do not shut any door on a possible settlement by consent. On the contrary, no man living would welcome such a settlement more than I would, but I say here and let it be clearly understood, I mean what I say, that we will not be intimidated or bullied into the betrayal of Ire land. (Prolonged cheers.) It is said that we are asking for the exclusion of some Irishmen from their British citizenship. That is ridiculously un-true. (Cheers.) We don't desire the exclusion of any Irishmen from Brit citizenship. On the contrary what we are demanding is admission for ourselves to the British Constitu (Cheers.) We have never during the last century lived unde the blessings and the safeguards of that Constitution which has been the palladium of your liberties. We Irish Nationalists stand to day at the We door of the Empire, and we ask for admission. We pledge you our fealty as a nation and our lovalty as men (Cheers.) We seek to blot out even the memory of ancient wrongs and ancient miseries and ancient causes heartburnings and discontent. We ask to day to be allowed to cross the threshold into an Empire, ours, remember, by right of service as much as yours—(cheers)—where the genius of our people, the valor of our soldiers, and the fidelity of our race might nossibly prove to be one of assets in the vicissiyour greatest tudes and the dangers of an unknown future. (Cheers.) Of you and those whom you represent I beg, in the name of justice and honor no less than in the name of wisdom and self interest, that if, as I fear will be the

I was a faithful member of the M. E. Church till I was twenty five years old, but I didn't get much out of it. I was sadd med on Commun ion days, but not strengthened, and decided that I was unworthy, and would receive Communion no more pocause "Whoso eateth unworthily and drinketh unworthily eateth and drinketh damnation to himself.' I quit thinking much about Church, and was thrown more amongst Catholics. They were not

good Catholics, either, but seemed to have a real and positive belief. But they didn't invite me to go to Church with them. When I was twenty eight I had a

serious illness, and went to a Catho lic hospital.

One night I was lying there, in too much pain to sleep, and wondering if I should die. I reviewed mentally my past life, and felt that "I had tried everything and failed." I was just repeating to myself "I tried everything," when my eyes chanced to rest on a picture of the Virgin Mary, with the inscription: Hely

Mary, pray for us. There was something I hadn't tried; but maybe it wasn't too late yet. So the rest of that night of agony I spent repeating over and over the "Hail Mary" and "Holy Mary" prayer, and I vowed that if my life was spared I would be a better woman. The next day I asked for the Charlein, but Sister thought

for the Chaplain, but Sister thought I was out of my head. About a year later I went to teach a district school in a lonely neigh-borhood. I boarded with a Catholic

family, who had religious books and papers, and were inclined to discuss Church affairs. I particularly liked the idea of purgatory, the commun-ion of saints, and the guardian angels. I said I would like to be-

lieve. One day I read in a paper about a priest who advised a man to say the Rosary if he wished to believe. The man was converted.

I was at Mrs. W's only two months.

I was at Mrs. W's only two months. When I went home I bought a Rosary and a prayer-book, and made abundant use of them. At Christmas Mrs. W— sent me a book called "Catholic Belief," pub-lished by Benziger Bros. I studied it well, and decided that I could believe. thatChrist founded the Church on St Peter, and in Apostolic succession' but I was inclined to doubt the present-day authority of the Church. For instance, here was a rule that if unable to attend Mass you should, at the usual time for Church service, read over the Mass prayers in your

and give me the strength to follow it " (Newman's prayer.) On Sunday morning I kept praying as I was bustling about the house, and waiting to be told. I will never forget that day. I had just replenished the fire, and was putting the lid back on the stove

when a voice said, "Go and pray." I looked at the clock. It lacked bout one minute of 10:30, the time when Mass was to begin in our parish Church. I got my prayer book, and went down on my knees. And I thought I knew when Mass

M. B.

right ?

was over. That was in February. The following June I was baptized, con-firmed, and made my first Holy Comirmed, and made my and day. munion all on the same day. My road That was six years ago. My road has been a hard one, but I know that God means to save my soul, and there was "one clear call for me."

Aug. 23, 1913.

SEARCHING FOR FORE-

THE CATHOLIC RECORD their horrible practices and beliefs as

related by St. Augustine and other

great writers. Aug. haer 46, etc. Lib. xx. Cont. Faus. c. 4. The Pauli-cians believed in two Gods. Needless

to say, the Catholic Church cut off

all such heretics as fast as she found

them out. But there is a relation ship of falschood and error between

old dead and gone heretics of those days. We read that a Manichean

woman persuaded an ignorant lay-man by telling him "Catholics

hindered from reading the Holy Scripture lest they should discover a

disowned the Baptists because they believe that Christ lived and died as

inspired Scripture. And no Baptist

ANOTHER GURSS

And so we see, this hunt for spirit

He does not fit into their sect, and

they could not admit him to member-

do for Baptists after all.

A THIRD GUESS

in the twelfth century. He believed

the same as those Baptists who are

called " Close Communion " Baptists

FOURTH GUESS

Manichean ideas.

some non-Catholics of to-day and

THE PRESBYTERIANS The Presbyterians also are digger in the lumber rooms of dead and gone heresies. The Church of England has for a long time claimed that St Patrick was a Bishop, after the same pattern as the Anglican Bishops of the present day. But a few years ago, in the very town in which we are now writing, a Presbyterian min-ister delivered a lecture to show that St. Patrick was a first-rate Presby terian. THE REASON FOR THEIR ANXINTY

Why is so much trouble taken in this matter ? Because, before eyes stands the majestic figure of the Catholic Church, with her unbroken lescent, with her 259 Popes from St. Peter to Pius X., with her un changed and unchangeable doctrines and sacraments. In their hearts they know that it will not do to say that God cast his revelation to the winds or threw it upon the 7 seas, to blow ordrift about for one thousand five hundred and twenty years, until a half-mad monk and a corrupt and bloody-thirsty king at last gathered

it up into a true and sound religious ual ancestors is not very satisfying. system. They know that they must When they find an early day heretic who joins them in abusing the Pope trace back their descent, or lose their case before the world. or misrepresenting Catholic doctrine THE BAPTISTS there is always something the matter with him, so that all they can say of him is, that he was "against Rome."

We need hardly say that every Christian in the world to day can find ome religious resemblance between himself and the Christians of the first century. If he can find nothing else, he can find some similar belief re-

garding God and the life and death of Jesus Christ on earth. The Baptists, like all other Christians, can g that far, but not much farther. We have just read a pamphlet en-titled "The Origin of the Baptists,"

published by a Baptist Publication Society," and circulated by that sect. the Protestant attempts to establish a line of connection with the Church in the early ages, this is by far the poorest and weakest we have ever seen.

WHAT KIND OF BAPTIST?

Mr. Taylor, the author of this pamohlet, depends very largely on Dr Cramp, whom he praises very highly, and he says that Dr. Cramp " considers as Baptists only those who hold Baptism as an ordinance binding on all believers, and refuse it to But this does all others persons." But this does not account for all Baptists, and all Baptists would not agree to it. And

it would be impossible for him to make a definition of "Baptist" to which all Baptists would agree. Or on some points ; but he taught that if he could, how does he explain the own home. If this was my duty, I was willing to do it. For several days I prayed "Show me the light, 520, gives us the following Baptist baptism is necessary for salvation, which Baptists do not believe. He sects in the United States : Regular, North ; Regular, South ;

Regular, Colored; Six Principle; Seventh Day; Free; Freewill; General; Separate; United; Baptist Church of Christ; Primitive; Primitive Colored; Old Two Seed in the Spirit Predestinarian; Church of God and Saints of Christ."

Later, we shall say something about these divisions. For the mofounded is extinct. ment, we shall only say, that we read in the Encyclopædia Americana (a Protestant work), in the article

on "Baptists," that, "The earliest declarations were that only the baptized are authorized to partake of the Lord's Supper, but the practice of some churches were not in accord with this principle. At present many churches admit not only to the communion but to mem. bership those who have not been

baptized." Thus, we see that our Baptist friends have some difficulty in get-ting a starting point from which to trace back their religious descent. If a man would seek out his descent,

John Huss said Mass to the end of his life; but he attacked some Cath-olic teachings, and he also is listed as "an early Protestant." It needs no great brains to see that

you cannot trace a religion back to the Apostles in any such way as that. -Antigonish Casket.

KINGSLEY'S DEFEAT

Kingsley's line : "Be good sweet maid, and let who will be clever' man by telling him "Catholics honored the saints as divinities and that for that reason laymen were evidently suggested the article called "Moral Obligation to be Intelligent" the current Hibbert's Journal. The writer is Professor John Erskine, number of the like errors." False-hood is the same in all ages. Baptists will be likely to applaud this; but the Manicheans would have f Columbia University, New York. Mr. Erskine is not complimentary to Mr. Kingsley's intelligence. He says : "Charles Kingsley himself, who would rather be good than clever, — and had his wish,— was man, and that the Old Testament is temporarily embarrassed when in the consciousness of his own upwould dare advocate some of the right character he publicly called Newman a liar. Newman happened o be intelligent as well as good, and Kingsley's discomfiture is well

> It was not Dr. Newman alone that Kingsley insulted. He charged the Catholic clergy as a body with being untruthful. The Catholic Encyclonædia in its sketch of John Henry lewman, thus deals with the in cident to which Professor Erskine refers : "Charles Kingsley, a bold pictur-

ship if he were now alive. Another guess of Mr. Taylor's is, esque, but flercely anti-Catholic writer, dealing with Froude's 'His-tory of England', let fall the remark the Waldenses, an heretical sect which appeared in the twelfth centhat 'Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be ; that cunning is the weapon which heaven has given to Saints wherewith to withstand the the brute male force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically so."

Dr. Newman demanded proof, which, of course, did not exist, and Kingsley withdrew his charge "in an effort to be perfect, many of them took vows of poverty and chastity, as Catholic religious orders do. And so, terms that left its injustice unreproved " says the Encyclopædia. taking them all in all, they will hardly And thus he brought on himself, in the pamphlet which his adversary published, one of the most cutting replies, ironical and pitiful known to His third guess is, Peter of Bruys, literature.-Sacred Heart Review. Peter of Bruys started his little sect

THE DISINTEGRATION OF SOCIALISM

Somerville, in the November Cathol

taught that worship should not be held in special buildings called What is Socialism to day ? We do churches, but in any house or even in a barn. He taught that the not expect that all Socialists should Epistles were not of equal authority with the Gospels, which Baptists do their aims, or on the details of the not believe. As in the case of there early heretics, Peter of Bruys, who was a Catholic priest deprived of his parish, denied many of the Catholic doctrines and practices. The sect he Mr. Taylor's fourth guess is, the

Lollards, a name given to the follow-Socialism has one meaning only Socialism means and can mean noth ers of John Wycliffe, in the four teenth century. Mr. Taylor says that Wycliffe was "a Baptist in prining else than that the community or the State is to take all the means of production into its own hands, that We have already shown that private property and private enter all these long gone sects which reprise are to come to an end, and all that private property and private enbelled against the Catholic Church attacked some parts of Catholic terprise carry with them. That is Socialism and nothing else is Socialtruth which Baptists attack to day question is, whether the Baptist reism.

Founded 1864 BERLIN, ONTARIO ligion, any one of the fifteen kinds Read now Mr. Snowden's objection we have named above, was the religto Mr. Balfour's definition : ion of any body of men in the world

Excellent Business College Department, Excellent High School or Academic Department, Excellent College and Philosophical Department. before the Baptists started out in and precise statement of the aims of present-day Socialism. Socialism not only can mean, but does mean some-Address REV. A. L. ZINGER, C.R., Ph.D., Pres. thing else than that the community is to take over all the means of production, and that private property and private enterprise are to come to an end. Socialism only proposes to make such of the means of production into public property as can be conveniently and advantageously cwned and controlled by the com-

hensive enough to stamp the whole peerage and all Wall Street as Social In this article we have seen some

thing of the obscureness of Socialist theory, of the despairing compro-mises of Socialist policy, and of the Syndicalist revolt against both theory and policy. However we re-gard contemporary Socialism, it is plainly in a process of disintegra-tion. A Socialist deputy in the French Chamber recently designated his party " un parti sans doc-brine," and bitterly criticized the contradiction between its principles

and its actions. He attributed the defect to a neglect of theoretical studies by French Socialists. An able critic, M. Lemozin, writing in the Mouvement Social of January 1912, offered a different explanation. He asked : " Is not Socialiem finding itself opposed by experience, by life itself, which rejects it as an inassim ilable element ?" The same writer concludes :

"Socialism is now hardly more than an electioneering spring-board ; as a body of principles it is in course of dissolution not only in France, but in all countries; its dogmas die one after the other; it will survive only by constant adaptations and transformations in unceasing "revisand this revisionism will be ions,"

its disintegration. For the mass of the workers it is neither a doctrine nor a Utopia of the future : it is merely a collection of immediate demands. As sociology, it has but superficial roots in the popular mind. Syndicalism is gaining to Socialism's loss."

INCORRECT USE OF THE WORD "SOULS"

'Writing of a recent disaster at

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sea, the Catholic Union and Times calls attention to the mistaken way in which the head line writers of the daily press use the word "souls" in similar cases. "Scores of Souls Perished!" Hundreds of Souls Were Swept Over-board !" "Five Hundred Souls were Saved !" The Union and Times comments: "Souls are not swept overboard; souls are not saved by use of breeches buoys; souls are not rescued by cordons of surrounding steamers. Lives are lost, but it is not for a mere newspaper man to decide whether souls perish or not. The soul of man, its fate for all eternity, is between the

Almighty and the man. On land or by illness or the fulfilment of the law of nature, by accident or

World

agree on the methods of realizing Socialist State. But have Socialists any distinctive general principles to which they all assent? The latest restatement of Socialism is Mr. Philip Snowden's book just published under the title Socialism and Syndicalism. Mr. Snowden quotes the definition of Socialism given by Mr. Balfour in 1907 :

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'That definition is not an accurate

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violence, when man's work is done, the soul goes to God Who gave it; it does not perish, but goes on and on in the work and way it chose for its own.'

JUST PUBLISHED

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

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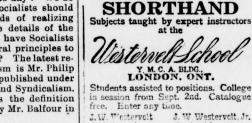
mitted. It contains the Rev. Dr. Hueser's Editor of the American Ecclesiastical Review and Professor at St. Charles Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

the Sacrament of Baptism in English. A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found very handy. Mechanically, as far as quality of paper, style of binding and size of type is con-cerned, the book is gotten up in a manner bacoming a volume of liturey.

becoming a volume of liturgy.



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inflict the death penalty for any offence. They believed in confession. They had bishops and priests. In

tory, indulgences, and prayers for the dead. So far, good enough Baptists. But they refused to take any oath of any kind; believed that war was never lawful, and denied the right to

tury, and, it is said, there are about thirty thousand in the world to day. Just as in the case of other early heresies, Protestants find in their doctrines a denial of part of the Cath. olic teachings. They denied purga

and will agree to no reasonable settlement of this question-I beg of you not to permit the door of the Empire to be slammed in the face of Ireland either by the fear of fanatics or by the bludgeons of bullies. (Pro-longed cheers.)

Written for The Missionary WHY I BECAME A CATHOLIC TRUE STORY OF A CONVERSION

My parents were both baptized members of Protestant churches, but neither one attended service except once or twice a year, as far back as can remember. My father read ath-eistic books, and was fond of talking about them. He seemed to have very little faith.

However, they sent us to Sunday School off and on, thinking it the proper thing to do.

During my childhood we were intimate with an Irish Catholic family who were close neighbors. Some-abler or more learned than Newman; times I used to go to Church with Julia, and was much impressed. without understanding it in the least. I used to stand or kneel with the rest, thinking politeness required cans; but they were outside the the intermediate the cans the they were outside the Church, not in it. There is the vital it. What impressed me as much as anything else was the faith of the point which some Protestant search-

knew it was impossible. This same friend explained to me

about the supposed sale of Indul-gences, the massacre of St. Bartholofirst two I could understand from myself had received the Sacraments many years later.

FATHERS

We have several times had occasion to remark upon the eagerness with which several of the non-Catholic sects have tried to justify their religious position by searching back in the times before the "Reformation" for people who had some of the ideas that they have now. All the new sects feel the force of the

criticism that they only began six-teen hundred years after the time of Christ, and several of them have made efforts to find connecting links with the past.

SOME OF THE SEARCHERS

TheChurch of England has made the best attempt, of any of the Protestant sects, to trace out a continuous system of religious belief and practice. And that, for the very good reason that the Church of England is not so far removed from the Catholic Church as the others are. Many learned and able Anglican clergymen have labored and he became a Catholic. He tells us in one of his books that he found many people in the early ages of the Church who resembled the Angli-

anything else was the faith of the country people coming fasting to Mass in cold weather. When I was in high school I read history diligently, and many histori-cal romances. I somehow felt that Friar Tuck in Scott's Ivanhoe was a freak, and that monks and nuns who were unsound on some point of freak, and that monks and nuns were as a rule utterly unworldly. I faith ; in all ages there have been wished that I could be a nun, but for preaching and teaching strange

doctrines ; and, with the exception of one or two bodies, all these have disappeared, with their false systems, off mew, and Transubstantiation. The the face of the earth ; all but the latest-the Protestants. It is amongst the Catholic viewpoint, but the Real the ruins of these fallen and departed Presence I never believed in till I false religions that our Protestant friends have so long sought for their religious forefathers.

England a hundred years after th he must first find out what family he Reformation.

ciple.

belongs to. Where is the use of Dr. Cramp's tracing back from one kind of Baptists, if his search will show half a dozen kinds of Baptists to be wrong? He could not end the Baptist question in that way. Who is there amongst the fifteen kinds of Baptists we have named who has authority to decide which of them is MR. TAYLOR'S SEARCH

Mr. Taylor, guided by Dr. Cramp, sets out to find Baptists in the first centuries. It must be somewhat discouraging to him to find in one of the principal American encyclopedias, the Americana the following : "Baptists, a religious body origin-

ating in England early in the seventeenth century as a result of the separatist movement." Of the five hundred million Chris-

tians in the world, Baptists (of all kinds) number, according to the Americana, about, four and three quarters millions. More than half of the five hundred millions are Cath-olics; and it requires some nerve for a little sect split into fitteen divisions the five hundred millions are Cathlittle sect, split into fifteen divisions. to speak as Baptists speak of the

to speak as Baptists speak of the Catholic Church. Mr. Taylor's first guess is, the Paulicians. He does not seem very sure of them, and he had better not be sure of them: for they did not baptize at all. Peter of Sicily and Cedrenus tell us this. Cedr. t. i. p. They hated images of Christ 434. crucified; and the Baptists might take this for a sign of relationship until they hear that they denied the passion and death of Christ. They said that Christ was an angel. They expressed contempt for the Blessed Virgin, at which the Baptists might they are told that they denied she

but that is not the question.

Wycliffe taught that the Bible is the sole rule of faith ; and, so far, he was good enough Baptist; but he taught also that if a sinful man baptized another, the baptism was no good. Do the Baptists believe that? He taught that all the sins commit ted in the world are necessary and inevitable. Do Baptists believe that?

That nothing was possible to God but what actually, took place. Do Baptists believe that? That God cannot prevent sin. Do they believe that? That some men are elect and

bate. Do our Baptist friends believe that? That it is a great crime in teaching, he was in Church hearing

Mass when stricken with paralysis, of which he died. And do Baptists believe in that?

We must postpone further com come back to it. The Catholic Church freely admits

Reformation," most of the great Catholic teachings were denied, some by one sect, some by another. Protestants eager to catch at anything in history to support their views, hail those sects as early Protestants. But, in doing so, they only strength-en the arguments in favor of the Catholic Church; because there is not one of those early sects which did not deny one or more things which all Protestants believe; and assert one or more things which all again hail them for brothers, until Protestants deny; and the Catholic Church has rejected them all as was the mother of Jesus. They also heretics. Claude of Turin was an denied the Old Testament. The Arian, and denied the Divinity of Paulicians, thus, were at ins and at outs with the Baptists. They were therefore he is claimed as "an early Manicheans, and not one Protestant Brotestant." Berengarius denied as "an early Sidney Webb, or else they are so wide that they would admit a high nor could dare to do so in the face of is hailed as "an early Protestant." For each of the Eucharist and nothing else. He is hailed as "an early Protestant."

munity." Socialism is equally meaningless according to the definitions of other of its acknowledged leaders, as for example, Mr. Ramsay Macdonald and some are reprobate, and that it is Edward Bernstein, chief of Revis-not in God's power to save the repro-ionists. The latter defines Socialism as "the movement towards, or the state of an order of society based on, the Baptist ministers believe that? And, with all his faults and his false implied in the very idea of society, it is impossible to conceive of a society that would not be Socialist accord ing to Bernstein's definition. Of course it would be possible to quote many definitions from other Social ist writers that do express a distinct ive doctrine. For example, the official programmes of Socialist organizations, as the Fabian Society and the Independent Labor Party in that, amongst the many sects which split off from Catholicity before the England, and the Socialist Party and the Socialist Labor Party in Ameriica, gave definitions which, though expressed in very general terms, it would be pedantic to quarrel with for insufficient precision. My point is that Socialist leaders do not all hold to these relatively precise statements, and, therefore, they cannot be taken to express principles considered as essential by all Socialists. What we want, and what no one has yet given us, is a definition of Socialism which can be accepted as expressing a creed held by all Socialists and only by Socialists. All the current definitions are either so narrow that they would exclude the most influential Socialist in England, Mr.

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changing residence will please give of as new address. t. John, N. B., single copies may be purchas ira M. A. McGuire, 249 Maine street.

LETTERS OF RECOMMENDATION

Apostolic Delegation Ottaws, June 13th, 1905. My Dear Sir-Bince coming to Casada I have been a reader of your paper. Thave noted with an incrime that it is discreted with intelligence abbility, and, above all, that it is imbudd with strong Catholic spirit. It stressnowing datand Ca spirity, and, above all, that it is imbued with a strong Catholic opirit. It strenuously defends Cath-oble grinciples and rights, and stands firmly by the teschings and authority of the Church, at the same times promoting the best instrests of the opuntry. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earn-restly recommend it to Catholic families. With my blessing on your work, and best wishes for its con-tineed succes.

Yours very sincerely in Christ, Donatus, Archbiabop of Ephesus, Apostolic Delega University or Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Dear Bir: For some time past I have read your stimable paper the Carmonic Recours, and compra-late you upon the manner in which it is published. Be matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful, Bless-ing you and wishing you success, believe me to re-mains. Tour staithfully in Jewa Christ. † D. Falcourjo, Arch. of Larissa, Apos. Deleg.

CEDON. SATURDAY, DECEMBER 13, 1918

"OUR DIVORCE HYPOCRISY "

' Some thirty divorce cases are already booked for the Senate Committee next session; and more are coming every day or so. Yet we are quite ready to stand apart like a Pharisee nation, and 'thank God' that we are not even as the American who tolerate divorce publicans' aws.-The Montreal Star.

With one divorce granted for every eight marriages in Ohio last year and one appeal to the courts for divorce for every three couples married in the same state, for the same time, may not Canadians without incurring the Star's flippant charge of pharisaism humbly thank God that our divorce legislation and divorce procedure are not modelled on the American plan ?

The Maritime Provinces and Brit ish Columbia were allowed to keep the divorce courts they had before entering Confederation. The Star ironically calls the other provinces the moral part of Canada."

family. If the individual be not " For, in the moral part of Canada. strongly integrated in the family, neither will he be integrated in a man may be ever so cruelly be voman ever so brutally society as a whole ; if he be not contrayed, or tortured, but neither of them can ge enough to appear before a Senate Committee at Ottawe und get an Act of Parliament passof. There is no divorce for the poor. And the reason hope to be strong if the why there is no divorce for the poor, while there is plenty of divorce on the say so of a Parliamentary Committee for the rich, is because in the moral part of Canada we think it class, the profession, the syndicate, wicked to pass a divorce law-so we the corporation, etc., the pass thirty

Those who have been reading Jim Larkin's unmeasured denunciation of everything in general and of what and interest-society as a whole is under immediate consideration in being too large, too far removed

where the marriage contract is term. self on the consideration of one case inable at the pleasure or satiety of of marital unhappiness. Divorce is either party. "hard case" law and we must con-Moreover, the possibility of divorce sider only the hard cases. The Engand especially of cheap and easy lish Courts, with a thousand years of indivorce, powerfully militates (human herited wisdom and experience, have this well-known dictum : " Hard nature being what it is) against the continuity of marriage. The knowl cases make bad law." That is a principle that legislators should edge that the union must persist unalways bear in mind. They should til death dissolves it, is the best secur ity that a man and wife will compose egislate for the general good, not for the relief of private grievances. All innumerable differences that in other divorce legislation is in flat contracircumstances would lead to the diction with this sound principle. cheap and easy Divorce Court. Other contracts besides marriage Not Catholics only, but the vas entail hardship, and in individual majority of God fearing Canadian cases every law entails at times ex-Protestants, and indeed thinking men ceptional hardships that might be of no religion, will agree with the signatories of the minority report of painted in lurid colors by the anarthe English Divorce Commission : chist. But "hard case" law is not advocated in other things by the " There are reasons at the present

time which lead us to think that the divorce enthusiasts. Their mis-State in England, or indeed anywhere directed and maudlin sympathy is else, is called rather to strengthen reserved for "hard case" marriages. than to relax the strictness of its The indissolubility of marriage is marriage laws." the bed-rock on which Christian Divorce is not the only relief for civilization rests.

laws,' the first of those laws being the

indissoluble union of parents.

express a profound truth."

Christian of any variety :

"The family is a miniature society;

and the disintegration of this minia-

ture society cannot but produce the

disintegration of the larger society-

turn points to a disintegration of the

the "cruelly betrayed" man or the " brutually tortured " woman; and "Man is born a member of society -the family: he grows up in that society; in his turn he founds a like society; and his children rethe public sentiment in this home loving country would condemn any peat his life's story. In the family the character is formed : in the modification of divorce legislation or procedure that would place Canada amily the truth is realized that no on the "downward incline" where man liveth to himself, and the essen a vitiated public opinion would tial lessons of duty and responsibility clamor for constant relaxation of are learned . the family is the school of authority and respect : the family the barriers to human passion ; and weds the gains of the past to the hopes of the future-its office to link where the consequent disintegration of the family would rapidly lead to the generations each to each. It is the disintegration of Christian sothe microcosm of the State which may be rightly viewed as the ex-panded family. But the first condi-tion of family life is its stability; and ciety. The hope for a great Canadian nation is vain unless coupled with the determination to maintain the the great instrument of that stability sanctity of the Canadian home. is 'pure religion breathing household

for the vast multitude religion is the THE FUTURE OF CANADA only curb of the egotism which even We reproduce in this issue the ad-

threatens that union. 'Nothing,' said dress of His Lordship Bishop Fallon one who was not only a great master romantic fiction but a great master at St. Andrew's banquet in reply to the toast of Canada. We think it deof social science, 'nothing proves more conclusively the necessity of indis-soluble marriage than the instability sirable to do so for several reasons, one of which is the fact that many of of passion.' These words of Balza our readers have seen the silly refer ences to the addresses of the even-The foregoing was written by

ing as if they were a "debate" on Catholic. Thefollowingisan extract Imperialism. from the Sociological Value of Chris-The Montreal Daily Mail says tianity. The author, Dr. Chatterton. editorially: "The arguments of Mr. Hill, is not a Catholic or, indeed, a

Bourassa as to Imperial matters need no such refutation as Bishop Fallon has given them." The Daily Mail should keep its editorial head, even if reporters and headliners mix even as social disintegration in its things up a bit for artistic effect. As a matter of fact the Bishop's speech, which was on precisely the same lines as the one he delivered two years ago at the Sault, and but a

scious of his duties and responsibilidevelopment of views held strongly ties in the family, he will not be conand expressed freely years ago at scious of his duties and responsibilities towards society. No society can Ottawa, was in the hands of the family is reporters before the speaking began. veak-even as no individual can Not a line, not a word, not a comma hope to be strong if he be afflicted was changed because of anything with a weak heart. For the family Mr. Bourassa said about the Empire is by far the most efficacious of al the social subdivisons, such as the or about anything else.

St. Andrew's Society of London has function long made it a feature of their anof which is to adapt the individual to social life by integrating him in a group to which he is atnual dinner to provide its members with the opportunity of hearing tached by ties of special affection addresses from noted Canadian speakers. This year Mr. Henri Bour-

THE CATHOLIC RECORD

But while not prepared to accept dancy faction in Ireland to-day. the proposed readjustment of our relations with the home lands, neither do we feel justified in summarily rejecting it. The subject is one that has not yet received the consideration it should and must receive before it can be accepted or rejected. Canada's future has not been frankly and seriously discussed either by Canada's public men or by the Canadian press. It is, nevertheless, and will remain until finally disposed of, the one vital question of higher Canadian politics. To receive adequate and impartial consideration it nust be kept free from entanglement with party politics.

The alternatives to be considered are Independence, Annexation, Imperial Federation and our present position. Our present status may be illogical and undesirable ; but a position that is actual cannot be dismissed as impossible when thinking

Canadians begin to give serious consideration to the vital question of the future destiny of the land of their doption or nativity. One good result will undoubtedly

follow the wide publicity given to Bishop Fallon's views, which stand out in such sharp contrast to nation.

alism. It will contribute to turn the minds of Canadians to the study of familiar with what is known as the the all important subject of Canada's Non Expedit, in English, "It is not Future. expedient." This was a direction

DOM GASQUET'S LECTURE TOUR Owing to the illness of Abbot Gas. quet the lecture which had been arranged for by the Ottawa Knights of Columbus has been postponed. The council, however, forwarded \$400 as their contribution to the important work to carry on which the learned Abbot is appealing for financial assistance. Though this is usually referred to as the revision of the Vulgate, what the commission of which Dom Gasquet is the head really has in hand is the restoration of the original text of St. Jerome's version of the Holy Scriptures. The importance of the work may be inferred from the fact that St. Jerome (340 A. D. to 420) lived for the last thirty. four years in the Holy Land and had at his disposal manuscripts which

With their usual interest in any worthy object the Knights of Columbus are everywhere heartily co-operating to make a success of the distinguished Benedictine's mission to America.

A GREAT SPEECH

The gross value of property in Dublin is £10,717,391 ; in Belfast £6,339,-214. Estimated income tax, Dublin, so pledged were elected. £361,000; Belfast £206,000. The gross assessment per capita Dublin, £36 7s. 9d ; Belfast, £16 7s. 7d ; for the whole Province of Leinster, £4 said among other things : 8s. 9d, ; Ulster, £2 9s. 8d.

These are some of the official figures quoted in John Redmond's candles, and where the Catholic great speech at Newcastle on Tyne. Union had proclaimed abstention, all We reproduce it in full on another page. the efforts of the Government to How could the mere citation of official save the Liberals had been in vain. figures be so eloquent? Why were In Naples, where the Government ey greeted with ringing cheers and had

ment) than is the Protestant Ascen-

ernment they were, says the Count. clear and simple : in many con Official figures again strip the stolen cloak of loyalty from the Castle stituencies the Government candi patriots and leaves them in the dates were helped by the Catholics naked ugliness of sordid self-interest because they complied with the conditions laid down for support ; in Perhaps what appealed most intimately to Englishmen was the fact other cases the Government fought that every great reform. every scrap vigorously against our candidates, of legislation making for social who managed to win all the same.' amelioration in England, was ren-The census gives 95 per cent of the dered possible by Irish votes, Italian population as Catholic ; hence while Ulster loyalists voted con the term "Catholic" in connection sistently against every such measure with the Italian elections may sound We cannot summarize this great strange to those unacquainted with speech. Not a sentence could be re conditions in Italy. Count Gentiloni as the leading spirit of the Catholic

union simply marshalled the forces of thinking Catholics in defence of Catholic interests against the aggression of the hitherto absurdly disproportionate influence of the anti-cleri cals. The spirit displayed and the success achieved mark a new departure from the usual apathy of Catholics in Latin countries.

This from a Latin Catholic leader is exhilerating : "The motto that struck me most when I studied my first manuals of history (that great teacher of life) and which I have made my own in my combats is the historical : Put your trust in God and keep your powder dry."

THE CONSPIRACY TO RAISE PRICES OF FOOD

The absorbing question of the day, given to Catholics by Pius IX. in overshadowing even the startling 1868 with regard to Italian elections. war rumors sent from Europe by It was judged not expedient to pararmament manufacturers via the asticipate in them, as it was feared the sociated press, who want to sell their oath taken by deputies might be inwares, is the high cost of living. In terpreted as approving of the spolithe United States Congress has ation of the Holy See. A practical before it the McKellar Bill, to alreason also was the fact that the leviate the crisis by providing gaol sentences and heavy fines for cold storage barons who conspire to raise prices. So far our Canadian legislators have not had the courage to grapple with this question, but it remains to be seen what will be done at the next session of the Federal Parliament. We hope the members will be true to the people who elected them, and not be influenced by the trust magnates who will buttonhole ico-religious animosity. The Non them and coax them to leave " well Expedit is still in force, but has been enough alone." Meantime the egg very much modified by Pius X. In market is almost depleted and prices the recent elections it was formally are soaring. Announcement is made. suspended in about 330 of the 508 however, that this article of food is constituencies into which Italy is not in the cold storages. But we are not prepared to aver that this report these, Catholics were instructed to was not sent to the daily papers and give their votes to liberal candidates paid for at so much per line. One who, on their side, entered into an notable feature of present conditions explicit agreement not to favor any is that the farmer benefits very little anti clerical or anti-religious legislaand the consumer suffers very much tion during their term of office. Two through the prevailing high prices. hundred and twenty eight candidates The middlemen-the get-rich-quick people-are having the fat of the land. Count Gentiloni, President of the They toil not : neither do they spin. Catholic Electoral Union, in an interbut they are arrayed as the lily of the view given to the Giornale d'Italia. field, and their bank books show balances that bring them a broad smile. "In Florence, where Senator Mezzoni declared that the Liberals We do not think we are too radical in declaring that if the cold storages could not stand the smell of sacristy lock up the people's provisions with **DECEMBER 18, 1918**

THE KNIGHTS OF COLUMBUS The Knights of Columbus need no pology. In the United States they are unwearied in serving both society and the Church. The cause of higher education finds in them earnest upholders; charity never begs in vain for recognition, and for every helpful service they are not only ready but oftimes the first to volunteer. Loval to the Church, they cannot but resent anything against her honor. But they are not of that class of whom Buckle says : "That they were never content to exercise their own religion unless they could also trouble the religion of others." In Canada they are increasing in power and influence. And no one but a bigot will not fail to be glad of this fact, because every Knight of Columbus is a valuable asset to the community in which he lives. He is, we say, an asset because his life, fragrant with the odour of Catholic principles, stands for good citizenship. He is an asset because his professions of knight. hood bind to unswerving allegiance to all that is good and true. And in him we should always see the finest efflorescence of Christian manhood.

COMBATTING SOCIALISM

The brazen attempt to impose Socialism upon the workingmen of Dublin, under the guise of Social Reform, is calculated to cause us some anxious heart-searching. What a spectacle is presented to us in the streets of the most Catholic city in the world-labor leaders addressing thousands of Catholic workingmen. uttering the most fiery denunciations of the Catholic Archbishop and priests of Dublin, and not one of all the listening thousands raised a protesting voice ? What has happened to the Faith of Patrick ? The Socialist enemy has sown the cockle whilst the Sower of the good seed slept in fancied security, dreaming of the harvest that was to be.

It has been well said that " there is no need of Socialism, but there is very sore need of Social Reform." Are we, as Catholics, fully alive to that fact? "What kind of guidance. for instance, have the workers of Dublin had-Catholics almost to a man-in their present conflict with their employers? That of a revolutionary Socialist, who, even if sinere and disinterested, is as little fitted to point the way to industrial peace as the blind to lead the blind. The whole condition of affairs should stimulate Catholic social reformers like the sound of a war-trumpet. It will be too late to instil principles and elaborate plans when the fight has already begun. If only the Dublin Leo Guild for Social Study had been founded a decade earlier, that Catholic capital, we may assume, would not now be made a field for experiments in syndicalism." The foregoing from the sane pages of the great Jesuit review, The Month, aptly expresses our general apathy the purpose of exacting exorbitant regarding this, the great question of prices, the cold storages should be the day. It is no use hiding our

heads in the sand. It is useless to noint to past achievements and dan gers we have overcome. Proscription and persecution failed to do in three hundred years what the poison of Socialist teaching has succeeded in doing in as many days. If the faith of Ireland is threatened, is the faith of Canada danger proof? Can we afford to ignore the false prophets

electoral law of that day reduced the electorate to 650,000 and the Government manipulated elections to suit its own purposes. Moreover many sincere Catholics were loyal partizans of the dispossessed princes and had not yet accepted the new condition of things brought about by United Italy. These were liable to be denounced as enemies of Italy and thus create or intensify bitter polit-

are no longer extant. divided for electoral purposes.

moved without impairing the master ly effectiveness of this presentation of Ireland's claims to self-govern ment. To one and all we say read Redmond's great speech; read it again; pass it on, and then fyle it away for reference. The echoes of misinformation and misrepresentation on this great question are still heard in Canada; with Redmond's

masterly arrangement of the facts. figures and historical truths in convenient form, there is no reason why misrepresentation should anywhere go unchallenged or mendacity unrebuked.

> THE AWAKENING OF ITALY Some of our readers may not be

particular will miss the familiar conclusion "Then, I say, damn the Senate Committee !" The Star lacks also the ring of evident sincerity that characterizes the rugged eloquence of the big hearted emotional moborator whose untrained mind is confused by the promptings of his heart. But the Star's absorption in one phase of this question to the exclusion of the vastly more important bear ings on society is Larkinism pure and simple-" Damn society."

Are the costs of legal procedure in the ordinary Courts so trifling that divorce proceedings before the Sen ate Committee are in com parison pro hibitive ? The \$200 fee is refunded to the poor.

The say so of a Parliamentary Committee." Have we not for a thousand years left more important matters even the question of life and death-to the "say so" of twelve ordinary everyday men ? Would the Star, in its scorn of the Senate, exclude the gentlemen who pass on the evidence submitted to the Divorce Committee from serving as jurymen ?

True, the proceedings at present are private, and a great newspaper might like to feature the evidence ; but the privilege would not be exclusive and before long it would take a specialist to write down to the popular taste in such matters.

We must remember, however, that all the Star's fine scorn is prompted by pity for the "cruelly betrayed man" and the "brutally tortured woman." To get the Star's point of view we must concentrate our attention on such cases. We must not let the thought of ten thousand happy Christian homes obtrude it-

fluence him sufficiently. The family differs from other social subdivisions

. For the members of family are linked together by ties sui generis : ties at once of a physiological and a psychological nature, which do not exist between members of any other group, of any other organization. Hence the supreme importance of maintaining intact the family structure, without which the functions cannot be perfamily formed.

To the non-Catholic and non-Christian student of sociology, influenced not at all by creed or dogma. divorce is a disintegrating in fluence which saps the very foundation of society.

The Minority Report of the English Divorce Commission says :

"The proposals (of the majority) if carried by legislation would lead the nation to a downward incline on which it would be vain to expect to stop halfway. It is idle to imagine that in a matter where great forces of human passions must always be pressing with all their might against vhatever barriers are set up, those barriers can be permanently main tained in a position arbitrarily chosen with no better reason to support them than the supposed condi tion of public opinion at the moment of their erection."

The writer on sociology already quoted emphasizes this elementary truth :

"Of all the restraints imposed or individual conduct, the restraint placed on the satisfaction of sexual desires is the most irksome.'

And the experience of the United States (pace the Star) where there are 2.000.000 divorcees; the awful condition revealed by Ohio statistics already referred to, prove all too clearly that the "downward incline" will end only in that condition

was invited to speak to the toa of The Empire and Bishop Fallon to respond to Canada. Mr. Bourassa audience? Because the ill-informed and prejudiced had been led by dint of gave frank expression to his wellrepetition to believe that Protestant known anti-imperial nationalism;

the Bishop outlined his equally well-Ulster was gloriously prosperous and known conception of larger imperial refused to be linked with the povertystricken remnant of Catholic Ireresponsibility as Canada's ideal land. Sick of Ulsteria, stirred to future. The Scots of London are probably as hardheaded as the prodeep anger at Carsonism, the Engverbial Scotsman; they are certainly lish voter laughed and cheered when the venerable "Ulster prosperity as broad-minded as the average

land.

hubble was pricked. Scottish Canadian. It goes with-

But Ireland pays £3,271,000 cusout saying then that they toms duty; and of this Belfast pays could listen with equanimity and sympathetic understanding to £2,206,000, triumphantly quotes the all for Ulster demagogue. The cheers the expression of widely divergent which greet these official figures reviews. No one thought out of place flect small credit on the intelligence

or in bad taste the sturdy Presbyter. behind them. Belfast is the chief ianism that leavened the address of port of entry in Ireland. The custhe scholarly and eloquent chaplain of St. Andrew's Society ; no Presbyterian present, and perhaps the Rev Mr. Knox least of all, was offended at Bishop Fallon's uncompromising Catholicity when he touched on re ligion. Our Scottish friends would be astonished if because the diversity of their well-understood relig-

ious views, the addresses of His Lord ship and the Rev. chaplain, were looked upon as a religious " debate.' And we venture to say that their next greatest disagreeable surprise would be to find that their broad hospitality was the occasion of sub-

sequent debate or controversy between the guests of the evening. For ourselves, while calling atten

tion to Bishop Fallon's able address and giving our readers an opportunity of perusing it in its entirety, we may, in no controversial spirit, say that we consider Imperial Federation neither the inevitable nor the

ideal future of Canada.

hearty laughter by a great English the latter was triumphantly elected in Fano, where the Liberal candidates party had been the aggressors short time ago against a Catholic procession, he was badly beaten by the Catholic vote ; the Catholic vot at Montegiorgio defeated the Radical ex-priest Romolo Murri; at Senigallia the man who insulted the memory of Pius IX. was sent about his business; the Liberal Macaggi of Genoa, who busied himself some nonths ago in inducing the Government to refuse the Exequatur

Monsignor Caron, was made to bite the dust. And so on up and down the country."

opposed the Catholic Rodino,

But in Rome itself the effectiveness of Catholic action had a dramatic demonstration. At the first bal lot only 30 per cent. of the electors voted; but a second ballot being necessary in two of the five constitnencies the Non Expedit was sustoms are naturally and necessarily pended and 60 per cent. of the vote collected in Belfast; but they are paid by the consumers of all Irewas polled. Campanozzi, a Socialist, and Prince Caetani, an anti-clerical

Democrat, were supported by Mayon Why the anomalous, cumbrous Nathan whose insults to the Holy machronism of Castle rule is dear to Father will be remembered, and the the hearts of Protestant leaders is entire anticlerical block. They made shown by a few other figures. In a the result a matter of life and death. country overwhelmingly Catholic as Mayor Nathan threatened to resign Ireland is, Protestants have 3,652 if his candidates were defeated. He Justices of the Peace out of a total of resigned. These were defeated so 6.000; 27 Lord Lieutenants out of 30; badly that there was no use in moral 601 Deputy Lieutenants out of 650 victory excuses. 60 Privy councillors out of 72; 57

stipendiary magistrates out of 76;9 "Who would have said," high court judges out of 13; 33 in-Count Gentiloni, "little more than a spectors of police out of 27; and so month ago, seeing the anticlerical on all the way down the line. teppa perpetrate the most savage aggressions against the Catholic Our own Family Compact in its gymnasts, sullying the name of hospalmiest days was not more certain that it monopolized all the loyalty in spitable Rome, that the reaction would have come rapid, immediate. Canada (and that as a matter of course it was their duty to the in the public spirit ?" Empire to fill all positions of emolu-

Defining the relations between the Catholic Union and the Giolitti Gov-

CLERICAL SLANDERS

suppressed.

Now and then a divine seeking notoriety assails the Knights of Columbus. He weaves around them a patchwork of old and oft refuted charges. talks mysteriously about "their terrible oath" and so frightens susceptible females and others who live in our midst? in the land of bigotry. We wonder

at the mentality of such clergymen. Why do they go up and down the country on a crusade of vilification and slander? Are they incredibly ignorant, or incapable of telling the truth? Is it consonant with their profession or with the most elementry rules of social amenities to be smirch and befoul members of the

Church? But whatsoever the cause. the Knights of Columbus, in some sections of this country, have taught the preachers who vilify the Catholic Church that calumnious charges against them can-

not be made with impunity. This seems to be the only effective way to curb tongues that perpetuate preindices and foster dissensions and unreasoning antipathy. Surely methods which the meanest partisan politician would scorn to adopt are not meet for gentlemen who pose as teachers and leaders. They make us weary, and they should

bring the blush of shame to those who lend them their support. Happily, however, there are non-Catholics who are not gullible enough to accept as true charges that have been relegated to oblivion and are in honor only with those who, so far as

scholarship is concerned, have no reputation to lose.

Social reform is the question of the day. Its importance cannot be exaggerated. The securing for every human being of decent conditions of life : the checking of the abuses of Capitalism ; the banding together of workmen for their own protection : their admission to some, at least, of the privileges now shared only by the few-all these things come under the head of Social Reform, and all these questions must be faced by us-and now. The democracy is finding its voice. There is taking place in our midst a social revolution of which men had never dreamed. To what lengths will it go? In its efforts to restore the rights of downtrodden humanity will it abuse its new-found power? Will it hold the true balance of justice? Yes, if it be guided, governed, and influenced by certain principles. Otherwise no; for human nature is inclined to abuse powers of every kind unless kept in restraint by the dictates of conscience. Christian principles alone can guide the labor movement in the ways of truth and instice, because they emanate from a higher source than man himselfthey come from God. Truth, justice. to all, love of one another, self sacrifice-these are not the watchwords of the Socialist orator, but they are DECEMBER 18, 1918

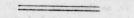
the principles that must guide the the occasion for a reversal, whole or Christian Social Reformer in his effort to alleviate the condition of the masses. The old order changeth for the new; and the future holds out is the situation in all its bearings abundant promise for the sons of toil. Why should it be tarnished by the taint of irreligion? It should not be -nor will it be unless we are blind to our duty. If we leave it to false teachers to point the way we have no

reason to complain if the way leads, not to life, but to death. "The social question," writes our

present Holy Father, "deserves to have all the Catholic forces applied to it with the greatest energy and constancy." And in his Encyclical on Christian Democracy Leo XIII. insists on the co-operation of all in the work of social reform. "Especially the kind assistance is to be invited of those whose rank and wealth and superior culture carry with them more influence in the State. If this assistance is not given, scarcely anything can be effected of real avail towards the improvement which it is sought to introduce into the life of the people. Doubtless the path of improvement is better assured and more quickly traversed the more we have the co-operation of leading men, with their wide opportunities of effectual aid. We would have them consider for themselves that they are not free to choose whether they will take up the cause of the poor or not; it is a matter of simple duty. * He who neglects to take up the cause

of the poor acts without regard to his personal interest as well as that of his country."

The leaders of the Catholic body must be leaders in the work of Social Reform. They must fit themselves for this work by a careful study of the social question. It rests with them to see that the Catholic workingman makes himself heard, and with good effect amid the confusing cries and the discordant sounds which go up from the world of toil. Power is with the people, and we must help them to use it aright.



COLUMBA

NOTES AND COMMENTS

READERS OF the CATHOLIC RECORD have evidently determined to make Father Fraser and his Chinese charges a Christmas gift worth while. As will be seen in another column the stream of contributers to the good work shows no sign of abatement. It is at once a splendid trib ate to a devoted missionary and a guarantee of the missionary spirit inherent in the hearts of the Catholice of Canada. Father Fraser is the active tiller of the soil, but every one may share in the garnering by a prayer or an alms.

ANOTHER EVIDENCE is to hand of the generosity of our people where a good work is at stake. There came to our shores a few months ago a representative of the Convent of the Holy Child in Yokahama, in the was to solicit aid for the work of her

in part, of this policy, to those to whom the administration of the Church is entrusted. By them alone known and appreciated.

THE POLICY of the Holy See in regard to United Italy, and especially to the city of Rome, is that of the non-expedit, ("it is not expedient,") according to which it was declared by Pius IX. forty years ago that it

was not to the interest of the Church meantime that Catholics in general should take their natural share in the public life of the country. To act in common with others would have appeared as a sanction, and in a measure, acceptance of the present constitution, which has always been held not only by the authorities of the Church but by many of the most enlightened statesmen abroad, to be a usurpation and spoliation. Under the pontificate, however, of Pope Leo XIII. certain exceptions have been made to this rule, and it has been left to the Bishops of Italy to suspend it where it was clearly the lesser of two evils. That is to say, that when an anti-clerical candidate was opposed by a moderate, Catho-

lics might vote for the latter provided he had given an undertaking not to lend his sanction or support to measures tending to subvert law and order, faith and good morals.

UNTIL THIS PRESENT year such suspensions or dispensations from the ordinary rule have been given very sparingly, hence Catholic influence upon the body politic, as at

present constituted, has had but little effect. In the recent election, however, a radical departure was made. In 330 constituencies the veto was lifted, and according to the Osservatore Romano, the number of candidates elected who were known to be moderates in their general action and in this election specifically pledged against anti clericalism was 228. Moreover it is stated as certain that without Catholic support at least 100 of these would have been defeated. Or, as the English journal, Rome, puts it, but for the suspension of the non-expedit, the avowed anticlerical deputies in the new Chamber would have been in a majority of 310, instead of which they are now in a minority of 210. It is also stated that whereas there were about 200 Freemasons in the last Parliament, there are now less than half that number. All of which must be counted as a great gain to the Catholic cause, which, of course, is the same as saying as to the cause of

good government.

IT IS ALSO gratifying to know that this admirable result was brought about by the loyalty of the Catholic electorate to the Central Catholic Committee, having the matter in hand, and keeping in touch with the Bishops everywhere. This is exempperson of Sister Marie Louise, a lifted by the fact that where, in some native Malaccan nun. Her object constituencies, the non-expedit beng in force at the first election, and a second ballot being necessary, the Catholics were advised to vote to keep out the anti-clerical, the percentage of votes cast was increased from 20 to 30 per cent., which in many cases had the desired effect of electing the moderate candidate. Which fact, in our humble judgment, goes to show that the atheistic clique which has so long held Italy in its grip, by no means represents the solid judgment of the country, but rather the power of a clique when it sets itself to manipulate the administrative machinery of a country. We do not have to go beyond our own borders to see the "machine" in action. Concrete examples abound, therefore sages should moralize modestly. SUMMING UP the Italian situation race. an English exchange has this to say : "These happenings should serve to allay the anxiety and wonderment of hell, Catholics in various countries who do not properly understand the position in which the usurpation of 1870 placed the Holy See in regard to United Italy. Catholics have waited long, but their patience and obedience has been rewarded at last. A Liberal Government is again in power, but it will not touch the Church : the recent elections have ruled that item out of its programme, at all events. The wisdom of the policy of the Holy See has been abundantly justified. No United States displayed a remark. principle hitherto laid down by the Pope or the Episcopate has been either weakened or compromised ; yet the intervention of the faithful, the love they bore for the land of the their fathers. The history of the who have nobly done their duty, has Germans, the Poles, the French-Canbeen powerful and effective beyond adians, the Italians and the other

THE CATUOUC PECORD

expectation." Catholics everywhere will pray that this result may not fall short of its full possibilities.

CANADA'S FUTURE BISHOP FALLON'S ADDRESS AT

ST. ANDREW'S BANQUET (London Free Press, Nov. 20.) The meeting of Bishop Fallon and

Henri Bourassa, the Nationalist leader, at the fifty-fifth annual banquet of St. Andrew's Society, held last night in the Tecumseh House was anticipated with keen zest by the citizens, and the realization was quite as pleasant as the anticipations. Representing antipodal ideas on the question of imperial relations it was a rare treat to have both ex. pound them on the same evening. Brilliant orators, his Lordship and Bourassa carried their audience with them throughout and it is seldom that so striking a situation develops Some anticipated that there might even be some "fireworks" on this occasion, that either of the guests even be some

might diverge a trifle from his text, in order to express his opinion of the ther's stand on several questions, bilingualism, for instance. How ever, both stuck religiously to their texts. Their views were divergent, but each developed his own line of

argument without reference to the "In endeavoring to acquit myself of the responsibility which I assumed," said His Lordship, "in accepting the invitation of St. Andrew's Society to

reply to the toast of 'Canada,' on this sion, I shall not burden you with the recital of the facts concerning our fair land, which every schoolboy knows. What Canada has been we are acquainted with ; what she is, we are not unaware of. What she shall be is, however, the question of supreme importance to every anadian.

"I assume that it is generally adnitted that we cannot forever continue in our present abnormal and llogical political condition. It must therefore, be of greatest moment that we should give our best thought to our future destiny. "Speaking from first-hand knowl-

edge, gathered personally in many of the states of the American union and in most of the Canadian provinces, I do not believe that there is any appreciable public sentiment in favor of the annexation of Canada to the United States, either in the one courtry or in the other. I have lived in th United States for almost ten years, and have worked in every section of its immense territory. I admire many of its institutions : I love its people for their intense enthusiasm, their boundless energy and their generous impulses. The United States is commonly called an Anglo-Saxon nation. This, of course, is a misnomer, except in as far as the term 'Anglo Saxon' is a convenient expression to connote political institutions and accepted principles of liberty, which are of English origin and are common to all the various

peoples of the English speaking world. The United States is made up of all tongues and tribes and peoples and nations. But it is neither Babel nor Bedlam.

COMPARISONS LIMP "It is often said that all these various world elements are there thrown into the melting pot and come out Every comparison limps a fused. bit, but this comparison is maimed and blind, as well as halting. All the tribes and tongues and people and nations, at least of the civilized world, meet in the United States, on a footing of absolute equality, proev realize th

coples of Southern or Eastern Europe, who sought within the coundaries of the United States an asylum from persecution, or a wider opportunity for the development of their energies and the betterment of their material condition, might be summarized in similar terms. It is only in the congested districts of the great American cities that one is apt to come across 'Little Italy,' or 'Little Poland,' 'Little Canada,' or Little Hungary,' and in every in-stance where such an abnormal con-dition confronts us, the greatest sufferers are the people whom we find in it. With all the undoubted national advantages of the great American republic, it is quite incon ceivable that any considerable numer of Canadians should ever look favorably upon annexation as their

altimate ultimate political destiny. The looseness of legal procedure, the obectionable features in the choice of the judiciary, the strained relations of wealth and work, and the easy breaking of the sacred marriage bond must ever act as an insuper able obstacle to political union with our country and inspire resistance to the ultimate limit of our resources.

INDEPENDENCE A SHAM

am prepared to admit that there may be a not inconsiderable number of our people whose minds are open on the question of Canadian independence, and I am quite ready to express my entire belief in their honesty and sincerity. Independ ence, likewise, is an attractive catch word, and quite in harmony with the spirit of the age, which groans at the thought of obedience. Unfortun-ately most catchwords are unmeaning shams or mischievous deceits Canadian independence, to my mind, is both one and the other. The in-dependence of a nation of ten millions, side by side with another of a hundred millions, can be no better than a hollow mockery. The inde-pendence of Cuba or of Mexico is not political reality for me. But the worst I have to say of Canadian independence is that in the inevitable day, it will place Canada in a false position. I say, 'the inevitable day,' for the enemy will come. Whether from the snowy steppes of empire of to-morrow. (Applause.) Russia, or the flowery kingdom of China, shaking Japan, whether from off its slumbers and realizing its

giant strength, or from the imperial ambitions of the German nation, I know not. But in that day, the fate of even an independent Canada will hang in the balance, and she may suffer for having failed to face her higher destiny. For there is a higher, a holier

and a nobler destiny than Canadian national independence. A man went down from Jerusalem to Jer icho, and fell among robbers, who, having wounded him, left him half dead by the wayside.

A PARABLE

"And all mankind has since condemned the inhuman cruelty of the priest and the Levite who passed him unheeding by. The application of the parable is not obscure. Within the limits of the world wide British Empire, we have our brother citizens who, any day, may be set upon, their bodies wounded, and the more precious inheritance of their civil liberties compromised. Are the advocates of Canadian independence prepared to justify the failure of their country to play the part of the good Samari an in such circumstances, on the plea that they have great possessions and must needs develop their natura resources ? Shall such considerations serve to turn Canada's face from her nobler destiny? Has she no ears for who refuse to take up the cross of the ringing denunciation that has come down the ages, of the fatuous

SCHEME OF IMPERIALISM

a reason :

step.

they with man of good will who serve Him unselfishly and unseek-ingly, in spirit and in truth. You may tell me that this is religion, not how to separate my duty to God from my duty to my fellow citizens in every portion of the empire that shelters and protects them and me, I will agree that religion and politics separated. (Cheers.) If religion is anything. it is every-

thing. It includes, therefore, poli-tics, and if so, politics must be a question of the fulfilment of our duties, high as well as humble.

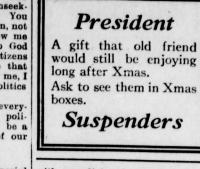
IMPERIAL FEDCRATION

"There is a scheme of imperial federation in the air. It is based on the principle of devotion to the public, of similar ideals, aspirations general interests of the British Empire in all its constituent parts. indeed, towards the practical realiza-It involves the surrender of no tittle tion of the poet's vision : of local autonomy; it means the assumption of no new obligation. would simply transfer the responsibility for the great imperial concerns In the parliament of man, the federof peace and war, of defense and foreign relations, to a body where all the parts of the empire would have their their proper representation and would share in just proportion the would have become the practical purpose of the statesmen of to morburdens of responsibility. (Cheers.) It would no longer be a question of urably nearer the ideal-also a poet's Great Britain exercising control. dream England would lose her position as loved Bobbie Burns the predominant partner, and would be equal to the sacrifice of that proud Shall brithers be for a' that.' distinction for the sake of the greater imperial idea. The constituent nationalities would in no sense suffer. vation on sitting down. Little Wales would loom large, so long as she could give her loyd Georges to the public services. Scotchmen would not be less Scots, INTERVIEW WITH by having their outlook extended eyond their native heather. Can

ada would gain in size and strength by the gift of her unborn Mac-Donalds, Cartiers and MacKenzies The position of Ireland alone could not be bettered. She rules empire to day; and those who ad mit it are not boasting about it But it is no extravagant prediction to hazard the guess that the very descendants of those who criticize the Irish dictators of to day will glory in the part to be played by the children of those dictators in the

NO IDLE DREAM

unique and powerful personality into modern literature. Many of his readers are wondering to what " You tell me that this scheme of heights he will aspire, for his star is imperial federation is an idle dream. still in the ascendant; and as is Let me see. There is an empire greater even than that of Britain : it usual in such cases, people mak glowing forecasts regarding his is an empire of which I am likewise literary zenith. After repeated suca citizen; it is the empire called 'the cess in the essay and short story, his Catholic Church.' It is, of course genius has invaded the realm of the essentially, a divine organism, but it is also a human polity. As the indrama. carnation of truth amongst men, it aims to make this world the habita-tion of justice and holiness. There ton to observe that he is not a mere rhetorician like Macaulay, nor a dilettante busy with social foibles is no principle that it emphasizes and puerilities like Addison, while more strongly than the responsibility the virulence and coarse brutality of Dean Swift never sully his sparkling of its members towards the less favored portions of the fold. Much pages. He has a clearer and deeper insight into literature and life than of its strength rests on the fact that each Catholic helps to bear the bureither Pater or Arnold, although his dens of the universal church. Prayer, style does not as yet reveal the same sympathy and support go out from every Catholic heart and every Cathexquisite polish and classic beauty. olic hand to the afflicted of every race He belongs rather to the gnomic group of writers of whom Marcus and clime. The hermit in his solitude has only a restricted place in the Aurelius in the past, and Paschal in Catholic scheme of things. modern times, are shining examples. The Had he been trained in the Transoccupant of the monastic cell is justified in the exclusiveness of his incendental School, he might easily be closures only by the fact that he has mistaken for Ralph Waldo Emerson The Sage of Concord and this London received a very special vocation. In Iconoclast occupy the same lofty spiritual coign of vantage; they neither one case nor the other can he escape the necessity of sacrithe burden of responsibilpossess the same clarity of vision fice or and the ity. But the Catholic Church has no stimulating satire. In our age when admiration for the tramp. He evades creative impulse is at the lowest ebb responsibility; he shuns sacrifice Chesterton comes, as Emerson came and, it seems to me, that a people



furled

ation of the world.'

PLAY IS ENTITLED, MAGIC

A gift that old friend would still be enjoying

interest to the general reader. But we finally turned to topics agitating the modern world. Mr. Chesterton was asked to state epigrammatically the principles which guided his tren chant criticism of modern men and things. He replied, quick as a flash "The fallibility of human reason the necessity of religious Faith." with a cordial and intimate entente with the great English speaking re-

enlarged upon these points as follows: "The pendulum of human thought is swinging away from materialism and in the direction of the spirit world. The materialist relying upon the innd purposes, would be a long step, fallibility of human reason has failed, because human reason has broken down. There are more things in When the war drum throbs no heaven and earth than reason dreams

longer and the battle flags are of. Spiritualism in the literal sense of the term must supplant materialism. The rights of the soul must be vindicated against a number of low-"The poet's dream of yesterday browed philosophers who claim that we come up-body and soul-out of I admire ,the the slime. Catholic Church for her firm stand in favor of Then should we also be measthe supernatural world. She is stand. ing on the rock of common sense as - the dream of your own well as common experience when she affirms that there is a God and an 'When man to man the world o'er immortal soul. It is quite in accordance with the idea of an all wise His lordship was given a great Ruler in heaven, that we should have an infallible spiritual guide upon earth, but (he added with a merry twinkle), are you aware how much they love the Pope in John Bull's Island ? Am I Socialist ? Five hundred thousand people go supperless and hungry to bed every night in CHESTERTON London-not one night but every BRILLIANT ESSAYIST AND ADnight. Twenty-five hundred men own three fourths of the land of Eng-land. I read an account the other VOCATE OF CATHOLICISM, THOUGH NOT A MEMBER OF day of a prominent American who at the time of his death controlled vast THE CHURCH-HIS FIRST aggregations of capital—some thirty billions of dollars! Civilized nations ritten for The Catholic Bulletin by Cecil Underwood) to day spend twice as much upon war Gilbert K. Chesterton is admitted. armaments and munitions of war, as y the most brilliant English essayist they spend upon schools and churches of our time. His advent was not so combined. Oh no ! I am not a Socialist, nor a nihilist, nor a pessimspectacular as that of Macaulay or Addison or Swift, yet it brought a ist. I piously, nay with resignation, lay me down to sleep remembering that 'the powers that be and the conditions that be, are ordained of God.' Is it not thus written in the Good Book? But in my dreams a specter occasionally crosses my vision—an angel with bright hair dabbled in " blood We set down only at random a few

of the literary pearls that fell from his lips. Any one acquainted with his writings will recognize his epi-It is only simple justice to Chestergrammatic style.

CHESTERTON'S FIRST PLAY

A word about the play, his first play. It is called Magic ; and mystical philosophy is introduced to show that there is a spirit world. On the whole it proved to be a most entertaining production — witty, quaint, bewildering and elugive. There is no conflict of will ; hence, no drama, tic interest as commonly understood. But there is conflict of the principles of faith, philosophy, religion, and, at the very last, the spirits of good and evil. There are present, of course, the wonderful conjuror who has gotten into touch with devils through spiritualism, and the loud mouthed skeptic who mocks miracles in general until the conjuror makes pictures jump and a distant lamp same turn for epigram and change its color, whereupon the scoffing brother is almost stricken with delirium.

One scene is particularly exciting a century ago, with an exhilarating -when audience and actors are aware that the devil is in the room

FIVE

you have come in contact with a fine specimen of human excellence

ADMIRATION FOR THE CATHOLIC

CHURCH

along technical literary lines of no

For a while our conversation ran

Congregation in Japan, devoted to the Christian education of native children. We are informed by His Grace the Archbishop of Toronto, by whom she was authorized to make collections in his diocese, that as a result she forwarded to her institute in Yokahama the sum of \$1,500. And her appeal did not extend beyond the limits of the city of Toronto.

ALL ACCOUNTS agree that the re cent elections in Italy were little short of a route to the anti-clerical forces. Not that the Catholic representatives have been materially increased, but that the constitutional and moderate deputies, pledged against anti-clerical or anti religious legislation, have been victorious all along the line. This is really tantamount to a Gatholic victory, and it is all the more gratifying since it has been won by no sacrifice of principle, but by the simple action of wholesome public opinion brought to bear upon the candidates for election to the nation's parliament.

THE POLICY of the Holy See in prohibiting the faithful from voting in the parliamentary elections in Italy is one not always understandable to Catholics in other countries. That it was based on the weightiest reasons goes without saying, and that, if it served no other purpose, it had the effect at least of impressing a sense of the unenviable position the Holy Father has occupied since the fall of the Temporal Power in 1870, upon the world at large. For the rest, Catholics in Italy or beyond it have been content to leave the time and

there, not to perpetuate the old order which they left behind, but loyally to accept the new order into which they have been ushered. Through the unifying and assimilating influence of the English language, they, or their children, become loyal and thorough-going Americans, while enriching the United States with all the character. istic racial qualities from which they sprang. The race to which I belong - from Washington's army, which was two-thirds Irish, down to Governor Glyn, of New York; Governor Walsh, of Massachusetts, and Governor Gunn, of Illinois-has played an important role in the de velopment of the American republic The Irish leaven leavens the whole mass, but it is not due to any tribunal exclusiveness or racial purity that the Irish people have so largel contributed to the upbuilding of our sister nation. Every existing race in the world to day is a composite

TO HELL OR TO CONNAUGHT

" My forefathers, refusing to go to went to Connaught. I do not forget that it was the English who issued the invitation to them to take their choice of either place, but that was three hundred years ago, and I am prepared to forget and forgive, as are also millions of men of my race and creed, for the sake of the ous future that lies before the British Empire. (Cheers.) I have no means of determining whether the dash of the Dane, the strain of the Norman, the blood of the Milesian, or the bone of the Firbalg predomin ates over the Celtic element in me. Nor am I losing any time on the problem. What I do know is that problem. because being unlike, they can help each other. If the foot should say, because I am not the hand, I am not of the body," is it therefore, not of the body? There are many mem-bers, indeed, yet one body. With God all things are possible; so are

responsibility, or to bear a carrying the burdens of mankind. excuses offered for failure to assist at come perilously near incurring the the Great Supper? Will she offer as contempt that justly falls on the tramp fraternity. I have bought a farm, and I must needs go out and see it,' Responsibility and sacrifice, for or "I have bought five yoke of oxen

the sake of a wider good, prevent injurious absorption in local interests, and I go to try them," or "I have married a wife and, therefore, I canupbuild character and engender not come ?" Money is a means, not loyalty. And it is my intimate conan end. There is a nobler occupaviction that Canadian nationality tion than merely increasing our would be powerfully aided in the highest and truest sense by sharing dollars and cents. The high cost of living is not the supreme question, the burdens of imperial responsibiland material prosperity, unless it ity and carrying the cross of imperial subserve the sublimer purposes, can only aid the hastening ills that huddle around every national door sacrifice

TOO BIG FOR POLITICS

"This question is too great and too sacred to be made a subject of party politics, either here or in England. "If annexation is undesirable and It does not and it cannot enter with independence is either fatuous in it-self or false to the higher and holier in the proper scope of party con-cerns, and I believe there is a sufficidestiny of our native land, then there ent number of good men and true in this Canada of ours to insist that it remains only some scheme for making permanent the bonds that now bind shall not be made by our political together the scattered portions of eaders either a handy stone with the British Empire, and through which to hit their opponents or a which, we may honorably discharge those obligations that are common stepping stone to office and influence There are, I am convinced, vastly to us all. Call this scheme imperial Federation, if you please. I am not afraid of the phrase. It is quite as respectable, quite as defensible and quite as practical as either annexamore than a majority of Canadian who will pledge their lives, their fortunes and their sacred honor to assure the permanence of British civilization and the dominance o ion or independence. If you cannot British ideals in the affairs of the ederate the empire, because its world. Some nation must occupy parts are unlike, then neither can that high and proud position ; if it be you federate Canada even under innot Great Britain, if it be not the dependence. There is no greater un-British Empire, then it must, perlikeness, taken as a whole, between force, be Russia or Germany, France Australia or New Zealand, on the one hand, and Canada on the other, than or the United States, China or Japan. The men who thus believe are not men of war; they are essentially folthere is between our Eastern and our Western provinces, or between Ontario and Quebec. The human lowers of the Prince of Peace. find no occasion to revel in the clash body is an image of the body politic. Its function is to unite in one whole that, at times, it is cowardly not to different parts, or members, not be- fight, and that, always, it is morally cause they are like each other, but right to fight in self defense. The

federated British Empire, which is

their ideal, could wage no other war

power would be so great, its influ-

ence so widespread, as to make war practically impossible. The federa-

tion of the British Empire, coupled

than one of self-defense, and

It took place in his pleasant hours. surburban home, and its length is explained by the fact that distin guished Englishmen have a fondness

tonic.

hare in

for Americans. With the faintes tinge of irony Chesterton regretted that "he was not born in Americayou Americans are so much like the Athenians-always in quest of new ideas, always mentally alert and so delightfully free from the trammelling formulas of tradition." Here we insisted upon proving the last point by unceremoniously helping our selves to one of Chesterton's choice Turkish cigarettes, and while the

smoke curled slowly upward we took a quiet mental photograph of the brilliant author.

A TYPICAL BRITON

In personal appearance Chesterton is a typical Briton, with short thick-set body; round well-formed face beaming like a full moon; nose heavy; eyes, large and dull gray; and a wealth of dark brown hair which resents brush and comb, for it stands out a hopeless bushy tangle, as if it gloried in an age-long defiance of the tonsorial artist. Feet and hands suggest some form of the primeval mammoth, but the graceful tapering ingers indicate the artist, just as the high square forehead and searching look bespeak intellectual strength Mr. Chesterton possesses a more rapid delivery than the average Eng ishman; he is a good conversation. alist, witty and serious by turns, a vain, like Dryden, of his store little

Our interview lasted fully two -not seen, but felt-awaiting exorcism at the hands of the conjuror. Your correspondent along with many others breathed a sigh of relief after the exorcism.

Shades of Thomas Huxley and Herbert Spencer ! can the evil spirit walk the London stage so soon after vour death !

> AN APPROPRIATE CHRISTMAS GIFT

> "Maple Leaves and Snowflakes "

is the title of a modest little booklet of verse by Miss Rose Ferguson, Librarian, Public Library, Brockville Branch, Toronto, and pub-lished by the Briggs Publishing House, of that city, which will be welcomed by many as a solution of the vexed question of selecting a Christmas present that will be valued by the recipient. Within its seventy two pages it includes several very pretty poems of diversified character. As its name implies, it is distinctively Canadian in tone and color-ing, and can be all the more readily recommended to RECORD readers because of the Catholic atmosphere that pervades it. This is, we think, Miss Ferguson's first venture into the world of books, and we bespeak for this daintily turned out booklet a hearty welcome.

The stayer wins whether the weapon be brawn or brains. The best work is done by hard work.of knowledge. a little anxious to have you bear away the impression that Archbishop Spalding.



SIX

TIVE MINUTE SERMON

REV. I. I. BURKE, PRORIA, ILL. THIRD SUNDAY OF ADVENT

THE PRECURSOR-HUMILITY "I am the voice of one crying in the wilderne make straight the way of the Lord." (John I, 23).

My dear friends, when St. John the Baptist was in the wilderness preach ing the necessity of penance for the remission of sins, on account of his courage and his eloquence many of the Jews thought he was the Mes-siah. Some of the Pharisees went to ask him if he were not the Christ. He said "No." They asked if he were not Elias or a prophet. Again he answered, "No." "What art thou then," they said. He answered, "I am the voice of one crying in the wilderness; make straight the way of the Lord." Notice, my dear friends, the woning the necessity of penance for the

straight the way of the Lord. Notice, my dear friends, the won-derful humility of St. John the Bap-tist. Compare it with the pride of many people of the present time. You may find people who never tire of talling how good how wonderful. of telling how good, how wonderful, how great they are. They continually sound their own praises and exaggerate whatever good quality they

may possess. How different was the example of St. John the Baptist. He would not lister to his own praises. He knew that whatever good was in him came from God. He was especially noted

for his humility. St. John the Baptist, who, the Bible tells us, was sanctified from his very birth, never boasted of his goodness, of his sanctity, but led a retired, a mortified, a humble life. St. John the Baptist, whose cour-

age and eloquence drew large crowds of followers, was not puffed up with his own self importance. In his he withdrew from the humility haunts of men, went into the desert and lived a life of penance, of mortification and self-denial.

St. John the Baptist, than whom our Lord says, none greater was ever born of woman, when asked who he was, said he was but a voice, a messenger sent by God to prepare the people for the coming of the Messiah.

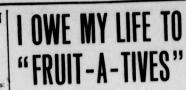
What a beautiful lesson the life of St. John the Baptist teaches us, a lesson of humility, a lesson of selfdenial. Let us not be puffed up by our real or imaginary goodness, or beauty, or knowledge, or wealth. But like St. John the Baptist let us mortify and humble ourselves, for God resisteth the proud but will exalt the humble.

While humility is his fundamental virtue many other virtues shine re-splendent in the life of St. John the Baptist. He is a model of truthfulness, of temperance, of unselfishness, of honesty and of manliness. These are necessary virtues at all times, especially at the present time. When there is so much deception

so much intemperance, so much selfishness and so much hypocrisy in the world, let us, in imitation of St. John the Baptist, resolve to live humble, true, pure, temperate, manly, Christian lives. Leading such lives here is the way to prepare for heaven.

my dear friends, is life's highest aim—to prepare and to help others prepare for heaven. Follow the words and example of St. John the Baptist. "Do penance for the kingdom of heaven is at hand."

There is only one way of prepar-ing for judgment—for heaven. We learn this way from St. John's life. The Church frequently reminds us of it. Especially does she do so at the Baptismal Font when her minister says, "If thou wilt enter into life, keep the commandments."



They Did Me More Good Than All Other Treatments Combined



MRS. H. S. WILLIAMS

PALMERSTON, ONT., June 20th. 1913 "I really believe that I owe my life to "Fruit-a-tives". Ever since child-hood, I have been under the care of physicians and have been paying doctors' bills. I was so sick and worn out that people on the street often asked me if I thought I could get along without help. The same old stomach * trouble and distressing headaches nearly drove me wild. Some time ago I got a box of "Fruit-a-tives" and the first box did me good. My husband was delighted and advised a continuation of their use. "Pruit-a-tives" completely cured me. Today, I am feeling fine, and a phy-sician meeting me on the street, noticed my improved appearance and asked me Fruit-a-tives" are making you look so well, go shead and take them. They are doing more for you than I can". Mrs. H. S. WILLIAMS. PALMERSTON, ONT., June 20th. 1913

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

your foot right down and say that you are going to abstain from the use of intoxicating liquors, and keep the faith. Is there anything nastier than a man under their influence? Be clean and wholesome. Keep your brain clear, your head steady, your self-respect firm, and you will have a life that is worth living. This is not a matter of goody talk and sentiment. If nothing else will convince you, experience will, but it will be that experience which can only come too late to be of any use. You may think that you have self control enough to take care of yourself. But the chances are that your self-control will be no more than pasteboard against a Galting gun if you tamper with temptation and once begin the indulgence.-Hon. John D. Long. SALOON BUSINESS HARD HIT IN

OHIO It appears evident from figures obtained from the license commissioners that a great many saloons in Ohio will not obtain licenses in the different countries of the state. To be exact 2,647 saloons in the state will soon have to go out of business. Nine hundred saloons in Cuyahogo county will not receive licenses to carry on their business. Cleveland, however, need not be very dry and not as dry as we would like to see it, with 1,258 saloons in this city and a population of 629,236. Half the saloons in Toledo are to be abolished; in Cincinnati and Hamilton county the total elimination will be 541.

directly or indirectly, encouraging an advocate that "wears the livery of heaven to serve the devil in." The Church is truth, no matter

waves of the generations of time cannot knock from the rock of Peter

one pebble of its power. Protestantism shows its inherent

weakness, its human character and

foundation, when it does not muzzle

the snarling hounds that smirch its

character for honesty. When did Catholicity ever pander to such a course by remaining silent? If it

did, men would need no other argu-

ment to hurry to the conclusion that

Catholic faith was begotten of the devil. The Church is dignified al-

ways, majestic ever, and has more than once stood silent as Christ be-

fore Pilate, but never lost her heavenly character in opening her

sins of others and forgetting his own

WELL KNOWN PRIESTS

in the cause of temperance.

evening.

TWO NOTABLE

the right.

how far can I keep from it. Many can not walk near the edge without falling. The man who ignores the danger is enticing his brother to it. The meaning of self-sacrifice in little matters of mersonal indulgence is an who is false. The Church is holy no matter who matters of personal indulgence is an is vile. The Church is eternal, and the

unknown quantity to many who name the Master's name. Recently a party of young men went through Cleveland, asking questions. One of those young men

ductions. One of those young men met with another young man and started his catechism as follows: "Do you drink?" "No sir." "Why don't you drink?" "My boss doesn't like it, my customers won't stand for it, and my conscience won't let me." "Three very wonderful and practical reasons. What is your business?" "I'm a bartender."

The saloon followed the flag to the Philippines. a Nowethe Filipino children have learned a new game. They call it "playing American," and dren the youngsters appear to enjoy it hugely. According to the rules of this game, one must walk as un-steadily as possible, reel and stagger,

and occasionally fall to the pavement. That is all there is to the game, and they call it "playing American." It is commonly said that one sees no drunkenness in Germany, and beer is given the credit. But when facts

are obtained from behind the scenes. the view is not so favorable. According to statistics complied by Johannes Leonart, M. D., in seventy out of each one hundred convictions in Berlin the offense was found to have been committed during intoxication. In Charlottenburg, in 1904, one case in every five received in the hospitals was alcoholic. Keil spends annually about \$300,000 for relief of poverty, and a full third has been found to be

due to alcohol. Commending a little paper, the Temperance Outlook, recently estab-lished in the Pittsburg diocese,

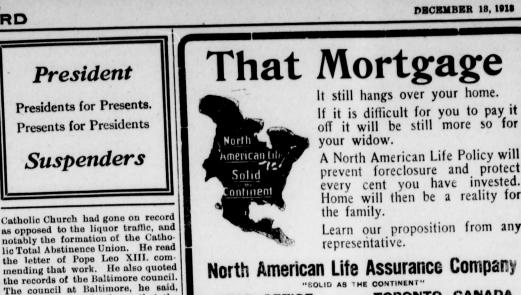
Bishop Canevin says: "Intemperance is one of the most prevalent and de-structive evils of our time and country. It is the cause of manifold sins and of much of the poverty and misery which afflict society. The priests and laity who are laboring

with the Diocesan Union to suppress the evils of drunkenness, and to spread the practise of total abstinence are worthy of special praise and honor. They are striving to save whilst the agencies of drink never cease their work of destruction; they are laboring to repair and build up what drink and drinkers have ruined they are an honor and a blessing to

society, and all good men and women wish them God speed in their beneficent work." THE DIFFERENCE

Viewpoints are queer. Hell look ing at heaven would, on account of its diabolical vision, see heaven as hell. It has always been a puzzle to us why Protestantism, for the sake of its professed respectability, would not eschew the advocacy of all that

s unworthy. It is true, Catholics differ from Protestants in their faith, and believe Protestantism to be absolutely false; this does not mean that all Protestants are. The Church teaches that while differing in principle from others, we in charity are bound to respect their good inten tions, to love them as fellows, and to leave the judgment of persons to God Almighty. If baptized, and they are living up to their thought, they are, while not in true faith, in good faith. In other words, they are in error and not in sin, and belong to the soul of the Church. Such being the soul of the Church. Such being



gave reason for the hope that the mouth to insult others or condemn-Church would lend her encourage ing them unheard. When her children attempt such a course, they ment and aid to the movement. This encouragement, he said, was not so much to be expected from the are disciplined in no uncertain man ner. The Church and Christ are one as He and the Father are one, and head of the Church as from priests and Bishops, who feel the pulse of she will be ever the rebuker of sin the people. The speaker told of his youthful and the upholder of the truth and

interest in the Catholic Total Absti We love our creed for the enemies nence Union and concluded with the words: "I thank God there is an it has made and Protestantism is certainly not lovable for the friends words: organization that is not afraid to go into politics, and I have allied mywhose advocacy it tolerates publicly or commends privately. It is a self with the grander and broader wretched thing to see the reverend minister that edits The Menace usand more significant movement, the anti-saloon movement." ing his years in making a table of the

RESOLUTIONINGS" OF THE SECTS

in the doing. If this is Protestantism it is as condemnable folly as it is execrable wrong.—Catholic Union and Times. When we read in the press dispatches of the proposed work that the Protestant sects are about to do for immigrants in our large cities, ADDRESSES with particular reference to Catholic immigrants, we often wonder just what is meant. We are still more at to keep the shrine going, for the sake AT ANTI - SALOON LEAGUE CONsea as to what they are going to preach to them. For it seems from their own internal squables that VENTION IN COLUMBUS BY The earnestness and enthusiasm of the delegates to the Anti-Saloon they do not even know what they are going to believe themselves for character, and far greater miracles the coming year. Of course it would be a mighty easy proposition—one very easy to preach if the ignorant, but result of eminent physicians; League convention being held in Columbus this week were strikingly demonstrated on Wednesday afternoon when over \$30,000 was subbut nevertheless logical immigrant scribed for a nation wide campaign were to receive as the deposit of his whole belief that two fold dogma, Two of the speakers at Wednesthat seems to be rapidly gaining ground as all other dogmas are beday's meeting were Catholic priests. They were Rev. Patrick J. Murphy, ing displaced, namely : "The Father-hood of God and the Brotherhood of of Dalhart, Texas, who spoke early

in the afternoon, and was enthusias-Man." It seems that most of the tically received, and Rev. John J. sects are drifting to this rock bottom Curran, of Wilkes Barre, Pa., who theorem, whatever it may mean. At spoke to a large audience in the recent Protestant conference in

Kansas City when a committee rereason for being here," said ported the profession of faith, Gover-Father Murphy, "is that I want to go on record, and what I say I want to nor Baldwin of Connecticut remarked that it was more like a part of politgo into every Catholic home in ical economy than a part of the America. I want to make an asserchurch. So, candidly, we entertain no serious fear of the proposed tion and I want to say that the doctrine I shall lay down has the scheme of evangelizing the immiauthority of the Church behind it. grant, whether he be Italian, or Slay, I want to say that you will hear it over and over again in the or Hungarian. The foreigner may avail himself of the lunch or the next seven years that are to come, while the fight for nation-wide pro-Christmas dinner or other good things of this world that the prosehibition is being waged. The assertlytizer may offer him in exchange for ion is this: Every Catholic in the United States, be he priest or lay-man, is absolutely free to vote for the barter of his faith, but that is as far as he will go in the bargain. He will have naught to do with the re-ligion dished out to him by the Proand work for nation wide prohibitestant preacher trying to seduce him away from the religion of his 'No liquor force shall compel the

Catholics of this country to form any forefathers .- New World. part of their army. They can't fall back on the 15,000,000 Catholics of SEX-HYGIENE TEACH-Frederick Dyer ING NOT THE REMEDY Archbishop Keane of Dubuge, Ia. who recently gave a series of lectures in the Epiphany Church, Pittsburgh, Pa., was interviewed on the agitation over the introduction of the teaching of sex hygiene into the schools, the segration of the unfit and laws governing the marriage of the unfit. He expressed some trenchant views, decrying the unsavory publicity in the treatment of these unfit subjects and finding the real remedy in faith. Archbishop Keane said : Dept. Px48, Jackson, Michigan. " All this public agitation over sex hygiene is most unfortunate. The evil the agitators of the movement would curb is one of animal passion inborn in man. The only remedy for the evil is self-denial and for selfdenial man must have a motive. This motive is supplied by supernatural faith alone, faith in God and the hereafter. Such movements as the present one are spasmodic and have come and gone throughout all ages. The Greeks tried it and failed utterly, simply because faith in God and the hereafter were lacking. "This public agitation calls the attention of children and other inno-cent persons to things they should Father Curran said that upon receiving an invitation to be present he had hesitated, but he had reanot know. It arouses in them curiosity concerning these things and lized the great advantage of a Catho-lic priest being on the platform. "I came to do all in my power for the they seek information through improper literature and in other ways. This excites their passions and in the great cause represented by the Antiend disturbs their minds and causes Saloon League. I do not presume to them great unhappiness, and unhapact as a mouthpiece of the Church, piness of a troubled conscience. but what I say is without fear of contradiction from any source what-'The whole movement is a futile effort to supply a human means to curb something that can be remed. The speaker then cited a number ied only by faith in God and the hereof historical instances where the after. Faith is the only means by which we can hope to cure this evil. As faith declines the motives for right diminish both in numbers and in in-TOBACCO HABIT Dr. McTaggart's tobacco remedy removes all de-sire for the weed in a few days. A vegetable medi-cine, and only requires touching the tongue with it occasionally. Price \$. fluence. / This is but a natural con-"Legislation cannot permanently LIQUOR HABIT cure the evil of our cities. Legisla tion can control only the external Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 155 King Street East, Toronto, Canada. acts and cannot touch the regions of conscience. Human law cannot tell a man to think purely, and unless he thinks purely he will not be pure in



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THE CATHOLIC RECORD

DECEMBER 18, 1918

Infe, keep the commandments. Examine yourself by this stand-ard. Forsake the evil away and lead a Christian life. 1. The entire state of Onio will nave 5,828 saloons. The number of saloons the case, we befriend them as citizens while distinguishing between persons the case, we befriend them as citizens the case of the church. Such being the case, we befriend them as citizens the case of the church. Such being the case of lead a Christian life.

Keep the divine law of right, of life eternal, where with the saints and angels you will enjoy an unend-ing existence of bliss and happiness.

TEMPERANCE

A MATTER OF COMMON SENSE

Boys, I know that it is not much use to preach to you, and that, even if an impression is made on you, it runs the risk of being effaced as soon as you come into exposure to a temptation. But if you could only have, in these bright, hopeful, confident days of yours, the experience of years, you would abstain from in-toxicating liquors, not only as a matter of principle, but as a matter of hard common sense of your personal happiness, health, success

and prosperity. There is no denying that intoxicat ing liquors are indulged in by many respectable people, or that they are associated, in some literature and in some society, with good fellowship and merry times, or that some persons can use them moderately

without immediate apparent injury. But take my word for it, that the risk of their use is a terrible risk; that there can be just as good times and just as good fellowship without them; and that nobody thinks a bit the less of a young fellow because he will not use them, but on the contrary that every business man or professional man, whatever his own habits, instinctively turns away from employing any young man who has the taint of liquor about him.

has the taint of liquor about him. Every physician now condemns the use of alcohol as a drink. Every employer counts the use of it against an employee. If you want a clear an employee. If you want a clear head; if you want a sound heart; if you want a clean conscience; if you want a healthy body; if you want money in your pocket and credit to your name, put

The commissioners in the different truth, of temperance, of purity, of counties are given great power and of justice, and when you leave this their decision appears to be without transitory life, you will enter into recall except by the state board. We all trust that those to be elim inated will be put out on just and good grounds, and not from any part. iality or vindictiveness. The people certainly will have much reason for

reflection and possibly for deduction when the list of those who will be permitted to do business in Ohio is given out .- Catholic Universe.

TEMPERANCE NOTES

During the recent unsettled political conditions in Europe several hundred thousand soldiers were kept in readiness. Alcohol was almost entirely absent from the soldiers' bill of fare, according to the Vienna correspondent of the Journal of the American Medical Association. Endurance of long strain, accuracy in stepping, and discipline were all found to be better in the absence of His kindred Church. If one wants alcohol.

The safe and helpful way is that which does not edge the precipice! Not how near the danger-point, but



SIFTER-CANIO¢ METALEWOOD

more, the statement is made that 'Catholics realize that the drink evil

and principles. We do more, we applaud them as is a fruitful source of insanity, drunkenness, disease, corruption of Christians, for while heresy is abomcitizenship and destruction of home inable in itself, it is truth for the Protestant who conceives it as true. The third plenary council of life.' Baltimore, in 1884, went on record saying, 'We admonish Catholics en-But let Protestants be true or false, we must be kind. We have no dogs saving, to set at them in the shape of papers gaged in liquor business to have to abuse them. As sincere Catholics we pray that God may give every thought of the many and great dan-gers with which their business is Protestant the light of truth to lead gers with which their business is surrounded. Let them chose some more honorable way of making a living. If religion is dishonored there it an avenger in heaven who will demand of them a terrible retrihim to grace, but abuse, misrepresentation and vilification are the farthest from our teachings. We condemn false principles, as we do the devil, for love of mankind.

bution. The soiled sheets of anti-Catholi-"This is an era of efficiency. We are not using square wheels. If a man manufactured 100,000 square cism invariably do a benefit to Catholicity, for they start inquiry about our religion in the surprised reader wheels and could not sell any of wheels and could not sell any of them, they would shut down the plant. We are producing 1,000,000 drunkards every ten years. They are the square wheels in American civilization. We don't use one of them. Why don't you shut down the works?" and the gift of faith follows as a sequence to honest queries. Hell hounds that run riot were never advocates to Catholicity, but bark to know where truth and sanctity works?" NOT CHURCH MOUTHPIECES

abide, go in the direction of the sub ject of their barking and you will find it, as unerringly as if an angel of light pointed the way. "By indirec-tions find directions out."

Any good man should regret, does the holy Catholic Church, the follies and sins of men of any creed, and would never make calumny a trade, deem abuse an accomplishment, and consider lying as a drawing card. The Catholic Church teaches that

ever.' calumny is a sin. The Catholic Church teaches that

patriotism is true Christian charity, s it is nothing more nor less than love of your neighbor, irrespective of creed or color, for the highest pos-

sible motive—love of God. The Catholic Church teaches that truth will make men free, and she is the divine temple of holy truth. The Catholic Church teaches that

sanctity here is not only shaping for the stars, but makes radiant the truth.

The Catholic Church will never never be found petting, or in any way, ry My Drafts Free r word-I leav see that I couldn't hav my Drafts if I did not fee

sick. Its main object is of a spiritual

submission and resignation to God's

will of those who had prayed to be

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DECEMBER 18, 1918

CHATS WITH YOUNG MEN

LAT SOMETHING GOOD BE SAID When over the fair fame of friend or

The shadow of disgrace shall fall,

instead of words of blame, or proof of thus

and so. Let something good be said.

Forget not that no fellow being yet

fall so low but love may lift his head ; Even the cheek of shame with tears

is wet, If something good be said.

No generous heart may vainly turn aside

In ways of sympathy ; no soul so dead

But may awaken strong and glorified, If something good be said.

And so I charge ye, by the thorny

crown, And by the cross on which the Saviour bled.

And by your own soul's hope of fair renown,

Let something good be said.

THE NEED OF GOOD MANNERS If a man chooses to carry his knife to his mouth instead of merely using it as an implement for cutting, he is at perfect liberty to do so. He may not succeed in chopping the upper part of his head off, but he will suced in cutting himself off from the 'Dress Circle of Society," as Emerson phrases it. Apart from the first consideration that should govern our manners --- which is, that Our Lord Jesus Christ means that, in loving neighbors as ourselves, we should tshow them respect and regard,-you must remember that oliteness is power, and that for the mbitious man there is no surer road to the highest places in this land, and all others, than through good manners. You may gain the place you aim for, but, believe me, you will keep it with torture and diffi culty if you begin now by despising and disregarding the little rules that have by universal consent come to govern the conduct of life. One inependent young person may thrust his knife into his mouth with a large section of pie on it if he likes : yo will hold, if the door be wide enough. They tell me that in Austria some of the highest people eat their sauer kraut with the points of their knives. But we do not do it here, and we must be governed by the rules of our own society. Some of you who lways want to know the reason for rules may ask why we are permitted e eat cheese with our knives after dinner. I can only answer that I do not know and I do not care. The subject is not important enough for discussion. Good society all over the English speaking world permits use of the knife only in eating cheese. Some people prefer to take it with their fingers, like olives, asparagus, artichokes, and undressed lettuce. So generally is this small rule observed, that a very important discovery was made not very long ago through the knowledge of it. An adventurer claiming to be a French duke was introduced to an American family. He was well received, until one day he tried to spear an olive with his knife. As this is not a habit of good society, he was quietly dropped-very fortunately for the family, as he was discovered to be a as possible of the red roses, known

forger and ex convict. You may ask, Why are olives, was easily corrupted into roses of Many are asking: indu may ass, why are onlyes, was easily corrupted into roses of many are asking: now many derivit cure supposing ne said she derivit cure supposing ne said she derivit cure supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she derivit cure supposing ne said she derivit cure supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an nobility and men of the perivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she dinal of Holy Church, might have an operivite supposing ne said she derivite supposing adopted the red rose as his heraldic badge and as his armorial bearings of the miracles were surely of the ciety. You may ask me again, Why must we break our bread instead of cutting it? And why must we take and was wont to describe his cona fork to eat pie, when we are persort as the lovely "Rose of Provence." mitted to eat asparagus and lettuce with our fingers? I say again that By his followers, however, she was known as the "Rose of Lancaster." They both lie buried in Westminster not know; all that I know is, that these social rules are fixed, and Abbey, and their tomb is covered that it is better to obey than to lose with sculptured rose. His descendants naturally retained time in asking why.-Maurice Fran investigated by the Church we shall both his badge and his armorial bearcis Egan. remain ignorant of the number. ings; and thus it was that the rose became identified with the royal house of Lancaster, from which the miracle, or miraculous; here, it is OUR BOYS AND GIRLS present reigning family of England

" if you do not put more care and labor into your work. Why Sebastian never save a penny out of much larger salaries, and consequently yonder, who knows nothing of colors, might do better work than some of have nothing to bequeath to the work of religion or charity? Then. Murillo intended it for a sharp retoo, there are many Catholics much buke, and the young painters so ac-cepted it. Their faces flushed with wealthier than this poor freight handler, who fail to make so Catho lic a will, who leave their savings to relatives or friends and give no thought to the needs of religion. ounded pride, and they promised to o more efficient work. No one paid do more efficient work. any heed to the poor Moorish lad who had heard the words and who Thomas McCarthy understood the value of money and knew how to use the savings of years to the best purpose. Would that his example was blushing as furiously as some of Murillo's pupils. The next morning, when the pupils purpose. Would that his examp would stimulate others to rememb assembled, several of them noticed that their pictures were not as they God more generously in their wills! There are a great many Catholic had left them the previous night. "Hello! who has been here?" who possess no inconsiderable amount of this world's goods who Hello! who cried curly headed Vincenzo, one of never think of returning to Al-mighty God a portion at least of the brightest of Murillo's pupils Some one has put a child's head on my canvas that is none of my work. their wealth in recognition of His goodness to them. They seem to And hear is a Virgin's face on nine," said Jose Pareda, the laziest think that they are the supreme of the school. Who could have

masters of what they possess. They fail to realize that it was God Who done it? blessed their endeavors; that all Others were exclaiming mean they have is His free gift; that they while, for every canvas had received a touch of some kind, and it was all are the stewards, not the owners o the wealth entrusted to them. If admirable. While they were discussing the they could leave large sums to relig

ion they would possibly do so, be-cause of the fame that would come matter, the door opened and Murillo entered. to them; but they fail to realize the 'Let me congratulate you ; you are value of "the widow's mite" given Why.

improving," said the master. "W Pareda, that is very good for you." But it is not my work, master,

said Jose, falteringly. Not yours, whose is it then ?" "That's the puzzle," answered

counts before God. Catholics, especially, should remember this, Vincenzo. and no matter how limited And a puzzle it continued to be for means may be, they should devote a several mornings, for the most wonderful things were done by the portion of their savings to works and

bjects that are pleasing to Him. invisible painter. The Church is in continual need of Well, gentlemen, I think this has gone far enough," said the master, "to-morrow morning we will come funds in order to carry on her bene-ficent activities and if those who possess a competency would only an hour earlier than usual and see if follow the example set by Thoma we cannot catch this unknown artist McCarthy, the freight handler, there at his work."

would be fewer institutions hamp-Surprised enough were they the ered in their endeavors by financial difficulties.—Catholic Bulletin. next morning to see, seated at one of the pictures, the little "monkey," ebastian Gomez.

Who taught you how to paint boy ?" asked the artist. You, master."

"But I never gave you a lesson."

I listened to what you told these

gentlemen, and I remembered it." "Brave, Sebastian !" cried the school. "You have beaten us all." "And I have made a painter," said Murillo.-Youth's World.

THE STORY OF THE ROSE

Cecil J. Corby, M. D., in the Irish Catholic, Monthly For no other body of professional The rose was unknown in Europe men can there be such an all absorbprior to the ninth crusade, but was ing attraction at Lourdes as that brought back by Thibaut, the Count of Champagne, from Palestine, where it flourished on the plains of Sharon which has for its patron St. Luke We cannot refrain from almost un consciously referring to the fact that and on the slopes of Carmel, to his castle of Provins. Throughout all our holy patron was the chosen con-fidant of the Immaculate Mother her his weary wandering from the Holy Land to his home in France the count self, and that so many miraculous cures are related by him in his Goscarefully tended this plant, namely a pel. He tells us how Christ cured red rose, and managed to acclimat on the Sabbath Day the man with it in the gardens around his castle, the withered hand; how He cured where it multiplied exceedingly. The the centurion's servant ; raised from fame of the flower spread through out France, and by reason of its having come from the Holy Land was dead the widow's son to life; the healed the issue of blood; raised regarded as so sacred that it was in great demand for altar decorations the infirm woman; of the dropsical man-not to mention many others.

and for bridal wreaths. Shortly before Count Thibaut died he gave his daughter as wife of Edmund, Duke of Lancaster, son of the

Physician, Who healed in those days wife's inheritance, and when he returned to England and settled there in Palestine, and Who, through the he brought back with him as many intercession of His most merciful the bureau, next day to ask him our own days at Lourdes. then as the roses de Provins, which

THE CATHOLIC RECORD

up to the altar Dr.' Deeney had suc-ceeded in getting there before me, and, with some priests, was striving men are there similarly situated who to keep the people back from crush-ing in on a young girl. We formed a circle round her by joining hands and hurried her to the sacristy. There I managed to close the doo on the crowd, who for some time strove to get in but finding they could not, knelt down there reciting the rosary.

OUR LADY'S CLIENT

Her name, she said, was Grace Molony; she came from Inagh, County Clare. She stated that she was eighteen years of age. When nine years old she got acute rheumatism, and subsequently tuber-culosis set in the thigh bone just above the right knee. The affected part was very painful and swollen; and eventually she had to be taken to the hospital to have the bone

scraped by a surgeon. This gave some temporary relief, but the place continued "running" for some time. Then she developed scarlet fever and had to be transferred to the fever hospital. After some time the affected part again got swollen and was again operated on with the same result. This operation of curettage or scraping of the bone, was done eight time in nine years. Ab scesses also formed and had to be to the poor and needy or to religious lanced, and Dr. Kinmouth gave ininstitutions for God's sake. It is jections of tuberculin. She imnot the amount of the gift but the proved somewhat under this treatintention with which it is given that ment, but still her knee was stiff and contracted. Her heel was drawn up and she had to walk on the tip of her toe. She would have loved to go to Lourdes, but would not ask her father to let her go, as there were a number of younger children, and his salary as a national school teacher was not very large. The time for procuring the tickets came and went and Grace saw no chance of getting to Lourdes. Then it was announced that an extension of time to apply

their

AT LOURDES WITH

between medicine as practiced by

Luke, the beloved physician, and

" A MIRACLE ! A MIRACLE !"

SHRINE

for tickets would be given, and he father determined to stretch a point and send her. She, of course, will ingly did as she was told, and started out on the pilgrimage. On the Thursday night we arrived in Lourdes Grace's knee was ex

MARY GRACE MOLONY tremely painful and tender, and next day those who helped her along A PHYSICIAN'S ACCOUNT OF THE were very much afraid that she CURE OF AN AFFLICTED could never reach the grotto walking. IRISH GIRL AT THE FAMOUS

However, she struggled along. The second verse of "Immaculate" was being sung by the processionists-When Jesus looks upon thy face

His Heart with rapture glows: And in the Church by His sweet

grace Thy blessed worship grows."

Grace was then just passing Our ady's statue, "The Madonna Coron-Lady's statue, nee." She felt a piercing pain shoot from below the ankle into the knee, her heel touched the ground, and from that moment she walked as well as any of us!

UNDER THE EYES OF SURGEONS I have since repeatedly examined her knee joint, and could not detect anything abnormal at all in it. Jurius' daughter to life ; the cure of There are two deep scars, each about three inches long, running from just above the knee upwards, one on the And if there be a great difference inner side, the other on the outer side. These are where the incisions were made by the surgeons when famous John of Gaunt. After the count's death the Duke of Lancaster had to fight for his Belgian doctor did, and I thought it very singular. I asked Dr. Cox, of Mother, works the same wonders in what she had if not tuberculosis, and would it be any the less a won-"How many derful cure supposing he said she



the doctors told her " they could do no more for her;" she knows that for years before she arrived in Lourdes she could no more touch the heel of her right foot in walking to the ground than the man with the withered hand could use that hand before the Great Physician said to him. "Stretch forth thy hand."

She was one of Erin's many daugh ters on that glorious Friday morning making her way as best she could to place a crown of homage at the Vir-gin's feet in the shade of the grotto ; and the Crowned Virgin was moved to pity by the maimed foot of this poor Irish colleen and showed her mercy to Mary Grace Molony.

NEWMAN IN HIS LAST YEARS

That chapter in the Life of Cardinal Newman, by Mr. Wilfrid Ward, editor of the Dublin Review, which is entitled "Final Tasks," contains some of the most interesting passages in a work which is filled with a momentous interest for all Catholics. We take a few of them as they appear in chapter xxxiv of the biography. Newman had just received the Cardinalitial dignity, and the year was

1880. "Cardinal Newman," writes Ward had no thought of idle dignity for his declining years. The whole value of his new position consisted in the influence it gave him. His strength, which had been so severely tried in Rome (Father Neville wrote), was the rapidly regained, his health was good and he had the happiness of being conscious that the readiness and vigor of his mind were undiminished. But the fatigue during exertion came upon him more quickly than heretofore. It was a warning to him that he would have less and less opportunity to make up for loss of time

"He determined, forwith, to do his best to make the Holy Father realize the difficulties which had for so many years oppressed him, as to the position of educated Christians, in view of the now rapidly rising tide of anti-Christian thought. The sad question which he had asked in 1877, in respect of the tendencies which he deplored, namely: What can one writer do against this misfortune? was no longer in There was since then a new Pontiff whose policy might well depart from the 'non possomus' which Pius IX's later history had forced upon him in politics, and which he had sometimes extended to the intellectual movements of the day, as well as to the who represent the monarchial ideal political.

Such frank debate would result in the erection of an authority on the subjects in question, which must inspire general confidence. The Cardinal even thought of returning to Rome in order to impress his views upon the Pope: an accident (which frac-tured two of his ribs) confined him to his home, and the opportunity never returned.

One extremely interesting fact (says Mr. Warn) is recorded by Father Neville in the same connec tion. A cardinal is eligible to the Papacy, and Father Neville drew from Newman a statement as to what he should do in the highly improbable, yet not impossible, event that he hould one day be called upon himself to decide the policy of the Church on the questions of the day. Though Mr. Ward does not say so, it is certainly worthy of note that New-file, the pews and collection plates, man declared he would do exactly as

Pope Pius X. has done in our time. In answer to Father Neville, Newman said that his time would neces sarily be too brief for him to do any thing himself. "But this I could do," he said, "appoint and organize commissions on various subjects and thus advance work for another to take up, if he so willed. That would be the work for me to do." Then he made mention (says Father Nev-Then ille) of a Pope elected at ninety.

three and dying at ninety six, who had done a great work at that age and in that short time. The subjects he specified to Father Neville as especially needing such commissions for their consideration, were Biblical Criticism and the History of the Early Church.

His general feeling as to the necessity of basing Christian thought on that of the great masters of theology, is shown in the draft of a letter written to Leo XIII. himself

in the early days of his pontificate, welcoming his Encyclical on the Philosophy of St. Thomas Aquinas, on the ground that at a time of new theories, it was all important to remember the great thinkers of old .--Freeman's Journal

WHEN FREETHINKERS TRIUMPH

The tyranny which the so-called freethinkers exercise when they have power has been fully illustrated in Portugal, where, as our special cor respondent in that country states the third anniversary of establishment of the Republic has been celebrated at Lisbon by a congress of representatives of free thought, which Lima, the head of the Portuguese Freemasons, organized. The Portuguese freethinkers and Freemasons directed from Paris by the Grand Orient, may justly claim that the condition of Portugal from the moment of the assassination of King Manuel's father and brother to

the present day has been their work. They plotted, organized and carried out the revolution, and since then Portugal has been in their grip. There is a humorous journal called "Os Ridiculos " in Lisbon, and it has had the courage to remind the freethinkers and Freemasons of their success in stifling freedom of thought An avalanche of hatreds, persecu tions, acts of vengeance, insults and vexations has been hurled against all the royalist citizens. The images of the saints have been dragged through mud. The churches have been put up to auction. The people

have been covered with infamy. "And Newman himself, as a Car. the prisons there are members of the dinal of Holy Church, might have an nobility and men of the people, rich The prison cel

carefully pigeon holed and left to disappear. They are as foreign to the spirit, thought and progress of this age as would be a resolution to start the Presbyterian Church on a hunt for witches and demand for general burning of them; or for destruction of the Jews. The Roanoke Times never has been able

to understand why people worshipping and believing in the same Saviour and God should be stirred to hate each other or why differences in matters of doctrines should be used to make strife. So far as politics goes, it seems to us some other denomina tions are very much more active and eager in using their church names, organization and power than the Catholics.

file, the pews and collection plates, is for Christian unity and grand, concerted effort to uplift humanity, to overcome sin, to lessen human pain, sorrow and misery, to guide the race on to its vast majestic mysterious destiny of triumph over evil and close alliance with the Divine. Resolutions like those of the Rev. Mr. Painter hinder that greatest of all works; in our belief impede the purposes of the Most High, stirring strife where we should strive for peace and fellowship.

He gains wisdom in a happy way who gains it by another's experience. -Plautus.

AFTER SHAVING

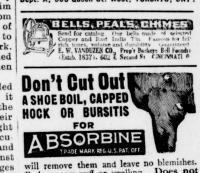
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GILSON Goes Like Sixty

SEVEN

MURILLO BOY

More than two hundred years ago a little dark eyed Moorish boy rapped at the little door of a stately in Seville, Spain, and asked if the master was within.

The attendant ushered him into a large room where a grave, sad-looking man was talking to a group of young artists. They were all listen ing attentively, for the man was the greatest painter of his time-Barto lome Esteban Murillo.

Well, my boy, what am I do for you ?" inquired Murillo.

I heard you wanted a boy to sweep your rooms, grind paints, and wait upon you. I have come for the position

monkey. And you can go right to work

In this way little Sebastian Gomez In this way little Sevastian content was introduced into the studio of the great Murillo. He remained there Day Nursery. He directed that the great Murillo. He remained there till he was fifteen years old, doing all the odd jobs for the painter and his pupils, and taken very little notice of held in trust by Father Dempsey for by any of them.

There were a dozen or more of these young painters studying under Murillo-gay, showy fellows, and dis- to charitable purposes. It deserves posed to be somewhat careless in their work. Often the great Murillo the facts that Thomas McCarthy, the was obliged to lecture them sharply for their short comings. One morning when they had been week. Out of this he succeeded in

intention of anticipating the is descended. no The ruins of the Castle of Provins start to describe some of the wonderstill exist. Its gardens are to this ful cases I saw at Lourdes; I must day crowded with crimson roses, desay that the patient endurance of scended from that single plant which the poor sufferers from whom I never Thibaut, the "Troubador "Count de Champagne, brought back from the heard a murmur once was one of the greatest miracles there. Holy Land at the close of the last and

ninth crusade .- True Voice.

THE POOR MAN'S WILL my notice; and as it has created

Recently Thomas McCarthy, freight handler, died in a hospital in St. Louis. Shortly before his death, he made a will in which he disposed of \$8,000 worth of property accumu-

place in the procession which was to march to pay a visit of national homage to our Lady at the Grotto. I sought banner No. 5, that of the lated during the course of his labor-Well, you can have it, you little jous life. After setting aside a sufficient sum for funeral expenses, he bequeathed \$500 each to the Little Meath Diocese, but was directed by a friend of mine, a Vicar of the

diocese, to get in anywhere. I got Sisters of the Poor, the St. Vincent behind the manner of the Cloyne contingent, and this, fortunately, brought me quite close to the grotto, residue of the estate, after deducting where I could hear every word spoken by His Eminence the Carthe \$2,000 willed to his relatives, be charitable purposes.

This will is not remarkable for the large amount of money benqeathed some of my confreres. We were just about entering the church tospecial mention, however, because of

answered. In the first place, many of the miracles were surely of the spiritual order, and will in most sion that we wanted to make out cases be known in this world alone that she was suffering from tubercuto the recipient and his or her con-fessor. In the next place, it rests with the Church and the Church doctor wanted to make out she had alone to decide which are and which tenderness in the joint. But, as I are not miracles. And as very many told him, if he were to press and of the supposed cures will never be

push my knee in the same fashion I would also show some tenderness. Dr. Cox agreed to this, and added Consequently, when I use the word that when Pierre de Rudder got his broken leg miraculously united some only in its human sense, and with of his medical brothers were giving it such an examination that he

udgment of the Church. Before I feared there would be another frac ture in it before they had finished ! Then again, another doctor, a Frenchman, said she was neurotic and wanted to make out it was a case of auto-suggestion. Sir Alex-ander Dempsey has stated that he could not find any trace of neurosis

in her. The case of Miss Mary Grace I had her under close observation Molony was the first to come under from the time I examined her in Lourdes up to the time we arrived in a great deal of interest I will give as Dublin, and I can unhesitatingly fully as I can all the details I know state I never once saw the slightest about it. It was on Friday morning, September 12, that I went to take my trace of neurosis about her. was always cool and collected, even when most of those around her found it very difficult to restrain their emotions.

> THE IMMACULATE MOTHER OF GOD CURED ME"

If there is one thing striking about heritisextreme simplicity of manner; and no one but a person with a very neurotic temperament could work their imagination to such a pitch as to get themselves to believe that dinal. He directed us to pay a visit for the Blessed Sacrament in the hysteria, or anything approaching it. Church of the Rosary. When I got as far as the medical bureau I met controversy there is one poor girl who stands quiet and unmoved, one just about entering the church to-gether when we heard the people cry; "A miracle! a miracle!" We Mother of God cured me!"—and that for their short comings. One morning when they had been worse than usual, he scolded them unmercifully. "You can never ex-pect to become painters," he said,

The altars have been de meant to lose no time in urging on are full. Rome itself the policy which, since these days of his Dublin campaign, tial law is in force. Revolutionaries he had felt so keenly to be necessary for the education of Catholics—of the Government. The situation is one in which we cannot rejoice." admitting again within the Church

This is the state of things produced something of the free discussions by free thought, of which the Masonwhich the thirteenth century had ic promoter of the congress has been witnessed, with a view to revising the boasting.-London Catholic Times. defences of Christianity to meet new

OLIC EDITOR'S PROTEST

"This involved doing full justice CURSING THE to all that was strongest in the anti-

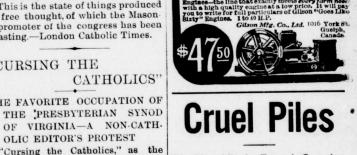
Christian arguments, and replying to them, in place of either banis THE FAVORITE OCCUPATION OF them as temptation, or caricaturing what was cogent as though it were inept. Not that for a moment he de sired the average weak mind to fac arguments against Christian faith which might easily perplex it. ** "Cursing the Catholics," as the

langers.

There must be, he held, a body of Roanoke (Virginia) Times, expresses really cogent theological and philoit, appears to be the principal and sophical reasoning in the Catholic schools, to fall back upon and to inlavorite occupation of the Presby terian be the principal of the Pres-byterian Synod of Virginia. This spire confidence in thoughtful men; and this could only be elaborated by miable and high minded body assembled in Canville recently, and frankly and freely testing in actual warfare, the strength of the exist in the Times report of its proceed. ing apologetic, and by discarding ings, we read: what was inadequate.

"'When I see a clever and thought-ful young man," he used to say at this time, 'I feel a kind of awe and even terror in thinking of his future. How will he be able to stand against the intellectual flood that is setting in against Christianity.' " Mr. Ward tells in the same chapter

how the Cardinal, with these ends always in view, once (in 1886) sent him a memorandum in which he urged the necessity of drawing up a systematic statement of the main points on which there was a divergence between the conclusions generally received among men of science, including the biblical and historical critics, and the generally-received opinions in the theological schools. This, with a view to protecting the faith of the young, and that these questions should be fully and candidly discussed . mong Catholic theologians and men of science, with the



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many have written us of s by Dr. Van Vleck's harnless, pleasant method he most severe cases, even after 30 and 40 years ering and even after painful and expensive opera-s had failed. The milder cases are often entirely 't it evident to you that only a re y ever before offered could be so r Instructive Book, Illustrated in

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"The special committee to which the paper offered by the Rev. J. C. Painter, on 'Romanism,' was referred submitted its report this afternoon and it was adopted instead of the original paper. The report deplored the growth and menace of the 'Church of Rome' as 'a blight to civil and religious liberty' and urged the general assembly to readopt the resolutions on this subject adopted by this as-sembly of 1911 and have the report published and distributed throughout the Church; also that an effort be

CATHOLICS

Foldiers

made to establish, a bureau of information in co operation with other Protestant denominations to warn the Church against 'Romanism.'" Under the caption, "Cursing the Catholics," Mr. Alfred B. Williams,

editor of the Roanoke Times, who is a non-Catholic, says: 'It is a pity that the resolutions of

insult and defamation of the Catholic Church offered in the Presbyter. ian Synod at Danville were not EIGHT

FATHER FABER

AN APPRECIATION OF THE GREAT ENGLISH OBATORIAN WHOSE SEMI-CENTENNIAL HAS JUST BEEN GELEBRATED

Catholic England is now commen orating the fiftieth anniversary of Father Faber. In a recent article Mr. Wilfred Meynell, editor of the London Tablet, wrote as follows about the great oratorian :

There are two tributes-no, there are three—to Father Faber, which many of those who love him must have pigeon holed. "Father Faber was a great loss to the whole Church. was a great loss to the whole Church. was a great loss to the whole Church. but he is still doing a great work by his writings." That tribute from Pius IX. carries with it a hint of a man untimely dead. Great men, the man untimely dead. Great men, the man untimely have lived so long that was a great loss to the whole Church. "In the houses of Paradise" and "Angels of Jesus" are daily and not vainly sung. All their passing cannot be considered a great loss-they have said their say, they have done their deeds, their night had already come before they descended to the tomb. Faber, dying lishers, who have encouraged by free permissions this uncovenated circulation have also tried, and with at not much more than half the age large success, to see that their text has been kept intact. Father Faber's of some of his contemporaries, might still, had he lived, have lived to great purpose. But of him it might truly be said that into a short time he treatises bear mutilation as ill as his hymns. He has a right to be listened to till the end of his sentence crowded the emotion, the industry, the love of a far longer span of life -to be read with his full context. Hour for hour, nobody perhaps did quite so much—certainly nobody did That is surely the least return we can make to an author who has taken pains never to weary us. He never more. For his was pre-eminently the gift of facility. If Newman said that "he never knocked anything off." fails in his unction- a word on which Isaac D Israeli twitted the ists " as a preservation of their own. And it is unction from on high, it is Faber might have made a very differ ent boast, and with no disparagement the need of the time, and the sure foe to the use of his amazing powers. Had he begun to erase, he would to formalism. Because Faber stands have left a blank—with him mending for the law, yet knows that the law would have meant an ending. That the resulting want of form here, or failure of exact taste there, has not lessened the right understanding of him, that the pinch of salt with which we occasionally have to take the obiter dicta of "Father Faber," as he once sweetly called himself is proved by the second testimony which comes to mind for quotation. "I know no to mind for quotation. "I know no man who has done more to make the men of his day love God and aspire to a higher path of the interior life." myself." That is the testimony of Cardinal Manning, who knew of what he spoke. Praise from him may rank to a Cath-olic Englishman as the most precious that could come from any of his fellows. Lastly, the very informal tribute of Mother Margaret Mary O'Halloran cries out to us with a note of human sympathy, "What a man you are, what a man you are!" And it is as a man no less than as an author that we hold Frederick

William Faber in memory. He was so great and so catholic a man that we hardly class him by his county as we do almost all others. There is something almost incongruous in calling this familiar of the Heavens a Yorkshireman. It was the Civilta Cattolica once noted "the ease with which he moves in the invisible world of grace, as if he were the tangible world of Nature." His Huguenot descent, like that of Newman, and many more of the Victorian converts, is noteworthy enough ; but we cease to think of Faber as the habitant of a parsonage — the son of an Anglican minister and an Anglican minister himself. He stands for something so much less local. He stands for a largeness that has hardly any bounds. The most spacious of oratories could not Hundreds of thousands contain him. of copies of his works have sold in French, German, Russian, Italian, Spanish and Flemish translations. None but a doctor of the Church could have written them," cried an Italian missioner, anticipating indeed. What wisdom, what science, what elevation of mind !" It is this elevation-of heart rather than of mindthis essential spirituality which has raised the level of modern spiritual literature in England and in all the world. Nor is that influence on the wane. Manning, with a caution so fittle like Faber, but so characteristic of himself.conditioned his praise when he spoke of Faber as affecting "the men of the day." The men of the day-after have followed their fathers to the feet of Faber; and, gratuitous form of human error as prophecy has been declared to be, we are surely not too bold in picturing a great future multitude of readers for Faber's spiritual works. His hymns, whatever their defects will be sung and said as long as that form of liter. ature prevails, and we cannot imagine a nursery of the future in which they will not stir feelings as keen and as aspiring as those with which they were written. The political outlook of Faber, which was that of the Young England Party, has been justified by all recent legislation. Of his poems, apart from his hymns, it Be was interesting to note when, not long ago, Sir Mountstuart Grant-Duff made an anthology, that Faber has a full presentation. We do not cite his place in the "Oxford Book of Victorian Verse," for the simple reason that the inclusion of utterly worthless pieces in that collection robs of any significance a position, however important in its pages. The fiftieth anniversary of Faber's death has just been kept, and in June next year the centenary of his birth offers an opportunity, which is to be taken, for making some visible memorial in association with his name We do not think that to this country will be confined all those who wish to take a part in the celebration. In the United States many a man, out of his own experience, re-echoes the words of Father Hecker, "Not for several ages," declared the illustrious founder of the Paulists of New York, has God given to his Church a tulips, Easter lilies, poinsettias 40c. " has God given to his church a teacher whose thoughts of love and light will fall, like heaven's dew, on a wider extent of that field in which the Son of God Himself labored." tulips, Easter lilies, poinsettias 40c. a dozen; holly vines, I yard long, 75c. a dozen. Write Brantford Arti-ficial Flower Co., Brantford, Ont. 1884-1

And though the Catholic ardors of Faber took him out of the environ-ment in which he was born, making him as much a denizen of the skies as the prophet who was charioted thither, we shall not lack the sym pathy of many an outsider in any effor In Kidney Diseases some of the symptoms which are pain in the back, or ioms, numbres of the thighs lepissts in the urne, etc. the SANOL treatment works wonders, cleaning the Kidneys of all the im-purities, and keeping them healthy and acting prop-nyl. PRICE §1.50 per Botte. For sale at leading to honor his memory. Dogmatic Dean Stanley it was who said of him (ridiculously) that he was the only one of the Oxford converts who gained in force and character by his conver-sion. Even Bishop Samuel Wilber-

Free literature from sion. Even Bishop Samuel Wilber-force in a frivolous setting out to curse stayed to bless :—" The great-est liar that ever lived—but a per-fect saint—" they who speak the language of exultation will ever speak to incredulous ears because " alow chuttored". In the houses of The Sanol Mnfg. Co., Ltd. WINNIPEG, MAN. THE CHRISTIAN BROTHERS

The latest statistics of that worldwide teaching order, the Brothers of the Christian Schools, have just been issued by the Mother House in Bel sorts of popular hymn-books con-tain these and other specimens of gium. The order has a total of 745 houses scattered throughout the world. Of these 423 are in Europe, Faber's religious muse, and the pub-32 in Asia, 44 in Africa, 168 in North America, 75 in Central and South America, and 3 in Australia. The

Brothers have 113 houses in the British Empire. Of these 30 are in the British Isles and 56 in Canada. The countries in which they have the largest number of houses are Spain 118, Belgium 97, United States 87, Canada 56. Of the cities, Montreal comes first with 14 houses, New York and Vienna (Austria) 11 each, Madrid 10.

These figures do not, of course, include schools in which the Brothers teach but have no residence.

DEATH OF A RELIGIOUS

kills unless the Spirit make it alive On the feast of the Presentation. he too lives. That is the secret of there died at St. Joseph's Hospital, his abiding strength and his abiding Peterboro, Rev. Sister St. Anthony Milloy. She had been employed at charm. He lets out the secret him self when he says of the readers of the House of Providence in the care that most alluring of all spiritual of the aged, for which work she was treatises. "All for Jesus:" -- "I am putting before them things which Iam well adapted by her meek and gentle disposition. The funeral was held tend to raise their fervour, and to from Mount St. Joseph on Monday increase their sensible sweetness in practical religion and its duties. I Nov. 24th. Solemn Requiem Mass being sung by His Lordship O'Brien. want to make piety bright and happy At the conclusion of the obsequies, His Lordship referred very feelingly to those who need such help as I do to the life of heroic sacrifice led by

" Roman

	the deceased.
THE MASTER'S VOICE	the deceased.
THE MASIERS VOICE	V OF C
	K. OF C.
The waves were weary and they	
went to sleep;	On his return to England, Father
The winds were hushed ;	Bernard Vaughan, the famous Jesuit,
The starlight flushed	was asked: "Are the Knights of
The furrowed face of all the mighty	Columbus growing strong in
deep.	America?" Here is his answer:
	"The organization to which you
The billows yester eve so dark and	refer," said Father Vaughan, "is a
wild,	great and grand institution, which,
Wore strangely now	like a network, covers the whole
A calm upon their brow,	country from the Hudson to the
Like that which rests upon a cradled	Yukon; from the Rockies to the
child.	Pacific. Always and everywhere the
The sky was bright, and every single	Knights of Columbus are active and
star,	enterprising, and of course, chival-
With gleaming face,	rous and Catholic. What is so fine
Was in its place,	about it is that it gets hold of the
And looked upon the sea—so fair and	young man, enlists his services, makes
far.	him feel that life is worth while, and
	that instead of apologizing for his re-
And all was still-still as a temple	ligion he must reveal it and make
_dim,	himself known and heard and felt as a
When low and faint,	live wire among the dead ones in a
As murmurs plaint,	non religious community." "Cath-
Dieth the last note of the Vesper	olics all the world over," declared the
hymn.	speaker, "and especially men like the
A bark slept on the sea, and in the	Knights of Columbus, have a tremen-
bark	dous role to fulfill. They are the
Slept Mary's Son-	Church's lay apostolate, and must come forth from back benches and
The only One	back streets into the open thorough-
Whose face is light where all, all	
else is dark.	fares of life, discharging their mis- sion in the social and civic fields of
orso is durat	
His brow was heavenward turned,	enterprise. The Knights of Colum-
His face was fair ;	bus are girding the vast northern continent of America with their halls
He dreamed of me	continent of America with their hans

THE CATHOLIC RECORD

A SALUTARY DEVOTION **Gall Stones**

" Apart from the Holy Sacrifice of the Mass, and the reception of Holy Kidney and Bladder Trouble, Gravel, Rheumatic Pains are quickly and positively cured with the ielebrated remedy Communion, there is no devotion more productive of grace for the in-SANOL

dividual than the recitation of the most Holy Rosary, declares the Cath-olic Bulletin. "It carries the mind back through the centuries and enables it to dwell upon the great mys-teries connected with the birth, death and resurrection of Our Lord. It is truly a compendium of Christian doctrine wherein the mind passes in review the chief incidents in the life of Christ, and of His Blessed Mother, and the heart is made to throb with greater love for the inestimable graces of the redemption so copiously

showered upon human souls. DIED

MARTIN .--- In Brooklyn, N. Y., on Oct. 26, 1913, Miss Eveleen E. Martin. May her soul rest in peace!

FRASER .- At Coronation, Alberta Mrs. A. Fraser, (nee Hanna Stone, formerly of Gravenhurst). May her soul rest in peace!

WALSH .- At her late residence 431 Piccadilly street, this city, on Nov. 27, 1913, Mrs. Patrick Walsh, aged sixtyeight years. May her soul rest in peace

TENNANT.-At Coutts, Alberta, on Saturday, Nov. 8, 1913, Henry Ten-nant, Esq., Collector of Customs, formerly resident of London, Ontario, aged seventy one years. May his soul rest in peace !

HAGARTY .- At Moncton, N. B., on Nov. 13, 1913, Mrs. Mary Hagarty, at the age of sixty-nine years, leaving three sons and three daughters to mourn their loss. Funeral took place at Halifax on Sunday, Nov. 16 1913. May her soul rest in peace !

If God loved the poor and the out cast, how can we hope to please Him if we do not?

HOME BANK

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