

The Catholic Record.

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

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1834

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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must be deaf to those who walk through life with bated breath and call it prudence. This may be very unpleasant, but it is, on occasion, the only course left to men who are determined to seek and to fight for their rights. Action may 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 sluggards and infuse enthusiasm into the many who stand aloof from all civic movements and have an idea that they must be hewers of wood and drawers of water. Ambition will prompt a man to take his part in the moulding of public opinion. This may entail a little self-sacrifice; it may do away with his love for obscurity; but any Catholic worthy of the name cannot allow questions pertaining to the common weal to be discussed without his participation. We should not be too aggressive; but we should get rid of timidity or apathy or indifference. We should not live in a fool's paradise, thinking that all's right with the world or lulled to sleep by the siren sounds of political promises. It should be our business to see that we have seats at the banquet table of prosperity and not to be content with the scraps and leavings that are flung to us. And these we can have if we put away idle and foolish talk, the cap and bells, and go forward to achievement by the road of hard work.

WHAT ABOUT IT?

What about the Federation of the Catholic societies of Canada? Some time since a few laymen went into retreat to formulate plans, but as they have not emerged from it, they must be either sleeping or dead. Perhaps others may take up the matter and press it to a successful issue. We need, and for obvious reasons, such a union. True, we have societies in different parts of the union, but not welded together, they cannot accomplish what could be effected by a Federation. A Federation would tend to lift us out of the rut of parochialism. It would attract the brethren of intelligence, breadth and force who have grasped their faith not as a mere catechism, but the ancient, profound, heart-satisfying, supreme philosophy that it is. It would be a deterrent to the lies, misstatements of Church law, to religious bigotry and racial hatred. It would make for compactness and concentration, infuse enthusiasm into forces now dormant, and turn them into channels of beneficent activity. They who look askance at Federation, crying querulously the while that it is not needed, are blind to the signs of the times. They forget that only by vigilance and fearlessness of Catholics, united, ready and able to concentrate upon any given point, can our interests be protected and promoted. Let us say, to comfort the fearful, that neither aggression nor invasion of the rights of others is within the scope of Federation. Hence it will not excite the antagonism of the reasonable citizen. And let us remember that while the average Protestant has a good-natured contempt for the Catholic who stands cap in hand before wealth and is grateful for any compliment to himself or tribute to the Church, he will respect an organization fearless, united and business-like, that can, when necessary, touch his pocket. In this matter as well as in everything else backbone counts. Truth is naked and is not made more attractive by robing her in excuses and compromises.

THE IMMORTALS

The old Greeks had a saying, "The Gods go in low disguises." When any of the immortals wished to visit the earth to enquire into the lives and welfare of mortals they assumed the disguise of shepherds, or serving men or travellers. And always the story ends with the revealing of the divinity under the disguise. This is more than an outward pagan belief; it is a very piece of life. It may seem to some of us only a poetic fancy, but it is real as flesh and blood. It is happening to-day as it did then. These immortals, ones which have existed since time was, and shall continue long after we have passed away—sorrow, difficulty, joy, hope—these

still go in low disguises, visiting the humble habitations of men; by some received hospitably, by others looked on with distrust; by the intelligent revered and reverently entertained; and to those who have clear vision revealed at last in their true semblance.

THE WAYWARD BOY

The bad boy of a family of means is no less a problem than the destitute boy, and, all things considered, the work of saving him is no less meritorious. Unhappily he often escapes notice until it is too late, and then drifts into a life of viciousness. The downward path begins either towards the end of his school-days or at the beginning of his working life. This is the crucial time for every boy. He then not only conceives false ideas of his own manly strength, but those over him are likely to humor the deception by submitting to his will. There is a pruning process recognized as a necessity by the gardener on the young vine. If that pruning is not necessary the vine is useless; if it is not applied equally bad results will follow. The boy who has not life enough to need restraint will be a weakling; and he who is not subject to this restraint can do no good. The spirit of the age is license, and we need scarcely wonder that the boy of good parents often slips beyond control. There is always some source of evil to attract the young heart. To-day we have the moving pictures; a few years ago it was card-playing. But, before these sources of allurements, came a dozen dangers in the very heart of the household. The boy would never be infatuated with cards or the wild dreams of the picture shows if he had been taught obedience and self-restraint at home. His home would be as pleasing to him as the streets, if he had not been given the freedom of strolling through the city till midnight. His honesty would be beyond suspicion if he were not indulged in his childish demands till later on he believed the extravagant longings of youth to be a necessity and a right. To recognize these evils before they are too far developed is the next best thing to preventing. Parents never seem to see them in time, and, unfortunately, are not interested enough to perceive the danger. The more respectable his family, the more dreadful the fall when it comes, for his minor depredations, will, overlooked, grow into real crimes before society regards him as an enemy.

JUVENILE COURTS

In the past half century educators and scientists have been giving to the world discoveries that are said to be producing for the results the wisdom and welfare of this generation. Child-welfare associations, Montessori schools in juvenile courts attest the growing popular realization that with the child lies the salvation of the nation. Over credit is given the juvenile courts if half that is printed in their praise is true. The principle itself is good inasmuch as it meets the error of the age, but its work should not be to encourage crime and lawlessness. The judge who has a well-regulated conscience, together with a saving knowledge of human nature, can bring a boy to realize his faults and to dread their consequences. When, however, a theorist sits on the bench, he may, if influenced by sentimental charity workers, allow himself to be too lenient in dealing with the wayward boy. Mercy should temper justice in this matter, but not to the extent of imposing a "suspended sentence" on young delinquents who have to their discredit many serious offences. Firm-handed justice will do more to reclaim him than any amount of gentle talk, fatherly advice and a "suspended 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 as easily as he escaped the present.

RELIGION IN ENGLAND

"The condition of religion in England to-day, outside of the Catholic Church, is deplorable. Oxford and Cambridge are becoming more and more atheistical. The Anglican bishops have lost all authority over their clergy, and are quite frankly free thinkers. The middle classes no longer through the dissenting churches, and the lower classes are absolutely without religious impulse. The Catholic Church alone remains unmoved, and the intellectuals are drifting to it in large numbers each year. Within a generation I firmly believe England will be divided between Catholics and free thinkers, as Protestantism is becoming more and more a negligible force. I myself happen to know many new Catholics of the intellectual class, as I am a member of the Athenaeum Club in London, and I can see conclusively that those who are not drifting away from all religion are drifting toward Catholicism. "G. K. Chesterton, the famous critic, author, and philosopher, is one of the English literary men who are fast approaching the fold of the Catholic Church. Mr. Chesterton has not as yet become formally a Catholic, but his belief is nearly complete, and many expect his final conversion within a very short time.

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 entitled to the support of the Catholics of the world. Even if you can only 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 francs 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 announced 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 services than those who have watches and clocks to guide them.

Japan is still a heathen nation, but there are many Japanese Catholics. Good work publishes a striking 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 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 23 houses in the United States. To this number they have added another. The new foundation is located at Ile-Breville, 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 rebellions in Kwang Tung will go a long way towards securing permanent internal peace. His broad and kindly spirit towards the Church make us hope for an era of conversions in the great Republic.

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

The Vicariate Apostolic of Peking registers this year 35,000 catechumens, being 10,000 more than last year. Among the converts figures a 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 Japan, besides caring for the two 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 35,000. He sets out on this new expedition with a brave heart and—absolutely 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 during that time can win many catechumens for the mission. Thus the good that can be accomplished with \$20 is really incalculable.

GERMAN CONVERTS

It is no wonder that the Protestant clergy in Germany are seriously disturbed over the conversions to the Catholic Church and the lack of converts to Protestantism in that country. What has particularly disturbed them in recent years is the fact that some of the nobility and the highly educated classes are finding their way into the Church. When it is understood how bitter has been the intolerance toward things Catholic in Germany, the intelligence 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 university of Wittenberg which has now been transferred to Halle, announced himself as a convert. It was all the more striking that Professor Ruville had been a professor of history, for if the newer developments in history are going to bring people into the Catholic Church, then, indeed, Protestantism is doomed, for history is 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 generously criticized, shows how much good was affected by Father Denifle's work.

Now comes the announcement of the recent conversion of a distinguished Bavarian nobleman, a member of one of the highest noble families in the kingdom and a counselor 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, where he lives with them, sharing in all the exercises of the religious life, though he has taken no vows. He has also been a liberal benefactor of the Jesuits. If there is anything that disturbs Gorman Protestants it is the thought of the Jesuits gaining ground in Germany, as, indeed, in spite of every obstacle, they are doing everywhere in the fatherland.

"If we could only reach the middle classes, England would soon be again a Catholic country."—Abbot Gasquet.

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 continuity 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 Catholic 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 a medieval church dedicated to St. Roch, whose cult had become popular in Scotland because a much-prized relic of the Saint was brought to the 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 Catholicity 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 sixteenth-century chapel by the contemporary of St. Columba. The old church at Lanark is perpetuated in the new Church of St. Mary; the chapel of St. James in Renfrew, 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 commemorated by the Church of Our Lady of Good Aid at Motherwell. St. Winning established the Ayrshire 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. Medan preached the Gospel and founded a church. Thirty years ago the Catholics 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. Medan. St. Columba visited St. Mungo at St. Glasgow, and, very naturally, there is also a church and parish dedicated to St. Columba in that city.

THE LOYALTY OF A CONVERT

"Some months ago," says the Catholic Bulletin, "a woman who became a convert to Catholicity through the influence of her husband was forced, on account of his unconquerable love for drink, to sue for divorce before the District Court of Ramsey County. A decree was issued in her favor, and she was entrusted with the care of her husband's children by a previous marriage. When her attorney suggested that she petition the court to restore her maiden name she refused to do so, for the reason that it was through her husband that she received the inestimable blessing of the one true faith, and in gratitude for that priceless gift, she wished to retain his name. What greater tribute could she pay to him, unworthy though he proved himself to be!"

CATHOLIC RESPONSIBILITY

Always remember that as Catholics you claim to possess, and do possess, a fuller revelation of the divine will than those among whom you mix, so your responsibility is the greater. Your Nonconformist friends will not judge of Catholicism by its creed or its preaching; they will judge it by your life and conduct. See to it, then, that your conduct is a bright and shining example to them and a credit to the faith.—Cardinal Bourne.

The stronghold of Protestantism thus furnishing distinguished converts to Catholicity is only an index of the place the Church is coming to occupy in the minds of thinking people everywhere who feel themselves entirely free to follow their religious inclination and convictions. Much more than the Church is 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 manifestation of God's grace in the reception into the Church of seventy chosen souls at Caldey and St. Bride's, who are acting as magnets to many distressed Anglicans. The Universe is authority for the statement that close upon one hundred of the pilgrims to the Welsh 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 remain as we are. Pray for us." Seven former Anglican ministers have made their submission to Rome 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, Salford, Birmingham; (4) the Rev. Ronald Alexander, a grandson of the first Anglican Bishop in Jerusalem; (5) the Rev. Ewart Hillwing, St. Edmund's, Oxford, formerly curate of All Souls' Clapton Park, N. E.; (6) the Rev. William Anderson, B. A., Emmanuel College, Cambridge, curate at St. Cypryan's, Cardiff; (7) the Rev. Leonard Allan Corbie, of St. Lawrence's, Northampton. The first four started together the last week of October from Charing Cross Station en route for Rome, where they have been accepted as students of the Regina 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 clergymen with many others who are held back by the sacrifices they would be compelled to make have become dissatisfied with the lack of authority and unity in the Anglican Church. In the matter of doctrine within the Church of England, the evident policy is that of "go-as-you-please." The formal teaching of fundamental error as well as the omnivorous at such teaching shown by those who are supposed to be the guardians of the truth goes on without let or hindrance. The realization that only in obedience to the See of Peter can be found the authority and unity so wanting in the Anglican Church explains "in a sentence, why those seven men, of widely differing dispositions and intellects, have come to the same solemn and definite conclusion."

The great convention of Protestant Episcopal representatives held recently in New York, which said so much and did so little, is proof that the American daughter is not unworthy of her Anglo-Saxon Mother.—America.

THE CATHOLIC UNIVERSITY

One hundred and fifty new students registered this scholastic year in the Catholic University, Washington. The Rev. W. Anderson, B. A., curate of St. Cypryan's, Cardiff, has been received into the Church at Tunbridge Wells, England. He left his charge at St. Cypryan's in August last. Bishop Hickey recently confirmed 45 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 converts in ten years, says its Archbishop, Mgr. Whiteside. The Archdiocese 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 290.

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 novitiate of our various Sisterhoods. The Knights of Columbus of Camden, 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 London, "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 received the sacrament in St. Anthony's Church, Memphis, Tenn., on Sunday, October 19, when 51 candidates, with their respective sponsors, assembled at the regenerating font.

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 Catalogue," are mentioned over a thousand places of worship! Professor Armetini in his "Churches of Rome" registered 918.

Rev. Father Murray, P. P., of Colong, Ontario, has been informed by the Right Rev. Bishop O'Brien of Peterborough that letters have been received from Rome elevating him to the dignity of Domestic Prelate with the title of Monsignor. All will agree that Father Murray richly deserves the honor. They have organized an excellent Catholic Young Men's Club in Vancouver, B. C., which will be the means of untold good especially to the incoming immigrants. It has been approved by the Most Rev. Archbishop of Vancouver, Mgr. Casey. THE CATHOLIC RECORD wishes it every success. The great-grandson of John Dother, one of the bodyguards 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. Iceland is a northern island nearly half as large as Minnesota, with an average height of 2,000 feet above the sea. Its population is about 80,000 souls. It was colonized in the ninth century. For 300 years no priest was permitted on its soil. The Marxist Fathers are now there. The people are mostly Lutherans and strange to say they not only cherish hymns to the Blessed Virgin, but have her image hanging alongside that of Luther. The Catholic University Library now holds over one hundred thousand volumes, among the new acquisitions being a complete collection of works on Maryland history and biography, given by Michael Jenkins, Esq., of Baltimore, and an exhaustive collection of books and pamphlets on the Monumental Brasses of England, fully illustrating that beautiful chapter of medieval ecclesiastical art. The Rev. Henry B. Sanderson, formerly of Milwaukee, has resigned the pastorate of the Episcopal churches at Oakfield and North Fond du Lac, Wis., and will enter a Catholic seminary to study for the priesthood. He will be accompanied by the Rev. Sigourney Fay who a short time ago left the Diocese of Fond du Lac where he was Director of an Episcopal Church until he entered the true fold.

CATHOLIC NOTES

One hundred and fifty new students registered this scholastic year in the Catholic University, Washington. The Rev. W. Anderson, B. A., curate of St. Cypryan's, Cardiff, has been received into the Church at Tunbridge Wells, England. He left his charge at St. Cypryan's in August last. Bishop Hickey recently confirmed 45 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 converts in ten years, says its Archbishop, Mgr. Whiteside. The Archdiocese 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 290.

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 novitiate of our various Sisterhoods. The Knights of Columbus of Camden, 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 London, "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 received the sacrament in St. Anthony's Church, Memphis, Tenn., on Sunday, October 19, when 51 candidates, with their respective sponsors, assembled at the regenerating font.

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 Catalogue," are mentioned over a thousand places of worship! Professor Armetini in his "Churches of Rome" registered 918.

Rev. Father Murray, P. P., of Colong, Ontario, has been informed by the Right Rev. Bishop O'Brien of Peterborough that letters have been received from Rome elevating him to the dignity of Domestic Prelate with the title of Monsignor. All will agree that Father Murray richly deserves the honor. They have organized an excellent Catholic Young Men's Club in Vancouver, B. C., which will be the means of untold good especially to the incoming immigrants. It has been approved by the Most Rev. Archbishop of Vancouver, Mgr. Casey. THE CATHOLIC RECORD wishes it every success. The great-grandson of John Dother, one of the bodyguards 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. Iceland is a northern island nearly half as large as Minnesota, with an average height of 2,000 feet above the sea. Its population is about 80,000 souls. It was colonized in the ninth century. For 300 years no priest was permitted on its soil. The Marxist Fathers are now there. The people are mostly Lutherans and strange to say they not only cherish hymns to the Blessed Virgin, but have her image hanging alongside that of Luther. The Catholic University Library now holds over one hundred thousand volumes, among the new acquisitions being a complete collection of works on Maryland history and biography, given by Michael Jenkins, Esq., of Baltimore, and an exhaustive collection of books and pamphlets on the Monumental Brasses of England, fully illustrating that beautiful chapter of medieval ecclesiastical art. The Rev. Henry B. Sanderson, formerly of Milwaukee, has resigned the pastorate of the Episcopal churches at Oakfield and North Fond du Lac, Wis., and will enter a Catholic seminary to study for the priesthood. He will be accompanied by the Rev. Sigourney Fay who a short time ago left the Diocese of Fond du Lac where he was Director of an Episcopal Church until he entered the true fold.

PRETTY MISS NEVILLE

BY B. M. COBBEN
CHAPTER XXXVII

MRS. VANE GIVES ME A PIECE OF HER 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 continually on thorns, lest one of her winged sarcasms or his pointed rejoinders would lead to an open rupture.

"Well, and when is it to be?" "At 8 o'clock sharp, as usual," I returned demurely. "Stuff and nonsense; I'm not thinking of the dinner, I am alluding to your wedding, my good girl!" "Oh, in two months' time, I believe," 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 pleasure to see you married to Major Percival," she continued, suddenly throwing down a handful of maiden hair and seating herself opposite to me, with her elbows on the table and her eyes fastened on my face and her chin in her hands.

"Who is talking of Lady Rodcaster?" said auntie, bustling into the room. "Oh, how lovely!" apostrophizing my handiwork. "Good practice for the wedding dejeuner, eh, Violet? By the way, I must ask Jim to see about borrowing a durbar tent; this room will never hold half the people. What do you say, Nora?" "Not even with a horseshoe table."

"I wish you would tell me one thing before I go away. Why did you ever become engaged to Major Percival?" "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, promptly. "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 Percival, and have certainly been at 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 full complacency, "and I am often amazed at my own self-restraint, when I find myself in his company." "I don't think you have much occasion to flatter yourself on that point," I answered sarcastically.

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," I interrupted, hastily. "Mrs. Vane regarded me with unusually grave eyes, and then replied. "Do you know that it gives me a very painful feeling to see you together; he is so proudly complacent, so politely effeminate, so graciously ready to be pleased; and you, so different to your real nature—cold, inanimate, and formal, so changed to what you used to be when Maurice Beresford was here."

"It was well for me that the epergne was now fully clothed with flowers and ferns, and effectually screened my sudden blushes from Mrs. Vane's sharp eyes. "One thing more I must and will say," she continued, earnestly. "Do not," I exclaimed, impatiently, "for I warn you that we shall quarrel. I am at the end of my tether."

"My very last word," she persisted, standing up and looking at me undauntedly. "Should you ever change your mind—which I have but little hope, for you have no self-assertion and no moral courage—come to me. When all Mulgrave is up in arms; when your uncle and auntie are beside themselves with indignation; when Major Percival has made a holocaust of your letters, and left you in a whirlpool of rage and disappointment—come, I say, to me, and I will be your ark. I warn you that, if you let things take their course, you will be a miserable girl, and I shall pity you from the bottom of my heart."

"Keep your pity," I replied. "I don't think I shall require it," still presenting a bold front to this audacious little person. "Don't you? You fancy that, Nora. Lady Rodcaster—" "Who is talking of Lady Rodcaster?" said auntie, bustling into the room. "Oh, how lovely!" apostrophizing my handiwork.

"Good practice for the wedding dejeuner, eh, Violet? By the way, I must ask Jim to see about borrowing a durbar tent; this room will never hold half the people. What do you say, Nora?" "Not even with a horseshoe table."

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"His conversation has the effect of a rasp on my sensitive organization; it is my—my—my, or I—L—L, all day long; and to see him in church, where perforce he is silent—on a gaitered foot in the aisle, his chest well thrown forward, his hands behind his back, his glass in his eye, dispensing dignified patronage to his fellow-worshippers—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 you would be—a regular little wasp!"

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. Michael replaced the war-god Wotan; in Belgium a great cathedral is dedicated to him; in Japan among the people who had preserved the Faith, handed down to them without priest or altar, through centuries of persecution, five out of every twelve Catholic males bore the name Michael; in Poland St. Michael is a national hero; and in modern Ireland the prevalence of the name is almost as remarkable as in Japan. An instance is narrated:

"In the early seventies, Father Michael Driscoll, S. J., decided the title of a new church he was building in Troy, N. Y., by the name that prevailed in his committee. There were eight Michaels and seven Patricks. It was not always so in Catholic Ireland. Before the assault of Protestantism there was great devotion to St. Michael, but there are few records of Irishmen who bore the name. Michael Scot, the great Catholic scientist who was nominated to the archbishopric of Cashel, was probably not an Irishman, and the first of distinction we meet receives a part of it from Protestant persecution. This was Michael O'Clery, poet, archeologist, historian, patriot and holy Franciscan missionary, who gathered up the remnants of Ireland's storied past in the 'Annals of the Four Masters' and who represents his great patron in Ireland as Miguel de Cervantes (who gloried more in the hand he lost fighting for the Cross at Lepanto than in the hand that wrote Don Quixote) does in Spain, and as Michael Angelo in the universe of genius."

"But when the Irish persecutions lifted there was scarcely a family in Ireland but had its Michael. The great Archangel had again conquered the dragon."—Sacred Heart Review.

IRELAND'S CLAIMS

PRESENTED IN A MASTERLY AND GRAPHIC SPEECH BY JOHN REDMOND, M. P.

Mr. John Redmond, M. P., the Irish leader, delivered an address on Saturday, Nov. 15, in Newcastle-on-Tyne, which has only been briefly alluded to in the cable services. Sir Walter Runciman presided, and among those present were Mr. Thos. Burt, M. P.; Mr. Charles Fenwick, M. P., and Mr. John Wilson, M. P.

Mr. Redmond, who on rising to speak was given a hearty welcome, said: "Allow me to commence what I have to say by thanking you most sincerely for the extremely kind reception that you have given to me. (Cheers.) It is something for an Irish leader to be proud of, that he can find as cordial and as enthusiastic a welcome on British soil as a British audience—(cheers)—as he can receive in his own land from his own people. I trust the enthusiasm of your welcome is due to some extent to the fact that you recognize in me not merely an Irishman come here to plead the cause of his country but a man who is sincerely desirous to be friends with the people of England—(loud cheers)—and who has done his best all through a somewhat long career in the House of Commons to support by voice and 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 interest, at a moment when with the greatest possible political consequences not only to Ireland, but 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 absolutely 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, 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 intimidate the people of this country—(cheers)—whom they have utterly failed 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 that game were allowed to succeed. (Cheers.)"

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 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 gloried in it, replied: 'Maybe 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 tribute God more and the devil less?' The wife, Father Kenny points out that Michaels are numerous wherever Christianity

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. Michael replaced the war-god Wotan; in Belgium a great cathedral is dedicated to him; in Japan among the people who had preserved the Faith, handed down to them without priest or altar, through centuries of persecution, five out of every twelve Catholic males bore the name Michael; in Poland St. Michael is a national hero; and in modern Ireland the prevalence of the name is almost as remarkable as in Japan. An instance is narrated:

history almost as far as the Parliament of England. During the last eighteen years of that Parliament Ireland showed an increase in prosperity and in commerce and in industrial 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 great 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 restoring the Irish Parliament. There have already in succession been three General Elections, and in each the Government was returned to power pledged to Home Rule for Ireland. (Cheers.) Yet our opponents demand 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 General 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 famine, as you know, Ireland lost two millions of her people. ("Shame.") During that terrible period when England's population increased and multiplied, the population of Ireland fell by one-half. Her industries were destroyed. 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 Westminster against their will and to protest 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 supported, aye, and often by their votes carried, every popular reform that the century has seen passed for the benefit of the people. All this time, during this terrible century of famine, 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 my command in the Peninsula were Irish Catholics," and where he further said: "It is mainly to Irish Catholic soldiers that we owe our proud pre-eminence in our military history. (Cheers.) Remember, too, what Mr. Seeley said: "The majority of the Irish members turned the balance 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, hear.)"

Bill again, and let me not forget, they voted also against the concession of Home Rule to the Transvaal, which had saved South Africa for the Empire. (Great cheering.) Now, during all that long period, when our record was what I was giving you, and when the record of our opponents is the damning record that I have read out to you, Ireland never ceased to demand the restoration of Home Rule. (Cheers.) From the day that the Irish people got the franchise five-sixths of the Irish representatives have come, general election after general election, to Parliament to ask for Home Rule. At first repeal was demanded, and the restoration to Ireland of a sovereign independent Parliament.

NEVER REJECTED BY THE PEOPLE That was given up and Home Rule took its place, and the demand since 1873 and down to the present is not for the repeal of the Union, but for the readjustment of a sovereign parliament, but for the concession to Ireland of a subordinate parliament subject to the supremacy of the Imperial Parliament in this country. (Cheers.) In 1886 Mr. Gladstone proposed that settlement. (Renewed cheers.) The country was not prepared for it, and it was defeated. In 1893 he again proposed that settlement. It was passed in the House of Commons and 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. Gladstone wanted to dissolve parliament. His Cabinet, most unwisely as I thought then, and I think still, declined. He went out of office into retirement. The Government carried on, and hung on for two years. The whole attention of the country during those years was directed to what was called the Newcast programme. When the general election of 1895 came, it was decided not upon Home Rule, but upon a multitude of other issues. At the same time I must admit that in 1893 there was a British majority in the House of Commons against Home Rule. That is so no 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. (Cheers.) There have been three general elections returning Home Rule Governments to power in succession. 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 becomes the law of the land. (Loud and prolonged cheers.) The power of the House of Lords to wreck it is gone. (Loud cheers.) All the old arguments 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 Great Britain at its back, and the whole Empire practically unanimous in its favor. (Cheers.) They won't allow it to pass, and if it is passed in spite of them they will declare war—(laughter)—upon their fellow-countrymen in Ireland, upon the Empire, and the throne itself. (Shame.) Let me say to you English people this one serious word: if such an obstacle as that were allowed to prevail, if such a threat as that were allowed to become effectual, and the whole of all constitutional government—(cheers)—an end to all liberty, an end to all law and order, aye, an end to all civilized society. Now, allow me briefly to examine the claims of these men make. They speak of Ulster. What is Ulster? It is a province that consists of 9 counties which returns to parliament 17 Home Rulers and 16 anti-Home Rulers. (Cheers.) It is a province where the population is very nearly evenly divided between Catholics and Protestants, and allowing for the margin, which I believe to be a large one, of Protestant Home Rulers, Ulster to-day consists of a population the majority of which is in favor of Home Rule. (Cheers.)"

THE SUGGESTED EXCLUSION OF ULSTER

To exclude Ulster bodily, therefore is so patently absurd—(cheers)—that our opponents have been forced to fall back upon what are called the Counties, that is, the Counties of Down, Armagh, Antrim and Derry, and they say, "Here you find a homogeneous population, homogeneous in race, in religion, in politics, in unity, and in opposition to Home Rule." Now allow me to examine that for a moment. Homogeneous in politics? Why, every one of these four counties returns one Home Rule member to Parliament. (Cheers.) Homogeneous in religion? Allow me to examine that. I have here the figures from the latest census, and they show that in the County of Down there is a percentage of 31.6 of Catholics. In Antrim there is a percentage of 20.3 Catholics. In Armagh there is a proportion of 45.3 per cent. of Catholics, in Derry County there is a proportion of 41.5. In Derry City there is a proportion of 56.2 Catholics, and in Belfast itself there is a proportion of 24.1 per cent. of Catholics. (Hear, hear.) Now to consider the politics of those counties. You start from

the assumption which of course is true, that all those Catholics are Home Rulers. (Hear, hear.) The Protestants of the four counties number 729,024. If you take 10 per cent. of the Protestants as Home Rulers, and everyone who knows the North of Ireland knows that is a ridiculous under estimate of their number—and if you add this 10 per cent. that is, 72,902 Protestant Home Rulers to the 316,406 Catholic Home Rulers you then have a grand total of 389,308 supporters of Home Rule in these four homogeneous counties. (Cheers.) That amounts to 37 per cent. of the whole population of these counties, and therefore, to arrive at homogeneity in them our opponents are obliged to wipe out of existence for the sake of their argument 37.2 of the population.

PROSPERITY IN MORE THAN ONE PROVINCE

But these people say when driven by such facts as I have mentioned, "Oh! these four counties are the only prosperous part of Ireland and the Nationalists only want to include these counties in the Irish Parliament in order to ruin them by taxation." Now there is no power under the Home Rule Bill to differentiate in the matter of taxation between one class and another, but that is too small a matter to engage the mighty minds of our opponents. Let that pass, and let me ask, is this the only prosperous part of Ireland? Now, don't complain if I weary you a little by giving you some figures. ("Go on.") Rhetoric is all very well, but in a matter of this kind facts and figures are better. On December 9, 1912, the Treasury issued a return, from which I am taking these figures. The gross annual value of property under Schedule A, Schedule D, and Schedule E, in Dublin was £10,717,391. In Belfast it was £6,339,214, and the estimated income tax payable for 1911-1912 in Dublin was £361,000, and in Belfast £206,000. (Laughter.) The gross assessment per head of the population in Dublin was £36 7s. 9d., and in Belfast £16 7s. 7d. (Laughter.) Let me go now from individual cities to provinces. The rateable value per head of the population in Leinster was £4 8s. 9d., in Ulster £2 9s. 8d., in Munster £2 4s. 8d., and in Connaught £2 5s. 4d. Let it should be thought unfair to take provinces, let me take counties. Let me take these four counties that are supposed to represent practically the whole of Ireland. I have a list here of the counties of Ireland according to their rateable value. I find that County Down instead of being at the top is the fifteenth county, that County Antrim is the twentieth, County Derry twenty-sixth, and Armagh twenty-first. In the face of these hard official figures what is the use of people coming and talking about these counties being the only prosperous part of Ireland? (Hear, hear.) Let me take another test. Since 1851, 1,190,191 people have emigrated from Ulster. "Ah, yes," I hear someone say, "but that is from the Catholic Nationalist thirteenth part of Ulster." Well, I have here the figures for the four counties, and in that period there emigrated from those four counties 652,957 people, and the last emigration returns issued only the other day continue the story. In the last emigration returns Ulster heads the list for the whole of Ireland. From the County of Antrim alone last year 3,628 people emigrated, within 600 of the total of the emigration for the whole Province of Leinster. But I go further still. It is said that the Customs duties collected in Belfast amount to £2,206,000 out of a total for the whole of Ireland of only £3,271,000. Therefore you are told that Belfast pays almost the whole taxation of Ireland. Was such absurdity ever heard before? The Customs duties are levied in Belfast, but they are paid by the consumers all through Ireland. Belfast is simply the port of distribution, and I would venture respectfully to say to Belfast that it would be well for her to consider whether if she were excluded tomorrow from the Home Rule Bill and cut off from Ireland, and other ports—Dublin, Waterford, Cork and so forth—might not easily take her place as centres of distribution. (Cheers.)"

of all creeds. (Prolonged cheers.) Let me read for you some words spoken the other day by a Protestant Bishop in the West of Ireland. The Bishop of Tuam issued an address to his flock, and in it said: "My coming to the West of Ireland has made me more proud of the fact that I am an Irishman than ever I was for here I have been brought into personal contact with one of the most prominent features, that characteristic mark of the true Ireland. Where in the whole world will you find such kindheartedness and such humanity? The generous welcome extended to me by the people of Connaught, Irish Churchmen and Catholics alike, has made a deep impression upon me. (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 prominent part in the moulding of our national life and national character. (Cheers.) It is sad indeed to think how little sympathy there has been in the past between our Church and the aspirations of the nation. And remember," he said, "in a very real sense Ireland is a nation—(cheers)—and there is nothing in the least inconsistent in being a Nationalist and patriot in the truest sense of the word and being at the same time the staunchest loyalist." (Cheers.) Those are noble words. Are we to be asked to annihilate and destroy that noble ideal put forward by that great Protestant Irishman by the erection of an artificial, an impassable gulf between the Protestants and the Catholics of Ireland. (Cries of "No.")"

THE ASCENDANCY GIBE

The real position of our opponents is in my opinion plain and unmistakable. Just as in Canada when Lord Durham proposed to end Canadian disaffection and unrest by giving Home Rule there was an ascendancy section, as Lord Durham points out in his famous report, holding in their hands all the offices of power and emolument and bitterly opposed to the concession of Home Rule, so our opponents to-day in Ireland, the representatives of the old ascendancy, the cursed ascendancy whose spirit has been the cause of all the miseries and misfortunes of our country, are standing out now to day saying: "You shall not do justice to Ireland." I was reading the other day in the most powerful Unionist journal published in Ulster, the "Belfast News Letter," an article in which these dreadful words occurred. They were written in August: "Over a quarter of a century we have been sleeping while the enemy sowed the tares which have now grown up, a bitter crop. Even our friends told us the danger was over and that there was no need for Orangemen; that we should live in peace and amity with our Catholics and fellow-countrymen, and all that sickening rot, Live in peace and amity with all men certainly, but clip the wings of Rome. The Papists make good hewers of wood and drawers of water." (Shame.) There is the spirit which animates our opponents to-day, (Cheers.) Five-sixths of the Irish people are to remain hewers of wood and drawers of water, and the little ascendancy faction is to be allowed to maintain its grip on every office of power and emolument and honor in the country. This ascendancy party to-day holds as it has held all through the century, practically every office of power and honor and emolument in the country where five-sixths of the people are to be hewers of wood and drawers of water. I have some figures here. I 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 Lieutenants out of 650. They have 62 members of the Privy Council out of 72. They have 57 Stipendiary Magistrates out of 76. They have 9 judges of the High Court out of 18. 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 ascendancy 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 hewers of wood and drawers of water. (A voice: "Shame.") Believe me it is 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 intolerance and persecution does not exist among the Catholics of Ireland 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, enthusiastically in favor of the Home Rule Bill. (Cheers.)"

NO SURRENDER

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

not only treachery to Ireland, but would be treachery to the best interests 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 consideration upon your minds. At this moment 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 that it would be worth paying a large price to obtain a settlement by consent. (Hear, hear.) I have always said publicly and privately that the Home Rule Bill 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 always 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, namely, 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 Ireland. (Prolonged cheers.) It is said that we are asking for the exclusion of some Irishmen from their British citizenship. That is ridiculously untrue. (Cheers.) We don't desire the exclusion of any Irishmen from British citizenship. On the contrary, what we are demanding is admission for ourselves to the British Constitution. (Cheers.) We have never during the last century lived under the blessings and the safeguards of that Constitution which has been the palladium of our liberties. We Irish Nationalists stand to-day at the door of the Empire, and we ask for admission. We pledge you our fealty as a nation and our loyalty as men. (Cheers.) We seek to blot out even the memory of ancient wrongs and ancient miseries and ancient causes of 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 possibly prove to be one of your greatest assets in the vicissitudes 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 case, our opponents remain obdurate 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. (Prolonged cheers.)

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, far back in the memory of my father, and those of us who were 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. Sometimes 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 it. What impressed me as much as 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 historical romances. I somehow felt that Friar Tuck in Scott's Ivanhoe was a freak, and that monks and nuns were as a rule utterly unworthy. I knew that I could be a nun, but knew it was impossible. This same friend explained to me about the supposed sale of Indulgences, the massacre of St. Bartholomew, and Transubstantiation. The first two I could understand from the Catholic viewpoint, but the Real Presence I never believed in till I myself had received the Sacraments many years later.

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 saddened on Communion days, but not strengthened, and decided that I was unworthy, and would receive Communion no more; because "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 Catholic 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: "Blessed 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 Chaplain, but Sister thought I was out of my head.

About a year later I went to teach a district school in a lonely neighborhood. 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 communion of saints, and the guardian angels. I said I would like to believe.

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. 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," published by Benziger Bros. I studied it well, and decided that I could believe that Christ 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 own home. If this was my duty, I was willing to do it. For several days I prayed "Show me the light, 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 about 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 was over.

That was in February. The following June I was baptized, confirmed, and made my first Holy Communion all on the same day. 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." M. B. Aug. 25, 1913.

SEARCHING FOR FOREIGN 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 sixteen 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

The Church 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 at that task, and none of them was able or more learned than Newman; 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 Anglicans; but they were outside the Church, not in it. There is the vital point which some Protestant searchers never see; some see and ignore; some see and become Catholics, and the number of these last is increasing all the time. In all ages of Christianity there have been men nominally attached to the Church of God who were unsound on some point of faith; in all ages there have been men who were cut off by the Church for preaching and teaching strange doctrines; and, with the exception of one or two bodies, all these have disappeared, with their false systems, off the face of the earth; all but the latest—the Protestants. It is amongst the ruins of these fallen and departed false religions that our Protestant friends have so long sought for their religious forefathers.

THE PRESBYTERIANS

The Presbyterians also are diggers 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 minister delivered a lecture to show that St. Patrick was a first-rate Presbyterian.

THE REASON FOR THEIR ANXIETY

Why is so much trouble taken in this matter? Because, before their eyes stands the majestic figure of the Catholic Church, with her unbroken descent, with her 259 Popes from St. Peter to Pius X., with her unchanged 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 orbit after orbit 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 system. They know that they must trace back their descent, or lose their case before the world.

THE BAPTISTS

We need hardly say that every Christian in the world to-day can find some religious resemblance between himself and the Christians of the first century. If he can find nothing else, he can find some similar belief regarding God and His angels and death of Jesus Christ on earth. The Baptists, like all other Christians, can go that far, but not much farther. We have just read a pamphlet entitled "The Origin of the Baptists," published by a Baptist Publication Society, and circulated by that sect. Of all 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 pamphlet, 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 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, if he could, how does he explain the broken-up state of the Baptists? The World Almanack for 1911, page 520, gives us the following Baptist sects in the United States:

Regular, North; Regular, South; Regular, Colored; Six Principle; Seventh Day; Free; Free-will; 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 moment, we shall only say, that we read in the Encyclopedia Americana (a Protestant work), in the article on "Baptists," that:

"The earliest declarations were that only the baptized were 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 membership those who have not been baptized."

Thus, we see that our Baptist friends have some difficulty in getting a starting point from which to trace back their religious descent. If a man would seek out his descent, he must first find out what family he belongs to. 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 right?

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 originating in England early in the seventeenth century as a result of the separatist movement."

Of the five hundred million Christians 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 Catholics, and it requires some nerve for a little sect, split into fifteen divisions, 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. 434. They hated images of Christ 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 again hail them for brothers, until they are told that they denied she was the mother of Jesus. They also denied the Old Testament. They were Paulicians, thus, were at odds with the Baptists. They were Manicheans, and not one Protestant sect has agreed with the Manicheans, nor could dare to do so in the face of

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 Paulicians 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 relationship of falsehood and error between some non-Catholics of to-day and the old dead-and-gone heretics of those days. We read that a Manichean woman persuaded an ignorant layman by telling him "Catholics honored the saints as divinities and that for that reason laymen were hindered from reading the Holy Scripture lest they should discover a number of the like errors." Falsehood is the same in all ages. Baptists will be likely to applaud this; but the Manicheans would have disowned the Baptists because they believe that Christ lived and died as man, and that the Old Testament is sacred Scripture. And no Baptist would dare advocate some of the Manichean ideas.

ANOTHER GUESS

And so we see, this hunt for spiritual ancestors is not very satisfying. When they find an early day heretic who joins them in abusing the Pope or misrepresenting Catholic doctrine, there is always something the matter with him, so that all they can say of him is, that he was "against Rome." He does not fit into their sect, and they could not admit him to membership if he were now alive.

Another guess of Mr. Taylor's is, the Waldenses, an heretical sect which appeared in the twelfth century, 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 Catholic teachings. They denied purgatory, 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 inflict the death penalty for any offence. They believed in confession. They had bishops and priests. In an effort to be perfect, many of them took vows of poverty and chastity, as Catholic religious orders do. And so, taking them all in all, they will hardly do for Baptists after all.

A THIRD GUESS

His third guess is, Peter of Bruys, Peter of Bruys started his little sect in the twelfth century. He believed the same as those Baptists who are called "Close Communion" Baptists on some points; but he taught that baptism is necessary for salvation, which Baptists do not believe. He taught that worship should not be held in special buildings called churches, but in any house or even in a barn. He taught that the Epistles were not of equal authority with the Gospels, which Baptists do not believe. As in the case of these 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 founded is extinct.

FOURTH GUESS

Mr. Taylor's fourth guess is, the Lollards, a name given to the followers of John Wycliffe, in the fourteenth century. Mr. Taylor says that Wycliffe was a "Baptist in principle." We have already shown that all these long-gone sects which rebelled against the Catholic Church attacked some parts of Catholic truth which Baptists attack to-day; but that is not the question. The question is, whether the Baptist religion, any one of the fifteen kinds we have named above, was the religion of any body of men in the world before the Baptists started out in England a hundred years after the Reformation.

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 committed 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 some are reprobate, and that it is not in God's power to save the reprobate. Do our Baptist friends believe that? That it is a great crime in clergymen to be in holy property. Do the Baptists ministers believe that? And, with all his faults and his false 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 comments for the present. The subject is a very important one, and we shall come back to it. The Catholic Church freely admits that, amongst the many sects which split off from Catholicity before the 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 strengthen 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 which all Protestants deny; and the Catholic Church has rejected them all as heretics. Claude of Turin was an Arian, and denied the Divinity of Christ; but he broke images, and therefore he is claimed as "an early Protestant." Berengarius denied the Eucharist and nothing else. He is hailed as "an early Protestant."

John Huss said Mass to the end of his life; but he attacked some Catholic 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" evidently suggested the article called "Moral Obligation to be Intelligent" in the current Hibbert's Journal. The writer is Professor John Erskine, of 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 temporarily embarrassed when in the consciousness of his own upright character he publicly called Newman a liar. Newman happened to be intelligent as well as good, and Kingsley's discomfiture is well-known."

It was not Dr. Newman alone that Kingsley insulted. He charged the Catholic clergy as a body with being untruthful. The Catholic Encyclopedia, in its sketch of John Henry Newman, thus deals with the incident to which Professor Erskine refers:

"Charles Kingsley, a bold picturesque, but fiercely anti-Catholic writer, dealing with Feodora's 'History of England,' let fall the remark that '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 the Saints wherewith to withstand 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 terms that left its injustice unreprieved," says the Encyclopedia. "And thus he brought on himself, in the pamphlet which his adversary published, one of the most cutting replies, ironical and pitiful known to literature." —Sacred Heart Review.

THE DISINTEGRATION OF SOCIALISM

Henry Somerville, in the November Catholic World

What is Socialism to-day? We do not expect that all Socialists should agree on the methods of realizing their aims, or on the details of the Socialist State. But have Socialists any distinctive general principles to which they all assent? The latest re-statement 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:

"Socialism has one meaning only. Socialism means and can mean nothing else than that the community or the State is to take all the means of production into its own hands, that private property and private enterprise are to come to an end, and that private property and private enterprise carry with them. That is Socialism and nothing else is Socialism."

Read now Mr. Snowden's objection to Mr. Balfour's definition: "That definition is not an accurate and precise statement of the aims of present-day Socialism. Socialism not only can mean, but does mean something 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 owned and controlled by the community."

Socialism is equally meaningless according to the definitions of other of its acknowledged leaders, as for example, Mr. Ramsay MacDonald and Edward Bernstein, chief of Revisionists. The latter defines Socialism as "the movement towards, or the state of an order of society based on, the principle of association." But as "the principle of association" is applied in the very idea of society, it is impossible to conceive of a society that would not be Socialist according to Bernstein's definition. Of course it would be possible to quote many definitions from other Socialist writers that do express a distinctive doctrine. For example, the official programmes of Socialist organizations, as the Fabian Society and the Independent Labor Party in England, and the Socialist Party in America, give 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. Sidney Webb, or else they are so wide that they would admit a high Tory like Lord Hugh Cecil. Indeed, some recent definitions are compre-

hensive enough to stamp the whole peerage and all Wall Street as Socialist.

In this article we have seen something of the obscuresness of Socialist theory, of the despairing compromise of Socialist policy, and of the Syndicalist revolt against both theory and policy. However we regard contemporary Socialism, it is plainly in a process of disintegration. A Socialist deputy in the French Chamber recently designated his party "un parti sans doctrine," 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 Socialism finding itself opposed by experience, by life itself, which rejects it as an insupportable 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 'revolutions,' and this revisionism will be 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 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 Overboard' '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 sea by illness or the fulfillment of the law of nature, by accident or

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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."

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The Catholic Record

London, Ont.

The Catholic Record

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

Mr. Thomas Coffey Ottawa, Canada, March 27th, 1900. Dear Sir: For some time past I have read your admirable paper the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, 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 "publicans" who tolerate divorce laws.—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 sippant charge of pharisaism, humbly thank God that our divorce legislation and divorce procedure are not modelled on the American plan?

The Maritime Provinces and British 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."

For, in the moral part of Canada, a man may be ever so cruelly betrayed, or woman ever so brutally tortured, but neither of them can get relief unless they have money enough to appear before a Senate Committee at Ottawa and get an Act of Parliament passed. There is no divorce for the poor.—And the reason 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 wicked to pass a divorce law—so we pass thirty.

Those who have been reading Jim Larkin's unmeasured denunciation of everything in general and of what is under immediate consideration in 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 mob-orator 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 bearings on society is Larkianism pure and simple.—Damn society.

Are the costs of legal procedure in the ordinary Courts so trifling that divorce proceedings before the Senate Committee are in comparison prohibitive? 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-

self on the consideration of one case of marital unhappiness. Divorce is a "hard case" law and we must consider only the hard cases. The English Courts, with thousands of years of inherited wisdom and experience, have this well-known dictum: "Hard cases make bad law." That is a principle that legislators should always bear in mind. They should legislate for the general good, not for the relief of private grievances. All divorce legislation is in flat contradiction with this sound principle. Other contracts besides marriage entail hardship, and in individual cases every law entails at times exceptional hardships that might be painted in lurid colors by the anarchist. But "hard case" law is not advocated in other things by the divorce enthusiasts. Their misdirected and maudlin sympathy is reserved for "hard case" marriages.

The indissolubility of marriage is the bed-rock on which Christian civilization rests. "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 repeat his life's story. In the family the character is formed: in the family the truth is realized that no man liveth to himself, and the essential lessons of duty and responsibility are learned: the family is the school of authority and respect: the family weds the gains of the past to the hopes of the future—its office to link the generations each to each. It is the microcosm of the State which may be rightly viewed as the expanded family. But the first condition of family life is its stability; and the great instrument of that stability is 'pure religion breathing household laws,' the first of those laws being the indissoluble union of parents. Yes, for the vast multitude religion is the only curb of the egoism which ever threatens that union. 'Nothing,' said one who was not only a great master of social science, 'nothing proves more conclusively the necessity of indissoluble marriage than the instability of passion.' These words of Balzac express a profound truth."

The foregoing was written by a Catholic. The following is an extract from the Sociological Value of Christianity. The author, Dr. Chatterton-Hill, is not a Catholic or, indeed, a Christian of any variety: "The family is a miniature society; and the disintegration of this miniature society cannot but produce the disintegration of the larger society—even as social disintegration in its turn points to a disintegration of the family. If the individual be not strongly integrated in the family, neither will he be integrated in society as a whole; if he be not conscious of his duties and responsibilities in the family, he will not be conscious of his duties and responsibilities towards society. No society can hope to be strong if the family is weak—even as no individual can hope to be strong if he be afflicted with a weak heart. For the family is by far the most efficacious of all the social subdivisions, such as the class, the profession, the syndicate, the corporation, etc., the function of which is to adapt the individual to social life by integrating him in a group to which he is attached by ties of special affection and interest—society as a whole being too large, too far removed from the individual, to be able to influence him sufficiently. The family differs from other social subdivisions . . . For the members of the 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 family functions cannot be performed."

To the non-Catholic and non-Christian student of sociology, introduced not at all by creed or dogma, divorce is a disintegrating influence 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 whatever barriers are set up, those barriers can be permanently maintained in a position arbitrarily chosen with no better reason to support them than the supposed condition of public opinion at the moment of their erection."

The writer on sociology already quoted emphasizes this elementary truth: "Of all the restraints imposed on 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 divorces; the awful condition revealed by Ohio statistics already referred to, prove all too clearly that the "downward incline" will end only in that condition

where the marriage contract is terminable at the pleasure or satiety of either party.

Moreover, the possibility of divorce, and especially of cheap and easy divorce, powerfully militates (human nature being what it is) against the continuity of marriage. The knowledge that the union must persist until death dissolves it, is the best security that a man and wife will compose innumerable differences that in other circumstances would lead to the cheap and easy Divorce Court.

Not Catholics only, but the vast majority of God-fearing Canadian Protestants, and indeed thinking men of no religion, will agree with the signatories of the minority report of the English Divorce Commission: "There are reasons at the present time which lead us to think that the State in England, or indeed anywhere else, is called rather to strengthen than to relax the strictness of its marriage laws."

Divorce is not the only relief for the "cruelly betrayed" man or the "brutally tortured" woman; and the public sentiment in this home loving country would condemn any modification of divorce legislation or procedure that would place Canada on the "downward incline" where a vitiated public opinion would clamor for constant relaxation of the barriers to human passion; and where the consequent disintegration of the family would rapidly lead to the disintegration of Christian society. The hope for a great Canadian nation is vain unless coupled with the determination to maintain the sanctity of the Canadian home.

THE FUTURE OF CANADA

We reproduce in this issue the address of His Lordship Bishop Fallon at St. Andrew's banquet in reply to the toast of Canada. We think it desirable to do so for several reasons, one of which is the fact that many of our readers have seen the silly references to the addresses of the evening as if they were a "debate" on Imperialism.

The Montreal Daily Mail says editorially: "The arguments of Mr. Bourassa as to Imperial matters need no such refutation as Bishop Fallon has given them." The Daily Mail should keep their editorial head, even if reporters and headlines mix 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 development of views held strongly and expressed freely years ago at Ottawa, was in the hands of the reporters before the speaking began. Not a line, not a word, not a comma was changed because of anything Mr. Bourassa said about the Empire or about anything else.

St. Andrew's Society of London has long made it a feature of their annual dinner to provide its members with the opportunity of hearing addresses from noted Canadian speakers. This year Mr. Henri Bourassa was invited to speak to the toast of The Empire and Bishop Fallon to respond to Canada. Mr. Bourassa gave frank expression to his well-known anti-imperial nationalism; the Bishop outlined his equally well-known conception of larger imperial responsibility as Canada's ideal future. The Scots of London are probably as headstrong as the proverbial Scot; they are certainly as broad-minded as the average Scottish Canadian. It goes without saying then that they could listen with equanimity and sympathetic understanding to the expression of widely divergent views. No one thought out of place or in bad taste the sturdy Presbyterianism that leavened the address of the 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 religion. Our Scottish friends would be astonished if because the diversity of their well-understood religious views, the addresses of His Lordship 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 subsequent debate or controversy between the guests of the evening. For ourselves, while calling attention 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.

But while not prepared to accept 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 must 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 adoption 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 nationalism. It will contribute to turn the minds of Canadians to the study of the all-important subject of Canada's Future.

DOM GASQUET'S LECTURE TOUR

Owing to the illness of Abbot Gasquet 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 are no longer extant.

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, £361,000; Belfast £208,000. The gross assessment per capita Dublin, £36 7s. 9d; Belfast, £16 7s. 7d; for the whole Province of Leinster, £4 8s. 9d; Ulster, £2 9s. 8d.

These are some of the official figures quoted in John Redmond's great speech at Newcastle-on-Tyne. We reproduce in full on another page. How could the mere citation of official figures be so eloquent? Why were they greeted with ringing cheers and hearty laughter by a great English audience? Because the ill-informed and prejudiced had been led by dint of repetition to believe that Protestant Ulster was gloriously prosperous and refused to be linked with the poverty-stricken remnant of Catholic Ireland. Sick of Ulsterism, stirred to deeper anger at Carsonism, the English voter laughed and cheered when the venerable "Ulster prosperity" bubble was pricked.

But Ireland pays £3,271,000 customs duty; and of this Belfast pays £2,206,000, triumphantly quotes the all-For Ulster demagogue. The cheers which greet these official figures reflect small credit on the intelligence behind them. Belfast is the chief port of entry in Ireland. The customs are naturally and necessarily collected in Belfast; but they are paid by the consumers of all Ireland.

Why the anomalous, cumbrous anachronism of Castle rule is dear to the hearts of Protestant leaders is shown by a few other figures. In a country overwhelmingly Catholic as Ireland is, Protestants have 3,652 Justices of the Peace out of a total of 6,000; 27 Lord Lieutenants out of 90; 60 Deputy Lieutenants out of 650; 80 Privy councillors out of 72; 57 stipendiary magistrates out of 78; 9 high court judges out of 13; 33 inspectors of police out of 27; and so on all the way down the line. Our own Family Compact in its palmist days was not more certain that it monopolized all the loyalty in Canada (and that as a matter of course it was their duty to the Empire to fill all positions of emolument) than is the Protestant Ascen-

dancy faction in Ireland today. Official figures again strip the stolen cloak of loyalty from the Castle patriots and leaves them in the naked ugliness of sordid self-interest.

Perhaps what appealed most intimately to Englishmen was the fact that every great reform, every scrap of legislation making for social amelioration in England, was rendered possible by Irish votes, while Ulster loyalists voted consistently against every such measure.

We cannot summarize this great speech. Not a sentence could be removed without impairing the masterly effectiveness of this presentation of Ireland's claims to self-government. 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 familiar with what is known as the Non Expedit, in English, "It is not expedient." This was a direction given to Catholics by Pius IX. in 1868 with regard to Italian elections. It was judged not expedient to participate in them, as it was feared the oath taken by deputies might be interpreted as approving of the spoliation of the Holy See. A practical reason also was the fact that the 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 partisans 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 politico-religious animosity. The Non Expedit is still in force, but has been very much modified by Pius X. In the recent elections it was formally suspended in about 330 of the 508 constituencies into which Italy is divided for electoral purposes. In these, Catholics were instructed to give their votes to liberal candidates who, on their side, entered into an explicit agreement not to favor any anti clerical or anti-religious legislation during their term of office. Two hundred and twenty-eight candidates so pledged were elected.

Count Gentiloni, President of the Catholic Electoral Union, in an interview given to the Giornale d'Italia, said among other things: "In Florence, where Senator Mezzani declared that the Liberals could not stand the smell of scieristy candles, and where the Catholic Union had proclaimed abstention, all the efforts of the Government to save the Liberals had been in vain. In Naples, where the Government had opposed the Catholic Rodino, the latter was triumphantly elected; in Fano, where the Liberal candidates' party had been the aggressors a short time ago against a Catholic procession, he was badly beaten by the Catholic vote; the Catholic vote 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 months ago in inducing the Government to refuse the Exequatur to Monsignor Caron, was made to bite the dust. And so on up and down the country."

But in Rome itself the effectiveness of Catholic action had a dramatic demonstration. At the first ballot only 30 per cent. of the electors voted; but a second ballot being necessary in two of the five constituencies the Non Expedit was suspended and 60 per cent. of the vote was polled. Campanozzi, a Socialist, and Prince Caetani, an anti-clerical Democrat, were supported by Mayor Nathan whose insults to the Holy Father will be remembered, and the entire anticlerical block. They made the result a matter of life and death. Mayor Nathan threatened to resign if his candidates were defeated. He resigned. These were defeated so badly that there was no use in moral victory excuses.

"Who would have said," asks Count Gentiloni, "little more than a month ago, seeing the anticlerical teppa perpetrate the most savage aggressions against the Catholic gymnasts, sully the name of hospitable Rome, that the reaction would have come rapid, immediate, in the public spirit?"

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

ernment they were, says the Count, "clear and simple: in many constituencies the Government candidates were helped by the Catholics because they complied with the conditions laid down for support; in other cases the Government fought vigorously against our candidates, who managed to win all the same."

The census gives 95 per cent of the Italian population as Catholic; hence the term "Catholic" in connection with the Italian elections may sound strange to those unacquainted with 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-clericals. 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 exhilarating: "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, overshadowing even the startling war rumors sent from Europe by armament manufacturers via the associated press, who want to sell their wares, is the high cost of living. In the United States Congress has before it the McKellar Bill, to alleviate the crisis by providing gold 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 them and coax them to leave "well enough alone." Meantime the egg market is almost depleted and prices are soaring. Announcement is made, however, that this article of food is not in the cold storages. But we are not prepared to aver that this report was not sent to the daily papers and paid for at so much per line. One notable feature of present conditions is that the farmer benefits very little and the consumer suffers very much through the prevailing high prices. The middlemen—the get-rich-quick people—are having the fat of the land. They toil not; neither do they spin, but they are arrayed as the lily of the field, and their bank books show balances that bring them a broad smile. We do not think we are too radical in declaring that if the cold storages lock up the people's provisions with the purpose of exacting exorbitant prices, the cold storages should be suppressed.

CLERICAL SLANDERS

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 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 elementary 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 cannot be made with impunity. This seems to be the only effective way to curb tongues that perpetuate prejudices 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 are being relegated to oblivion and are in honor only with those who, so far as scholarship is concerned, have no reputation to lose.

THE KNIGHTS OF COLUMBUS

The Knights of Columbus need no apology. 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 oftentimes the first to volunteer. Loyal 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 unwavering 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 workmen 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 workmen, 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 sincere 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 same pages of the great Jesuit review, The Month, aptly expresses our general apathy regarding this, the great question of the day. It is no use hiding our heads in the sand. It is useless to point to past achievements and dangers 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 in our midst?

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 justice, because they emanate from a higher source than man himself—they 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

the principles that must guide the 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 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 workman 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 contributors to the good work shows no sign of abatement. It is at once a splendid tribute to a devoted missionary and a guarantee of the missionary spirit inherent in the hearts of the Catholics 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 Yokohama, in the person of Sister Marie Louise, a native Malaccan nun. Her object was to solicit aid for the work of her 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 Yokohama the sum of \$1,500. And her appeal did not extend beyond the limits of the city of Toronto.

ALL ACCOUNTS agree that the recent elections in Italy were little short of a rout 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 Catholic 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

the occasion for a reversal, whole or in part, of this policy, to those to whom the administration of the Church is entrusted. By them alone is the situation in all its bearings known and appreciated.

THE POLICY of the Holy See in regard to 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, Catholics 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 Observatore 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 anti-clerical 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 exemplified by the fact that where, in some constituencies, the non-expedit being 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 an English exchange has this to say: "These happenings should serve to allay the anxiety and wonderment of Catholics in various countries who do not properly understand the position in which the usurpation of 1870 placed the Holy See in regard to 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 principle hitherto laid down by the Pope or the Episcopate has been either weakened or compromised; yet the intervention of the faithful, who have nobly done their duty, has been powerful and effective beyond

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. 29.)

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 expounded 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 "drawings" on this occasion, either from the guests or from the text, in order to express his opinion of the other's stand on several questions, for instance, however, both stuck religiously to their texts. Their views were divergent, but each developed his own line of argument without reference to the other.

"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 occasion, I shall not give our best thought to 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, however, the question of supreme importance to every Canadian."

"I assume that it is generally admitted that we cannot forever continue in our present abnormal and illogical political condition. It must, therefore, be of greatest moment that we should give our best thought to our future destiny."

"Speaking from first-hand knowledge, 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 country or in the other. I have lived in the 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 Beldam."

COMPARISONS LIMF "It is often said that all these various world elements are there thrown into the melting pot and come out fused. Every comparison limps a bit, but this comparison limps a bit, and as well as halting, it blinds the tribes and tongues and peoples and nations, at least of the civilized world, meet in the United States, on a footing of absolute equality, provided they realize that they come 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 enriching to the American 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 development of the American republic. The Irish heaven leaves the whole mass, but it is not due to any tribal exclusiveness or racial purity that the Irish people have so largely contributed to the upbuilding of our sister nation. Every existing race in the world to-day is a composite race."

TO HELL OR TO CONNAUGHT "My forefathers, refusing to go to hell, 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 glorious future that lies before the British Empire. (Cheers.) I have no means of determining whether the death of the Duke, the strain of the Norman, the blood of the Mesian, or the bone of the Firibag predominates over the Celtic element in me. Nor am I losing any time on the problem. What I do know is that the Irish people who went to the United States displayed a remarkable readiness to cooperate in the establishment of a new and great nation, while losing no particle of the love they bore for the land of their fathers. The history of the Germans, the Poles, the French-Canadians, the Italians and the other

peoples of Southern or Eastern Europe, who sought within the boundaries 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 instance where such an abnormal condition 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 inconceivable that any considerable number of Canadians should ever look favorably upon annexation as their ultimate political destiny. The looseness of legal procedure, the objectionable features in the choice of the judiciary, the strained relations of wealth and work, and the easy breaking down of the sacred marriage bond must ever act as an insuperable obstacle to political union with our country and inspire confidence to the ultimate limit of our resources.

INDEPENDENCE A SHAM

"I am prepared to admit that there may be a not inconsiderable number of our people whose minds are open on our question of Canadian independence, and I am quite ready to express my entire belief in their honesty and sincerity. Independence, likewise, is an attractive catchword, and quite in harmony with the spirit of the age, which groans at the thought of obedience. Unfortunately most catchwords are unmeaning shams or mischievous deceptions. Canadian independence, to my mind, is both one and the other. The independence of a nation of ten millions, side by side with another of a hundred millions, can be no better than a hollow mockery. The independence 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 Russia, or the flowery kingdom of Japan, whether from China, shaking off its slumbers and realizing its giant strength, or from the imperial ambition 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 Jericho, 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 Samaritan in such circumstances, on the plea that they have great possessions and must needs develop their natural resources? Shall such considerations serve to turn Canada's face from her nobler destiny? Has she no ears for the ringing denunciation that has come down the ages, of the fatuous excuses offered for failure to assist at the Great Supper? Will she offer as a reason: 'I have bought five yoke of oxen, or I must needs go out and see it,' or 'I have bought five yoke of oxen, and I go to try them,' or 'I have married a wife and, therefore, I cannot come?' Money is a means, not an end. There is a nobler occupation than merely increasing our dollars and cents. The high cost of living is not the supreme question, and material prosperity, unless it subserve the sublimer purposes, can aid the hastening ills that huddle around every national doorstep."

SCHEME OF IMPERIALISM

"If annexation is undesirable and independence is either fatuous in itself or false to the higher and holier destiny of our native land, then there remains only some scheme for making permanent the bonds that now bind together the scattered portions of the British Empire, and through which, we may honorably discharge those obligations that are common 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 annexation or independence. If you cannot federate the empire, because its parts are unlike, then neither can you federate Canada even with the Australia or New Zealand, on the one hand, and Canada on the other, than there is between our Eastern and our Western provinces, or between Ontario and Quebec. The human body is an image of the body politic. Its function is to unite in one whole different parts, or members, not because they are like each other, but 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 members, indeed, yet one body. With God all things are possible; so are

they with man of good will who serve Him unselfishly and unseekingly, in spirit and in truth. You may tell me that this is religion, not politics. Well, if you will show me 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 can be separated. (Cheers.)

If religion is anything, it is every-thing. It includes, therefore, politics, and if so, politics must be a question of the fulfillment of our duties, high as well as humble.

IMPERIAL FEDERATION

"There is a scheme of imperial federation in the air. It is based on the principle of devotion to the general interests of the British Empire in all its constituent parts. It involves the surrender of no little of local autonomy; it means the assumption of a new obligation. It would simply transfer the responsibility for the great imperial concerns of peace and war, of defense and foreign relations, to a body where all the parts of the empire would have their proper representation and would share in just proportion the burdens of responsibility. (Cheers.) It would no longer be a question of Great Britain exercising control, England would lose her position as the predominant partner, and would be equal to the sacrifice of that proud imperial idea. The constituent nationalities would in no sense suffer. Little Wales would loom large, so long as she could give her Lloyd-Georges to the public services. Scotchmen would not be less Scots, by having their outlook extended beyond their native heather. Canada 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 the empire to-day; and those who admit 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 to to-day will glory in the part to be played by the children of those dictators in the empire of to-morrow. (Applause.)

NO IDLE DREAM

"You tell me that this scheme of imperial federation is an idle dream. Let me see. There is an empire greater even than that of Britain: it is an empire of which I am likewise a citizen; it is the empire called 'the Catholic Church.' It is, of course, essentially, a divine organism, but it is also a human polity. As the incarnation of truth amongst men, it aims to make this world the habitable of justice and holiness. There is no principle that it emphasizes more strongly than the responsibility of its members towards the less favored portions of the fold. Much of its strength rests on the fact that each Catholic helps to bear the burdens of the universal church. Prayer, sympathy and support go out from every Catholic heart and every Catholic hand to the afflicted of every race and clime. The hermit in his solitude has only a restricted place in the Catholic scheme of things. The occupant of the monastic cell is justified in the exclusiveness of his seclusion only by the fact that he has received a very special vocation. In neither one case nor the other can he escape the necessity of sacrifice or the burden of responsibility. But the Catholic Church has no admiration for the tramp. He evades responsibility; he shuns sacrifice, and, it seems to me, that a people who refuse to take up the cross of responsibility, or to bear a share in carrying the burdens of mankind, come perilously near incurring the contempt that justly falls on the tramp fraternity."

"Responsibility and sacrifice, for the sake of a wider good, prevent injurious absorption in local interests, unbuild character, and engender loyalty. And it is my intimate conviction that Canadian nationality would be powerfully aided in the highest and truest sense by sharing the burdens of imperial responsibility and carrying the cross of imperial 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. It does not and it cannot enter within the proper scope of party concerns, and I believe there is a sufficient number of good men and true in this Canada of ours to insist that it shall not be made by our political leaders either a handy stone with which to hit their opponents or a stepping stone to office and influence. There are, I am convinced, vastly more than a majority of Canadians who will pledge their lives, their fortunes and their sacred honor to assure the permanence of British civilization and the dominance of British ideals in the affairs of the world. Some nation must occupy that high and proud position; if it be not Great Britain, if it be not the British Empire, then it must, perforce, be Russia or Germany, France or the United States, China or Japan. The men who thus believe are not men of war; they are essentially followers of the Prince of Peace. They find no occasion to revel in the clash of arms, but they, likewise, know that, at times, it is cowardly not to fight, and that, always, it is morally right to fight in self defense. The federated British Empire, which is their ideal, could wage no other war than one of self-defense, and its power would be so great, its influence so widespread, as to make war practically impossible. The federation of the British Empire, coupled

President
A gift that old friend would still be enjoying long after Xmas.
Ask to see them in Xmas boxes.
Suspenders

with a cordial and intimate entente with the great English-speaking race, of similar ideals, aspirations and purposes, would be a long step, indeed, towards the practical realization of the poet's vision:

"When the war drum throbs no longer and the battle flags are furled
In the parliament of man, the federation of the world."

"The poet's dream of yesterday would have become the practical purpose of the statesmen of to-morrow. Then should we also be measurably nearer the ideal—a poet's dream—the dream of your own loved Bobbie Burns:

"When man to man the world e'er
Shall brethren be for a' that."

His lordship was given a great ovation on sitting down.

INTERVIEW WITH CHESTERTON

A BRILLIANT ESSAYIST AND ADVOCATE OF CATHOLICISM, THOUGH NOT A MEMBER OF THE CHURCH—HIS FIRST PLAY IS ENTITLED, MAGIC (Written for The Catholic Bulletin by Cecil Underwood)

Gilbert K. Chesterton is admitted by the most brilliant English essayist of our time. His advent was not so spectacular as that of Macaulay or Addison or Swift, yet it brought a unique and powerful personality into modern literature. Many of his readers are wondering to what heights he will aspire, for his star is still in the ascendant; and as is usual in such cases, people make glowing forecasts regarding his literary zenith. After repeated success in the essay and short story, his genius has invaded the realm of the drama.

It is only simple justice to Chesterton to observe that he is not a mere rhetorician like Macaulay, nor a dilettante busy with social foibles and puerilities like Addison, while the virulence and coarse brutality of Dean Swift never sullies his sparkling pages. He has a clearer and deeper insight into literature and life than either Pater or Arnold, although his style does not as yet reveal the same exquisite polish and classic beauty. He belongs rather to the gnomonic group of writers of whom Marcus Aurelius in the past, and Pascal in modern times, are shining examples. Had he been trained in the Transatlantic school, he might easily be mistaken for Ralph Waldo Emerson. The Sage of Concord and this London Iconoclast occupy the same lofty spiritual coign of vantage; they possess the same clarity of vision, and the same turn for epigram and stimulating satire. In our age when creative impulse is at the lowest ebb Chesterton comes, as Emerson came a century ago, with an exhilarating tonic.

Our interview lasted fully two hours. It took place in his pleasant suburban home, and its length is explained by the fact that distinct glimpses of Englishmen have a fondness for Americans. With the faintest tinge of irony Chesterton regretted that "he was not born in America—yet 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 ourselves 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 more than an age-long defiance of the tonsorial artist. Feet and hands suggest some form of the primeval mammoth, but the graceful tapering fingers 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 Englishman; he is a good conversationalist, witty and serious by turns, a little vain, like Dryden, of his store of knowledge, a little anxious to have you bear away the impression that

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

ADMIRATION FOR THE CATHOLIC CHURCH

For a while our conversation ran along technical literary lines of no 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 trenchant criticism of modern men and things. He replied, quick as a flash: "The fallibility of human reason; the necessity of religious faith." He 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 infallibility of human reason has failed, because human reason has broken down. There are more things in heaven and earth than reason dreams 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-browed philosophers who claim that we come up—body and soul—out of the slime. I admire, the Catholic Church for her firm stand in favor of the supernatural world. She is standing on the rock of common sense as well as common experience when she affirms that there is a God and an immortal soul. It is quite in accordance with the idea of an all-wise Ruler in heaven, that we should have an infallible spiritual guide upon earth, but (the 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 London—not one night but every night. Twenty-five hundred men own three-fourths of the land of England. I read an account the other day of a prominent American who at the time of his death controlled vast aggregations of capital—some thirty billions of dollars! Civilized nations to day spend twice as much upon war armaments and munitions of war, as they spend upon schools and churches combined. Oh no! I am not a Socialist, nor a nihilist, nor a pessimist. I piously, may with resignation, lay me down to sleep remembering that 'the powers that be and the conditions that be, are ordained of God.' It is 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 epigrammatic 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 elusive. There is no conflict of will; hence, no dramatic 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 change its color, whereupon the scoffing brother is almost stricken with delirium.

One scene is particularly exciting—when audience and actors are aware that the devil is in the room—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 your 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 published 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 coloring, and can be all the more readily recommended to RECORD readers because of the Catholic atmosphere that pervades it. This, 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.—Archbishop Spalding.

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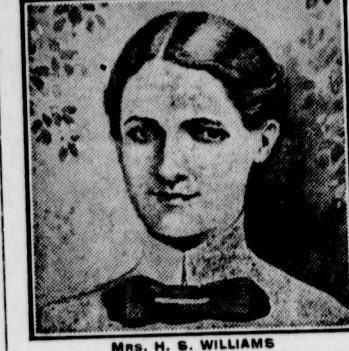
REV. J. J. BUREK, PHOENIA, ILL.
THIRD SUNDAY OF ADVENT

THE PRECURSOR—HUMILITY

My dear friends, when St. John the Baptist was in the wilderness preaching 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 Messiah. 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."

I OWE MY LIFE TO "FRUIT-A-TIVES"

They Did Me More Good Than All Other Treatments Combined



Mrs. H. S. WILLIAMS

PALMERSTON, ONT., June 20th, 1918
I really believe that I owe my life to "Fruit-a-tives". Ever since childhood, 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.

How different was the example of St. John the Baptist. He would not listen 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, whose courage and eloquence drew large crowds of followers, was not puffed up with his own self importance. In his humility he withdrew from the haunts of men, went into the desert and lived a life of penance, of mortification and self denial.

St. John the Baptist, when 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 self-denial. 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 resplendent in the life of St. John the Baptist. He is a model of truthfulness, of temperance, of unselfishness, of honesty and of fidelity. These are necessary virtues at all times, and especially at the present time.

When there is so much deception, so much intolerance, 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.

This, 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 preparing 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."

Examine yourself by this standard. Forsake the evil away and lead a Christian life.

Keep the divine law of right, of truth, of temperance, of purity, of justice, and when you leave this transitory life, you will enter into life eternal, where with the saints and angels you will enjoy an unending 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 intoxicating 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 intoxicating 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.

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 head; if you want a sound heart; if you want a healthy conscience; if you want money in your pocket and credit to your name, put

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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 personal indulgence is an 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 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."

The saloon followed the flag to the Philippines. Now the Filipino children have learned a new game. They call it "playing American," and the youngsters appear to enjoy it hugely. According to the rules of this game, one must walk as unsteadily 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 compiled by Johannes Leonard, 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 established in the Pittsburgh Diocese, Bishop Canevin says: "Intemperance is one of the most prevalent and destructive evils of our time and country. It is the cause of manifold sins, many of which are 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 practice of total abstinence are worthy of special praise and honor. They are striving to save the souls of the people, and to prevent the agencies of drink from ever ceasing their work of repair and build up what drink and drinker 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 looking at heaven would, on account of its diabolical vision, see hell as hell. It has always been a puzzle to us why Protestants, for the sake of its professional respectability, would not esteem the advocacy of all that is 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 the good intentions, 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 in error and not in sin, and belong to the soul of the Church. Such being the case, we befriended them as citizens while distinguishing between persons and principles.

We do more, we applaud them as Christians, for while they are abominable in itself, it is truth for the Protestant who conceives it as true. But let Protestants be true or false, we must be kind. We have no dogs to set at them in the shape of papers to abuse them. As sincere Catholics we pray that God may give every Protestant the light of truth to lead him to grace, but abuse, misrepresentation and vilification are the faithful and just fruits of our teachings. We condemn false principles, as we do the devil, for love of mankind.

The soiled sheets of anti-Catholicism invariably do a benefit to Catholicity, for they start inquiry about our religion in the surprised reader and the gift of faith follows as a sequence to honest queries. Hell hounds that run riot were never advocates to Catholicity, but bark and spit at the gentle Christ and His kindred Church. If one wants to know where truth and sanctity abide, go in the direction of the subject of their barking and you will find it, as unerringly as if an angel of light pointed the way. "By indirect means find directions out."

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

The Catholic Church teaches that calumny is a sin. The Catholic Church teaches that patriotism is true Christian charity, as it is nothing more nor less than love of your neighbor, irrespective of creed or color, for the highest possible 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 be found petting, or in any way,

directly or indirectly, encouraging an advocate that "wears the livery of heaven to serve the devil in."

The Church is truth, no matter who is false. The Church is holy no matter who is vile. The Church is eternal, and the 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 argument to hurry to the conclusion that Catholic faith was begotten of the devil. The Church is dignified always, majestic ever, and has more than once stood silent as Christ before Pilate, but never lost her heavenly character in opening her mouth to insult others or condemning them unheard. When her children attempt such a course, they are disciplined in no uncertain manner. The Church and Christ are one as He and the Father are one, and she will be ever the rebuker of sin and the upholder of the truth and the right.

We love our creed for the enemies it has made and Protestantism is certainly not lovable for the friends whose advocacy it tolerates publicly or commends privately. It is a wretched thing to see the revered minister that edits The Menace using his years in making a tabe of the sins of others and forgetting his own in the doing.

If this is Protestantism it is as condemnable folly as it is execrable wrong.—Catholic Union and Times.

TWO NOTABLE ADDRESSES

AT ANTI-SALOON LEAGUE CONVENTION IN COLUMBUS BY WELL KNOWN PRIESTS

The earnestness and enthusiasm of the delegates to the Anti-Saloon League convention being held in Columbus this week were strikingly demonstrated on Wednesday afternoon when over \$300,000 was subscribed for a nation wide campaign in the cause of temperance.

Two of the speakers at Wednesday's meeting were Catholic priests. They were Rev. Patrick J. Murphy, of Dalhart, Texas, who was enthusiastically received, and Rev. John J. Curran, of Wilkes Barre, Pa., who spoke to a large audience in the evening.

"My reason for being here," said Father Murphy, "is that I want to go on record, and what I say I want to go into every Catholic home in America. I want to make an assertion and I want to say that the doctrine I shall lay down has the authority of the Church behind it. I want to say that you will hear it over and over again in the next seven years that are to come, while the fight for nation-wide prohibition is being waged. The assertion is this: Every Catholic in the United States, be he priest or layman, is absolutely free to vote for and work for nation wide prohibition."

"No liquor force shall compel the Catholics of this country to form any part of their army. They can't fall for the 15,000,000 Catholics of this country for support, for they will not be there. In a little book called The Question Box, with a preface by the Cardinal Bishop of Baltimore, the statement is made that 'Catholics realize that the drink evil is a fruitful source of insanity, drunkenness, disease, corruption of citizenship and destruction of home life.' The third plenary council of Baltimore, in 1884, went on record saying: 'We admonish Catholics engaged in liquor business to have thought of the many and great dangers with which their business is surrounded. Let them choose 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 retribution.'"

"This is an era of efficiency. We are not using square wheels. If a man manufactured 100,000 square 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?"

NOT CHURCH MOUTHPIECES
Father Curran said that upon receiving an invitation to be present he had hesitated, but he had realized the great advantage of a Catholic priest being on the platform. "I came to do all in my power for the Anti-Saloon League. I do not presume to act as a mouthpiece of the Church, but what I say is without fear of contradiction from any source whatever."

The speaker then cited a number of historical instances where the

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Catholic Church had gone on record as opposed to the liquor traffic, and notably the formation of the Catholic Total Abstinence Union. He read the letter of Pope Leo XIII. commending that work. He also quoted the records of the Baltimore council. The council at Baltimore, he said, gave reason for the hope that the Church would lend her encouragement and aid to the movement. This encouragement, he said, was not so much to be expected from the head of the Church as from priests and Bishops, who feel the pulse of the people.

The speaker told of his youthful interest in the Catholic Total Abstinence Union and concluded with the words: "I thank God there is an organization that is not afraid to go into politics, and I have allied myself with the grander and broader and more significant movement, the anti-saloon movement."

"RESOLUTIONINGS" OF THE SECTS

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, with particular reference to Catholic immigrants, we often wonder just what is meant. We are still more at sea as to what they are going to preach to them. If it seems from their own internal squabbles that they do not even know what they are going to believe themselves for the coming year. Of course it would be a mighty easy proposition—one very easy to preach if the ignorant were to receive as the deposit of his whole belief that two fold dogma, that seems to be rapidly gaining ground as all other dogmas are being displaced, namely: "The Fatherhood of God and the Brotherhood of Man." It seems that most of the sects are drifting to this rock bottom in advance. Then, afterwards, if you are a recent Protestant when a committee reported the profession of faith, Governor Baldwin of Connecticut remarked that it was more like a part of political economy than a part of the church. So, candidly, we entertain no serious fear of the proposed scheme of evangelizing the immigrant, whether he be Italian, or Slav, or Hungarian. The foreigner may avail himself of the lunch or other good Christmas dinner or other good things of this world in exchange for the better of his faith, but that is as far as he will go in the bargain. He will have naught to do with the religion dished out to him by the Protestant preacher trying to seduce him away from the religion of his forefathers.—New World.

SEX-HYGIENE TEACHING NOT THE REMEDY

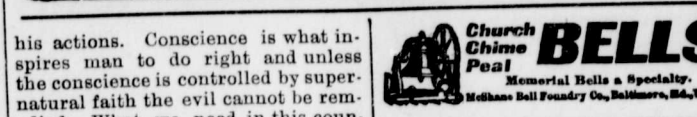
Archbishop Keane of Dubuque, Ia., who recently gave a series of lectures in the Epiphany Church, Pittsburgh, Pa., was interviewed on the agitation over the introduction of the teaching of sex hygiene into the schools, and the segregation of the units and laws governing the marriage and the family. He expressed some trenchant views, declaring the unsavory publicity in the finding of these units subjects and Archbishops Keane said: "All this public agitation over sex hygiene is most unfortunate. The evil agitators of the movement would curb one of animal passion for inborn man. The only remedy for the evil is self-denial and for self-denial 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 innocent persons to things they could not know. It arouses in them curiosity concerning these things and they seek information through improper literature and in other ways. This excites their passions and in the end disturbs their minds and causes them great unhappiness, and unhappiness of a troubled conscience. "The whole movement is a futile effort to supply a human means to curb something that can be remedied only by faith in God and the hereafter. 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 influence. This is but a natural consequence. "Legislation cannot permanently cure the evil of our cities. Legislation can control only the external 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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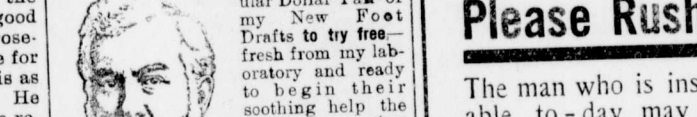
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MIRACLES
But what we chiefly deplore in the article is the intellectual obscurantism due no doubt to inherited prejudice, that fails to perceive the real spirit that prevails at Lourdes and prompts the ungracious, and for the Sun the most inelegant, expression of "wonder whether it is worth while to keep the shrine going, for the sake of the few who profit by it." All do "profit by it," for Lourdes is not a dispensary of free medicine for the sick. Its main object is of a spiritual character, and far greater miracles are wrought there than the cure of maladies which have baffled or defied the skill of eminent physicians; namely, the peace of soul and the submission and resignation to God's will of those who had prayed to be cured but were not.—America.

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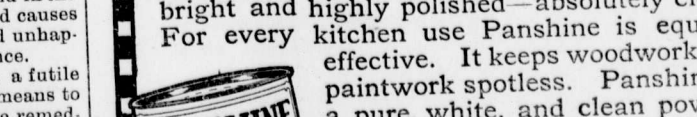
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CHATS WITH YOUNG MEN

LET SOMETHING GOOD BE SAID
When over the fair fame of friend or foe
The shadow of disgrace shall fall,
Instead of words of blame, or proof of truth
And so, 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 succeed in cutting himself off from the "Circle of Society," as Emerson phrases it.

THE STORY OF THE ROSE
The rose was unknown in Europe prior to the ninth century, but was brought back by Thibaut, the Count of Champagne, from Palestine, where it flourished on the plains of Sharon and on the slopes of Carmel, to his castle of Provins.

OUR BOYS AND GIRLS

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

"If you do not put more care and labor into your work. Why Sebastian yonder, who knows nothing of colors, might do better work than some of you."
Muriello intended it for a sharp rebuke, and the young painters so accepted it.

AT LOURDES WITH MARY GRACE MOLONY
A PHYSICIAN'S ACCOUNT OF THE CURE OF AN AFFLICTED IRISH GIRL AT THE FAMOUS SHRINE
Cecil J. Corby, M. D., in the Irish Catholic.

THE POOR MAN'S WILL
Recently Thomas McCarthy, a 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 accumulated during the course of his laborious life.

men are there similarly situated who never save a penny out of much larger salaries, and consequently have nothing to bequeath to the work of religion or charity? Then, too, there are many Catholics much wealthier than this poor freight handler, who fall to make so Catholic a will, who leave their savings to relatives or friends and give no thought to the needs of religion.

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 tuberculosis set in the thigh bone just above the right knee.

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 correspondent in that country states, the third anniversary of the establishment of the Republic has been celebrated in Lisbon by a congress of representatives of free thought, which Lima, the head of the Portuguese freethinkers, organized.

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 xxvii of the biography.

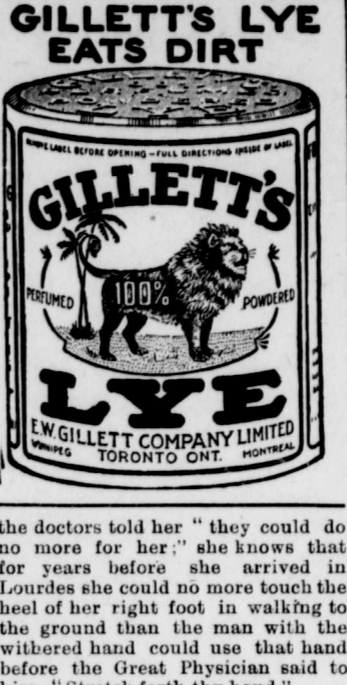
up to the altar Dr. Deeney had succeeded in getting there before me, and, with some priests, was striving to keep the people back from crushing in on a young girl. We formed a circle round her by joining hands and hurried her to safety.

THE FAVORITE OCCUPATION OF THE PRESBYTERIAN SYNOD OF VIRGINIA—A NON-CATHOLIC EDITOR'S PROTEST
"Cursing the Catholics," as the Roanoke (Virginia) Times, expresses it, appears to be the principal and favorite occupation of the Presbyterian Synod of Virginia.

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GILLET'S LYE EATS DIRT

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 fractured two of his ribs) confined him to his home, and the opportunity never returned.



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."

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carefully pigeon-holed and left to disappear. They are as foreign to the spirit, thought and progress of this age as was a resolution to start the Presbyterian Church on a hunt for witches and demand for general burning of them; or for the destruction of the Jews.

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

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I thrive on hard work—just "eat it up"—and it costs but a trifle to keep my 1 1/2 H.P. "Husky" going on gasoline. It will give you perfect relief because I am one of the famous GILSON "Good Life" Engines.

Engines—the line that exactly meets every farm need with a high quality engine at a low price. Will give you perfect relief. Write for full particulars of "Good Life" and "Bugs" Engines. 1 to 100 lbs.

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PATHER FABER

AN APPRECIATION OF THE GREAT ENGLISH ORATORIAN WHOSE FIFTIETH ANNIVERSARY HAS JUST BEEN CELEBRATED

Catholic England is now commemorating the fiftieth anniversary of Pather Faber. In a recent article Mr. Wilfred Meynall, editor of the London Tablet, wrote as follows about the great oratorian...

And though the Catholic ardors of Faber took him out of the environment 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 sympathy of many an outsider in any effort to honor his memory...

Gall Stones. Kidney and Bladder Trouble, Gravel, Rheumatic Pains are quickly and positively cured with the celebrated remedy SANOL.

The Sanol Mfg. Co., Ltd. WINNIPEG, MAN. THE CHRISTIAN BROTHERS

The latest statistics of that world-wide teaching order, the Brothers of the Christian Schools, have just been issued by the Mother House in Belgium. The order has a total of 745 houses scattered throughout the world...

DEATH OF A RELIGIOUS. On the feast of the Presentation, there died at St. Joseph's Hospital, Peterboro, Rev. Sister St. Anthony Milloy. She had been employed at the House of Providence in the care of the aged...

A SALUTARY DEVOTION

"Apart from the Holy Sacrifice of the Mass, and the reception of Holy Communion, there is no devotion more productive of grace for the individual than the recitation of the most Holy Rosary, declares the Catholic Bulletin..."

DIED

MARTIN.—In Brooklyn, N. Y., on Oct. 26, 1913, Miss Evelyn E. Martin, May her soul rest in peace! FRANK.—At Coronation, Alberta, Mrs. A. Fraser, (nee Hanna) Stone, formerly of Gravenhurst, Ont. May her soul rest in peace!

HOME BANK

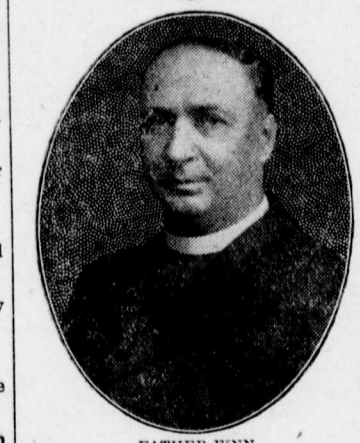
The Home Bank of Canada has opened a New Branch at Millbrook, Ont. Mr. P. M. Wood, formerly Manager of the Home Bank Branch at St. Thomas, is in charge.

TEACHERS WANTED

NORMAL TRAINED TEACHER FOR S. S. No. 4, La Poudre. Duties to commence Jan. 2nd, 1914. Apply, stating salary and experience to H. G. Gervais, Sec. Treas., La Poudre, P. O. Box 104, 184-1.

K. O. F. C.

On his return to England, Father Bernard Vaughan, the famous Jesuit, was asked: "Are the Knights of Columbus growing strong in America?" Here is his answer: "The organization to which you refer," said Father Vaughan, "is a great and grand institution, which, like a network, covers the whole country from the Hudson to the Yukon; from the Rockies to the Pacific. Always and everywhere the Knights of Columbus are active and enterprising, and of course, chivalrous and Catholic. What is so fine about it is that it gets hold of the young man, enlists his services, makes him feel that life is worth while, and that instead of apologizing for his religion he must reveal it and make himself known and heard and felt as a live wire among the dead ones in a non-religious community..."



FATHER FINN. We take great pleasure in presenting to our readers a new portrait of Father Finn, "the Discoverer of the American Catholic Boy." He needs no introduction to any English speaking Catholic for his name is truly as familiar as household words. He has been so long silent—twelve years—that we almost despaired of seeing him again in print, the more so as we know of his schools, sodalities, and other calls on his time. But at last, yielding to the earnest pleadings of the public and his publishers, he has stolen some hours from his multifarious duties to give us a new book, THE FAIRY OF THE SNOWS, that is sure to prove a delight to the hearts and the homes of his host of readers. A glance at this "counterfeit presentment" of Father Finn, as it appears as above, reveals at once his kind, child-loving character as plainly as words could speak. The book can be had postpaid for 85 cents from THE CATHOLIC RECORD, London, Ont.

You will probably suffer in some way if you always do what your conscience tells you is right, but you have the martyrs for company.

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