The Catholic Record

LONDON, SATURDAY, MAY 10, 1913

SOME CAPTAINS OF INDUSTRY

There are Captains of Industry whose exploits are recorded in the daily press and whose money bags are the envy of all who have lost sense of the true values of life. But there are also financial magic-workers who evoke the wonder of those who note their progress. Earning a moderate wage they have the comforts of the affluent ; they are decked in goodly raiment and are members of two or three organizations. Some of them we know, pardon us the word, "sponge on" their families. They must have money for drink and the theatre though parents may be in want of necessities. They must wallow in self-indulgence forgetful of the debt they owe to those who are nearest and dearest to them. The mother must be content with anything, but he must be up-to-date in sartorial equipments. She must plod along the path of toil while he looks on complacently, unwilling to true manhood. smooth the way or to do aught to give rest to the tired feet. He has no compassion on her gray hairs because selfishness has killed filial love. Boastful perhaps of his accomplishments, he is, in the eyes of all decent men, a very ignoble and withal a very pathetic object. Ignoble because he is blind to the elementary duties, and pathetic for he will not see that one of the parest joys this side of heaven is within his reach. For what greater happiness can a man have than to minister to those who gave him the gift of physical life, who for his sake trod the way of labor and self-denial? He has the power to make music in the mother's heart and to prove to her that he loves her. He can bring gladness to her eyes and youth to the body burdened with the years. He can bring the smile to her lips and cause her declining years to be but a song of praise to God for his not be wasted, and clear-visioned, blessings. And what more precious memory can a man have than that of loving tenderness to his best friend. The years may pass, but the mother's face shall be in his heart of hearts, and her words shall comfort him, and for ever and aye he shall treasure the knowledge that he played his part as a true son. The "sponger," however, may live to regret his baseness. But when death summons his mother he will weep for appearance's hand. sake and deposit on her coffin a floral emblem from "her beloved son." hat a mockery it is! The daughter who cared not whether the mother lived or died, who forgot her and left her dependent on the charity of strangers, who never sent her a letter, will lament and talk endlessly about the dear departed. And she and her brother "sponger" will forget her

ANOTHER TYPE

ere the clods of earth cease falling on

her remains and will fail to see that

they did what they could to compass

her death.

Another type of young man degaming table while his blind parents and suffering, their children undisknows one card from another. To As his plight becomes more desperate tiary. They have worries enough co-operation of those of the housewithout being obliged to watch those hold, but to the kind hearted, fair- of Catholics in England, from the who, because of the gaming table, minded men who did not strive to middle of the sixteenth century—

and make false entries. And while the way of the gambler is ever downward there are men who pretend to ignore it and to harbour the notion that they can do with impunity what may destroy others. It is quite true that they may not find themselves behind prison bars, but it is also true that card playing begets inattention to business and is the forerunner of failure. It fosters a flabbiness of soul that means moral deterioration. It blurs ideals, alters standards of conduct and turns an erstwhile reasonable man into a blind and ofttimes incurable fool. It destroys the peace of families and invites bank. ruptcy. We are surprised when a citizen, prosperous to all seeming, is sold out by the sheriff, but these who know are aware that his downfall began at the gaming table, and that none can fritter away hours in this fashion without paying the penalty. We are not averse to amusement, but we have no words-none rather that our editor will not censor-to express our contempt for any method that kills time and is a? menace to

PLEASED

We are pleased to see Catholics taking a more prominent part in civic thereby to any man. work. As we remarked before, it tends to dissipate prejudices and divests as of the modesty which is not commendable in citizens who ought to contribute their quota to the commonweal. And we are gradually getting away from the custom of the opening of public meetings by ministers who either pray at us or

MAN-FASHION

Men do not whine about their rights. If a little of the energy we expend in resoluting were transmuted into action with a business end to it there would be very few grievances. If "Spouters" were eliminated or at least muzzled time would well-balanced men would give us the benefit of their counsel. And it happens not infrequently that the talk ers with the big-sounding words and vehement professions are, when any cause of the brethren is at stake, not on the firing line but in some secluded spot grinding their own axes. Within our halls they long for battle: outside, however, they are so tame as to eat out of any politician's

THE TALKERS Brotherhood is a big sounding

word. It has a sonority when enun-

ciated distinctly, and for this reason,

we presume, is in honor with some

public speakers. When thundered forth it has for many the force of an argument. When a man gets red in the face while depicting the glories and benefits of brotherhood, we are, without any desire to be cynical, disposed to laugh. For though we in sist upon brotherhood we reap little from our labors. We talk about the helping-hand and yet see it not so often as we should wish. We dream pends upon gambling to increase his the dreams of the idle-selfish income. He plays a few games with and all the while our brethren the "boys." He may, and does oft are without our doors, stumbling Church which existed in England times, spend whole nights at the along under their burdens, in misery dandle the delusion that he hardly ciplined and immature, beginning life only to be broken on the wheel of get money he borrows with lies of labor. We cannot do everything. again! wondrous ingenuity. He goes on We can, however, sing the praises of always hoping that something may Lady Poverty, even if we refuse to relieve him of the burden of debt. have intercourse with any of her votaries. A cowled and sandalled he borrows from the funds entrusted monk or a St. Joseph Labre might to his cars. And when fortune fare badly at the hands of the talkers eludes him he falsifies his accounts, of brotherhood. But it is soul soothperjures himself and comforts him- ing to exude pleasant words which self that his fraud will be undetected. are vague, tenuous and as destitute But the exposure is inevitable, and of nourishment as a desert. Sometimes we have the young man, who began when a brother makes a bid for sucinnocently enough, revealed as a cess we endeavor to render his efforts thief who has sacrificed ruthlessly unavailing. We either put obstacles all that a man should prize. We in his way or let him trudge on withare well within the bounds of pro- out our company. Let him as a priety when we say that the gambl- lawyer or physician appeal for suping spirit is steadily growing. Busi- port and we forget that he is a ness men are averse to employing brother. We are generous indeed those who have a fondness for cards. with criticism, which, however well-The applicants may be very capable, intentioned, will not pay his bills. but the employer does not care to Many a Catholic who has achieved take any chances with men who are success owes it not to those who possible candidates for the peniten- prate about brotherhood, not to the

may be tempted to "cook account" kill the enthusiasm and ambitions of with a few intermissions—until the youth but rather to help them to fruition. And many a one has gained the victory despite the meannesses his determination to work and to during stick. And when he is out of the ruck, in the broad open spaces where there is plenty of room, we are apt to refer to him as a product that we in some mysterious way helped to fashion. These talkers have, we suppose, some mission in life. In our youth they make us angry: when time mellows us they seem but people who drift along thinking by proxy and wrapped up in their own petty concerns and interests.

OUR DUTY

No Catholic, says an eminent prelate, who has any influence, position or opportunity should neglect to forward the interests of Catholics who are seeking situations, looking for employment, or struggling to make a living. To push forward those who are unfit would, it is needless to say, be wrong and often unjust to others. But men and women who are in earnest in imitating their Saviour's compassion will not shrink from the trouble that is involved in helping the needy and yet doing no injury

THE LAYMAN'S WORK

The laity are bound to interest themselves in the means of promoting God's glory, furthering the interests of our Saviour's passion and saving the souls for whom He died. These things are not by any means exclusively the business of the priest. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic.

WOULD LIKE TO BE A CATHOLIC

We note that a concerted effort is being put forth by a portion of the Protestant Episcopal Church in this country to have school histories altered so as to show, if possible, that the Anglican Church was not founded by Henry VIII. The purpose is, of course, to bolster up the claim the spiritual. They themselves that the Episcopalian Church in this were brought up in an atmosphere country is a branch of the Catholic Church; and not a Protestant sect.

It is rather late in the day for Protestant Episcopalians to become "The their legal title in America. Protestant Episcopal Church of America" was the name chosen for the organization by its own members. It has been going under that name the clergy discovered that they to be Catholics-without Rome;" so now they want to call the Protestant Episcopal the "American Catholic quondam Church the "American Catholic Church." It's just a matter of changing a name—and it's done;

quite easy! But they find that all histories agree in stating that a new churchquite different from the Catholic prior to that time—was founded by Henry VIII. and Elizabeth in the sixteenth century. So they must get this obstacle out of the way, changing the histories. Quite easy, again! Only a matter of altering a

Now whether Henry VIII. really founded the Anglican Church, as it

exists to day, may be questioned. He did inaugurate the great schism by proclaiming himself the head of Church in England. By the Act of Supremacy, Henry cut off those who accepted it from union with Rome. At the self-constituted head of the schismatic Church, Henry proclaimed his Six Articles which to be the doctrines of the realm. But the priests and Bishops who had been induced or forced by Henry to accept his spiritual supremacy were still priests and Bishops, although excommunicated for schism. It was Cranmer who grafted Protestant doctrines and ideas upon the schismatic under the direction destroyed the priesthood in the Anglican schism. Elizabeth completed the work of Henry and of Cranmer by the most legislation which aimed to exterminate completely the Catholic religion in England. The two centuries of persecution

middle of the eighteenth, the legal penalties for assisting at Mass and the destruction of every object of Catholic veneration, show the charwhich dogged his steps because of acter of the state Church of England during that period. It was then frankly Protestant and out-spokenly anti-Catholic.

But a change has come over many Anglicans and Episcopalians since the Tractarian Movement. They would now be Catholic again. But it is too late to claim Catholicity for Church which has been Protestant for so long. It has lost irretrievably its orders and whatever vestige of Catholicity it retained under Henry VIII. These cannot be taken up by the Anglican Church, any more than dead branch can again unite itself

with the tree and live again. Some of those who are so anxious to deny that the Anglican Church is Protestant would do well to explain why it is that the head of that Church, the King of England, is required to swear to uphold the Proeetant religion as by law established In England the established church is still the Anglican Church; and the vast majority of the members of the Protestant Episcopal Church in this country have no liking for Catholicity.-True Voice.

TO THE UNKNOWN GOD

ANOTHER PAUL IS NEEDED-WORK FOR THE CATHOLIC LAYMAN

The Apostle Paul, when he came to Athens, found there an altar, bearing the inscription, "To the Un-known God." That unknown God was the true God, the Cause of fall things, the Creator demanded by reason necessary principle for the beginning of existence. Who, or what He was His nature, His attributes, they knew not, so they inscribed His

To the Unknown God." altar St. Paul came among them and told them, "What you worship, without knowing it, I preach to you. God Who made the world and all things in it." Many of the Athenians laughed at him : many others wished to hear more about this Creator of the universe. Those who listened and finally joined them-selves to Paul were the really intelligent, the purest and best among those pagans.

"History repeats itself" is an old and true saying. It is being verified to-day in the attitude of a large number of men who have been car ried away by materialism, the form which paganism has assumed in these latter times.

These men accepted materialistic views of life because they were the prophecy upon "the revolt against children of men and women who, living only for the pursuit of material good, wealth, pleasure, worldly success, had completely lost sight of of worldliness, another name for materialism. At home they heard of little else than money and how to get it; at school, no word of God or ashamed of the first part of the name which they voluntarily adopted as cess, as the world reckons success, was ever kept before them, made an end in life, the supreme good. Naturally they became materialists. takes issue with him and those of

But intelligence revolts at such a doctrine, when once it is understood, for about one hundred years. But since the name was adopted, some of belling against materialism. Their spiritual nature, which, though atrophied, still remains, seeks an cinatti, O. taking the trouble of "going over to object worthy of itself; it seeks God, the Creator. But like the Athenians they know Him not; which, among other things, she says: they need another Paul to come among them and preach "God, who made the world and all things in it." But who is to be their Paul? the clergy; for these men shut up in taking leave of the Unitarian conlike claims in the presence of a gregation at the church which he prejudice they refuse to listen to president said: anything he may say. They take it business is religion, is a sharp salesman, trying to palm off superstition upon them. Who then is left? The answer is plain; our Catholic layparagraph or two and-prestol it is men must do the work which cir cumstances have made impossible

for the priest. But are our laymen equipped for such a work? Many are at least so far as knowledge goes. They know God, His existence, His power and love: they have been experiencing it all their lives. Any man who knows his little paper-back catechism can give an earnest searcher after truth enough to make him think for weeks. To do this work is the God given mission of Catholic Are they doing it? Some are, but their number is small. The majority shrink back timidly before loud mouthed blusterers, sound-makers with nothing back of the noise. This should not be; Catholics have nothing to fear in answerorganization, and the ordinal devised ing these men. A little experience will convince them of the truth of this. Just challenge every assertion and demand real proof, not the wild assertions of some magazine or news papers, and you will find out that these talkers do not know what they are talking about. Such has been the experience of the men who belong to the Layman's Retreat

them; there are plenty of them in Cleveland; better still, make one of the annual retreats; join one of the study clubs. You will find yourself better prepared and readier in answering men who attack the faith without knowing what they are attacking. You can be a Paul to many of your fellow-workmen or clerks, if only you have the enthusiasm of a real apostle.—Cleveland Universe.

FATHER FRASER'S MISSION

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

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

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

The CATHOLIC RECORD gladly ac cedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father

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

REMITTANCES

Previously acknowledged...... \$888 00 Mary McNamara, Madoc J. P. Collins, Chicago..... A Friend, Perth.....

FUTURE

Many indifferent Protestants, Unitarians and others of no creed are much concerned to-day about the re-

ligion of the future.

Ex-President Eliot of Harvard university makes bold to declare that in the future religion there will be nothing 'supernatural'" and that "it is not bound to any dogma, creed, book, or institution." He bases his long-accepted dogmas, the frequent occurrence of waves of reform, sweeping through and sometimes over the churches, the effect of modern philosophy, ethical theories, social hopes and democratic principles on the established churches and the abandonment of churches altogether by a large proportion of the population in countries mainly Protestant.

It is comforting therefore to note that so distinguished a literateur and convert the Catholic Church, Maria Longworth Storer, like connections. Mrs. Storer is the daughter of one of the Longworths. the original Longworth having been one of the earliest settlers and afterwards the wealthiest citizen of Cin-

Mrs. Storer has written an article " I have heard a great deal of discussion and inquiry as to what is Unitarianism since President Taft's address, or rather 'sermon,' delivered priest; they shun him; filled with had attended in Washington. The 'It has always been a wonder to me why all the world is for granted that the priest, whose not Unitarian. All the world is veering in that direction.'

"The president, of course, meant by 'all the world,' all the Protestant world of the United States, because the Catholic Church admits no variance in matters of creed and dogma, and its members must submit absolutely to ecclesiastical authority the belief and practice of their faith, and because Unitarianism is distinct ly an American religion.

The Imperial dictionary defines a Unitarian to be 'one who ascribes divinity to God the Father only.' It divides Unitarians into two classes; The conservative or orthodox Unitarians, who accept the general articles of the Christian creed (with the exception of the Trinity,) such as miracles, the resurrection of Christ, and the plenary inspiration of Scrip-The liberal or progres

ture. sive Unitarians whose creed is pure ly rationalistic. They consider Christ as a mere man, inspired as other great men are, though in a greater degree; they reject doctrines of original sin, eternal punishments, the belief in miracles and generally the whole supernatural element of Christianity. class forms the majority of the body in numbers, in intellect and in posi tion. There seems to be no doubt that the 'elasticity, in matters of faith League. Get in touch with some of which is permitted in the Protestant

Episcopal Church as well as in other denominations (and in a rather less degree in the Anglican Church) has tended to make many of its 'liberal members appear to belong rather to the 'orthodox' Unitarian than to the Episcopal persuasion with regard to religion. President Taft is therefore entirely justified in asserting that 'The one trouble we suffer from—if it is a trouble-is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ulti

mately they are coming to us." Mrs. Storer dwells also upon the pparent impossibility of a union between the Greek and Anglican or Protestant Episcopal churches. She quotes Bishop Rapharl on the subject as follows: 100

"I am convinced that the doctrinal teaching and practices as well as the discipline of the whole Anglican communion are unacceptable to the oly Orthodox church. I make this apology for the Anglicans, whom Christian gentlemen I greatly revere, that the loose teachings of a great many of the prominent Anglican theologians are so hazy in their definition of truths, and so leaning toward pet theories that it is hard to tell what they believe. The Anglican church as a whole has not spoken authoritatively on her doctrine. Her Catholic-minded members can call out her doctrines from many views, but so nebulistic is her pathway in the doc trinal world that those who would extend a hand of both Christian and ecclesiastical fellowship dare not without distrust grasp the hand of her theologians; for while many are orthodox on same points they are quite heterodox on others. I speak of course from the holy orthodox eastern Catholic standpoint of view.

"I do not deem it necessary to mention all of the striking differences between the holy Orthodox church and the Anglican communion in ref. erence to the authority of holy tradition, the number of general councils, etc. Sufficient has already been said pointed out to show that the Anglican communion differs little from all other Protestant bodies and therefore there cannot be any inter-communion until she returns OUR RELIGION OF THE to the ancient holy orthodox faith and practices and rejects Protestant same purpose. omissions and commissions. "I, therefore, as the official head of

the Syrian Holy Orthodox Catholic Apostolic Church in North America, and as one who must 'give an account' (Hebrews 13:17) before the judgment throne of the 'Shepherd and Bishop of Souls' (1 Peter 2:25,) that I have fed the 'flock of God' (1 Peter 5:2,) as I have been commis-sioned by the holy Orthodox church inasmuch as the Anglican communion (Protestant Episcopal in the United States) does not differ from some of the vast arrant Protestant sects in things vital to the well-being of the holy Orthodox church, direct all orthodox people residing in any community not either to seek or accept the ministrations of the sacraments, and rites from any clergy excepting those of the Holy Orthodox Greek Catholic Apostolic Church, for the apostolic canons command that the ecclesiastical matters with those who ten years ago. The evening devoare not of the same household of tions show a like increase. faith' (Galatians 6:10.")

This is rather a powerful denunciation of the claims of the Episcopal church to Catholicity, and the discomfiture is all the more alarming to the Episcopalians, or at least ought to be, inasmuch as of recent years frequent attempts have been made to establish an organic union between the Russian Greek church and the Episcopal church of the United The Episcopalian Bishop of Fond Du Lac, Wisconsin, was especially active in that direction.

And when all has been said, there is but one way of organic union, and that is to unite with the Catholic Church—"ut omnes unum suit."-Intermountain Catholic.

ARE THEY CHRISTIANS?

The spring meeting of the New York Presbytery held recently " discovered" (as reported in the Sun) 'Four Union Theological Seminary students desiring to become Presby terian ministers who admitted upon examination that they wanted more evidence before they could credit the virgin birth of Jesus Christ and the authenticity of the Pentateuch, three who doubted the canonical standing of John's Gospel and two who were uncertain on the Resur-rection. Nevertheless," the report audience Bishop Beja of Portugal, continues, "when a vote was taken all were admitted, the vote being 71

Manifestly the reporter was surprised. No wonder. The Presbyterian claims to be and proclaims itself The President said he was favour The President said he was favour a Christian Church. Are they Chris- ably inclined toward a solution of tians who do not believe in the the Church and State crisis and sug-Resurrection of Christ? Are they Christians—71 of the New York Presbytery — who admit such unbelievers to be teachers in their the republic was reconciled with the church?

The ordinary man will have no pleased over this difficulty in correctly answering these questions or in forming the negotiations toward a solution of the correct moral thereof.-N. Y. Free- trouble based on the separation of man's Journal.

CATHOLIC NOTES

That monstrosity, the new "Republic" of Portugal, has officially abolished Christmas, substituting the human family, at whose disintegration its laws are directed.

In the German Reichstag a major ity consisting of the Centre party, Poles and Socialists carried all three readings of a motion in the form of a law repealing the remaining clauses of the Jesuit law.

The government will make George town University a special station for observation purposes. The Rev. Francis H. Tondorf, S. J., scientist and seismicist, has been appointed special observer.

By entering a convent and devoting herself to a religious and charitable life, Lord Lovat's youngest sister is following the example of a large number of ladies belonging to the Catholic families of the English aristocracy. There are many instances in the ducal family of Howard.

The Archbishop of Malta has written to John Redmond, inviting him to attend the Eucharistic Con-Mr. Redmond has replied that he felt highly honored by the kind invitation, but to his regret found it impossible, owing to his public engagements, to be present.

In the whole of Spain - according to the latest available returns-there are only 30,386 persons, not professing the Catholic religion of the country. Of these, 6,654 only are Protestants of various sects, and these, of course, not all of Spanish

Were it not for the Catholic Church in New York City, observes the New York Sun, life would not be worth living. It does infinitely more than any other one agency to preserve law and order, and to bring contentment into the lives of the

Cardinal Farley, in order to give prompt assistance to the Dayton sufferers, telegraphed \$5,000 to Most Rev. Henry Moeller, D.D., Archbishop of Cincinnati, in whose diocese Dayton is located, and appointed Sunday March 30, as the date for a general diocesan collection for the

Commendatore Humphreys Page, whom the Pope has appointed to accompany the Papal Legate, Cardinal Ferrata, to the Eucharistic Congress at Malta, is an English convert who held the position of judge in India for years, as well as that of chief magistrate in Tasmania. His eldest son is a member of the Society of Jesus.

The Archbishop of Birmingham, England, attended a meeting of 600 Catholic laymen, who pledged themselves to propagate and defend the faith, to offer their services for any work, to help Catholic men by example and otherwise by information on Catholic subjects, and to wear a small badge denoting their fellow-

The Archdiocese of Liverpool is in creasing rapidly in many ways. Archbishop Whiteside says 27,000 ore people assist at Mass now than than 33,000 is the increase in Easter Commuions, and other Communions have increased by more than half a million.

If Julian Hawthorne, writer and mine promotor, is released by the president it will be because his sister, Mother Alphonsa, who was formerly Rose Hawthorne Lathrop, pleaded for her recreant brother. Mother Alphonsa came to Washington recently to plead for the release of her brother from the Atlanta penitentiary, where he is serving a term of one year and one day for his part in mining frauds.

Much indignation has been caused in Catholic circles in Edinburgh recently by the flagrant acts of pros-elytism undertaken by the Edinburgh Protestant Ladies' The very poorest Catholic families are visited and if offers of free clothing and food are accepted, there follow invitations to tea parties, tracts, Protestant versions of the Bible and prayer meetings. At the annual meeting of this society held recently in the Scottish capital, it was reported that some 200 Catholic families has been visited and bribed to give up their faith during the year. But the proportion of actual successes achieved was not reported.

who presented the reply of the President of the Republic to the recent petition of the episcopate for a settle ment of the troubles between the Church and the State in that country. gested that there should be an appeal to Parliament. He said it would be the happiest day of his life Church. The Pope was greatly the Church and State.

TALES OF THE JURY ROOM

By Gerald Griffin THE STRANGER'S TALE

THE RAVEN'S NEST "I shall learn, my lord, I hope, as aptly as my predecessors. Ere I am twice lord deputy I shall amend." said the earl, "to thy 'And now,'

chamber, and prepare to meet the Geraldine at evening. In a few days he makes formal submission to the king before the lords of council at Kilmainham Castle, and to-night he must here be entertained as becomes a Geraldine of his birth and breeding.

Farewell! Spirited, lively, and yet filled with generous affections, the young knight was no less calculated to attract admiration in the hall than in the was early at the festival, and met the Geraldine in his father's presence. The latter was a swart, stout-built man, with a brow that spoke of many dangers braved, and difficulties withstood, if not over come. Unaccustomed to the polished raillery of a court, the stubborn chief was somewhat disposed at first to be offended with Sir Ulick. who addressed him in a tone ironical reproof, and upbraided him in eloquent terms with the reasonableness and selfishness of his withholding from the conquerors, and immunities which he and his ancestors had now so long enjoyed, and which it was but fair that they should yield at least to those poorer adventures, whose services the Tudors had no other means of rewarding. "Did the Geraldine, or his confederates, consider what the Tudors owed those men to whom they were indebted for the subjugaof so large a province? and would they be so ungenerous as to withhold from the sovereign the means of recompensing so palpable a public service," &c.

The Geraldine, who did not

understand irony, was observed two or three times to bend his brows upon the youth, but had his ire removed by some gracious turn in the harangue, introduced with timely promptitude. The hall of the festival was now thrown open; and, Sir Ulick, standing at the farther end, summoned to his side his favorite attendant, Thomas Butler, from whom he inquired the names and quality of such guests as, in entering,

had attracted his attention. "I pray thee, gentle Thomas," said Sir Ulick, "what man is that with a cast in his right eye, and a coolun as thick and as bushy as a fox's tail, and as carraty-red withal; and a sword that seems at deadly feud with

its owner's calves?" "Who? he my lord? That is Carroll, who thrashed Mac O'Carroll. Murrough, at the Boyne, for burning his cousin's castle and piking his children in the bog."

'And who is she who hangs upon his arm ?'

'His daughter Nell, my lord, who eat the tip of Mac Murrough's liver, with a flagon of wine, for dinner, on the day after the battle."

"Sweet creature! And that round. short, flashy, merry little man, with his chain ?

That is the mayor, my lord." "And the lofty lady who comes after, like a grenadier behind a drummer ? The lady-mayoress, my lord, who

took her husband upon her shoul-ders, and ran off with him to the when he would fain have fought, single-handed, with an enorm ous O'Toole, who sat upon them as if they were taking a morning walk to Cullenswood." Her stature stood him

stead. And who are they who follow close behind?' Burke of Clanricard and O'Moore.

who hanged and quartered the four widows in Offally for speaking against the cosherings of the poor." And the ladies?' "Their wives and daughters, who

were by at the quartering."
"A goodly company. But hush "What is it, my lord that you would

"Hush! hush! Canst thou tell me Thomas, what lady is that in yellow, as far beyond the rest in

beauty of person as in the graceful simplicity of her attire?" That, my lord," said the attend ant, "is your cousin, Margaret Fitz gerald, and the only daughter of the Geraldine.'

Fame, that exaggerates all por traitures, fell short in hers. Margaret! Away good Thomas, I care not to learn more.

Approaching the circle, of which the fair Geraldine formed a chief attraction, Sir Ulick was introduced to his young relative. The evening happily away in her society and before many days they were better friends than perhaps, them-selves suspected, or the parents of either could have readily approved. Both freely communicated their thoughts and wishes on the condition of their families and country Both mourned the divided interests that distracted the latter, and the wretched jealousies which seemed destined to keep the well-wishers of the island for ever disunited in themselves, and therefore utterly incapable of promoting her advantage Such themes as these formed the subject of conversation one evening while the dance went gaily forward. and the hall of the banquet seemed more than usually thronged with brilliant dresses.

'Now, at least, cousin Margaret,' said Sir Ulick, in a gentle voice, "we agreed at every interview; and so rest, a noise at the window aroused

nearly do their tempers harmonize, that I am sure it needed but an earlier intimacy to render them as fervent friends as they have been strenuous - Hark! What is that

While he spoke, the sounds of mirth were interrupted, in a startling manner, by loud and angry voices at the end of the hall, which was occupied by the lord-deputy and other chieftains of every party. Before time was given for question or reply, the worldly clamour was ex-changed for the clasp of weapons, and in an instant the scene of merriment was changed to a spectacle of horror and affright. The music ceased, the dance was broken up, women shrieked, while of the men some joined the combatants, whom others sought to separate by flinging cloaks, scarfs, caps, and various articles of dress across the glancing weapons. A truce was thus enforced; and Sir Ulick learned with indignation, that the hot-blooded Geraldine had struck his father. The news soon spread into the streets where a strife began that was not so easily to be appeased. The followers of the Geraldine, whose hearts were never with the treaty of submission, seemed glad of the occasion given to break it off. They fell upon the citizens, were not slow in flying to their weapons, and a scene of tumult, enwhich made the streets re-echo from the river side to the Geraldines were driven from the city, not without loss, and their chieftain found himself on horseback without the walls, and farther from the royal countenance than ever. He was with difficulty able to rescue his daugher, who, on the first sound of strife, had immediately placed herself by his side.

war now re-commenced with redoubled fury. The Lord Deputy received orders from London to have the Geraldine taken, dead or alive, and set his head, according to the fashion of those times, upon the castle gate. In obedience to these instructions, which needed not the concurrence of his own hearty good will, Kildare marched an army to the south, and after several engagements. laid siege to the Geraldine in one of his strongest castles. The ruins still occupy a solitary crag, surrounded by a rushy marsh at a little distance from New Auburn. The place was naturally strong; and the desperation of the besieged made it altogether for this sudden disappearance of her impregnable. After several fruitless efforts, attended by severe loss to in a state of blockade, and the Lord hood, left famine to complete the

With different feelings, Sir Ulick, who held a subordinate command in and her suspense had reached a pain the army of his father, beheld the ful height, before the sky grew dark. days run by, which were to end in surrender, (or as was more probable from the well known character of the Geraldine), in the destruction and death of the besieged. Two months rolled on, and there appeared no symptom on the part of the latter that indicated a desire to come to terms. Such, likewise, was the fidelity with which those feudal chiefs were served by their followers. that not a single deserter escaped from the castle to reveal the real of its defenders. They state appeared upon the battlement as knight. hearty and as well accoutred as on the first day of the blockade.

Meantime there was no lack of spirit in the castle. The storehouse Ulick!" sent beneath the wings of a carrier-pigeon to a distant part of Desmond. days passed merrily between watching and amusement, and the requent sounds of mirth and dancfrom within, showed that the besieged were thinking of something

One evening, Margaret, retiring to her chamber, gave orders to her woman to attend her. The latter obeyed, and was employed in assisting her lady to undress, when the following conversation passed between them.

else beside giving up the fortress.

"You have not since discovered by whom the letter was left in the east

The woman answered in the nega-

"Take this," said Margaret, hand ing the maid a small wooden tablet, as white as snow, except where it was marked by her own neat charac-'Take this, and lay it exactly where the former was deposited. Yet stay! Let me compare the notes again, to be sure that I have worded mine answer aright." "Sweet Margaret.—Be persuaded by one who loves thy welfare. Let thy sweet voice urge the Geraldine to give up the fortress which he must yield perforce ere long, and with sorer loss perchance than that of life and property. Thy friendly enemy un-known." "Well said, my friendly enemy, not quite perhaps sounknown as thou esteemest—now for mine answer."—"Kind, friendly enemy. Thine eloquence will be much better spent on Kildare, in urging him to raise the siege, than my poor accents on the stubborn Geraldine. Wherefore I commend thee to thy task, and warn thee to beware of my kinsmen's bills, which, how shrewdly they can bite, none ought to know better than the Lord Deputy and his followers. Thy thankful foe."

The tablet was laid on the window and disappeared in the course of the night. On that which followed, may promise ourselves brighter while Margaret and her maid were Our fathers seem better occupied as before, in preparing for

the attention of the mistress, and struck the woman mute with terror. Dismissing the latter into the sleeping chamber, which lay adjacent, and carefully shutting the door, the daughter of the Geraldine advanced to the window, and unbarred the curtained lattice. A brilliant moon which the castle rose upon the summit of a rock, the guarded causeway by which it was connected with the shore, the distant camp of Kildare, and the tranquil woods and hills extending far around. Beneath her, on the rock, appeared a figure, the identity of which she could not for an instant mistake; but how it came thither, to what intent, and wherefore undetected, was more than she skill to penetrate. Perhaps, like a second Leander, he had braved the waves with no other oar than his own vigorous limbs! But the stern of a little currach, peeping from beneath the overhanging rock, gave intimation that Sir Ulick (for he indeed it was) knew a trick worth two of Leander's. Waving his hand Margaret, he ascended the formidable crag which still separated him from the window of her apartment, and came even within whispering distance. He did but come to be sure that she at least was not in want of food. It so happened that this side of the rock alone was unguarded being supposed impregnable from the steepness of its ascent, as well as of the opposing shore. Ulick, however, gliding under the shadow of a distant cliff, and only venturing to dart for the isle when the sky was darkest, had already visited it for three successive nights and seemed at every new venture. more secure of his secret. The alarm of Margaret, however, was excessive. The discovery of an intercourse would be certain death to one both-for the Geraldine in a case of treason, whether real or apparent, would not spare his nearest blood. The same, as Sir Ulick was himself aware, was true of the Lord Deputy Made bold, however, by impunity, he quieted the lady's fears, and without much difficulty, communicated to her mind the security of his own. His visits were continued for a week without interruption; after which period, the fair Geraldine observed.

or hear anything that could account accomplished friend. One night as she sat in her winthe assailants, to possess themselves dow, looking out with the keenest of the castle by storm, it was placed anxiety for the little wicker skiff, she observed, with a thrill of eager Deputy, encamping in the neighbour- ness and delight, some dark object gliding close beneath the cliffs upon work which his arms had failed to the opposite shore. The unclouded accomplish. prevented the approach of the boat At length a friendly cloud extended its veil beneath the face of the unwelcome satellite; and in a few minutes the splash of oars, scarce louder than the ripple of the wavelets against the rock, gave token to the watchful ear of Margaret of the arrival of the long-expected knight. A figure ascends the rock; the lattice is unbarred; their is sufficient light to peruse the form and features of the stranger. It is not Sir Ulick but Thomas Butler, the fidus Achates and only confident of the youthful

with perplexity and uneasiness, that

they terminated abruptly, nor did she, for an equal space of time, see

'What, Thomas, is it thou? Where is thy lord ?" "Ah, lady, it is all over with Sir

demned in the article of treason."

These dreadful tidings, acting on spirits already depressed by a sudden lisappointment, proved too much for Margaret's strength, and she fainted away in the window. On reviving, she obtained from Thomas a full de tail of the circumstances which had occurred to Sir Ulick since his last appearance at the island, and the cause in which they had their origin.

About a week before, the Lord Deputy was sitting at evening in his tent, when a scout arrived to solicit a private audience. It was granted; and the man averred that he had discovered the existence of a treason able communication between the in habitants of the island and the shore. In his indignation at this announce ment, Kildare made a vow, that the wretch, whoever he was, should be cast alive into the Raven's Nest; and appointed a party to watch on the following night on the shore beside the cliffs for the return of the traitor from the rock. Having given the men strict injunctions to bring the villain bound before him the instant he should be apprehended, he ordered a torch to be lighted in his tent, and remained up to await the issue.

Towards morning, footsteps were neard approaching the entrance of the tent. The sentinel challenged, admitted the party. and astonishment of Kildare may be conceived, when, in the fettered and detected traitor, against whom he had been fostering his liveliest wrath he beheld his gallant son, the gay and heroic Ulick! The latter did not deny that he had made several nightly visits to the island; but denied with scorn, the imputation of treasonable designs, although he refused to give any account of what his real motives were. After long endeavouring, no less by menace than entreaty, to induce him to reveal the truth, the Lord Deputy addressed him with a kindness which affected him more

than his severity. "I believe thee, Ulick," he said; I

Go, plead thy cause before the lords of council, and see if they will yield thee as ready a credit. fear thou wilt find it otherwise; but

thou hast thyself to blame.' A court was formed in the course of a few days, consisting of Kildare himself as president, and a few of the council, who were summoned for the purpose. The facts proved before hem were those already stated; and Sir Ulick persisted in maintaining the same silence with respect to his designs or motives as he had done before his father. It seemed impos sible, under such circumstances, to acquit him; and having received the verdict of the court, the Lord Deputy gave orders for the fulfilment of his

dreadful vow.
On the night after his sentence. his attendant Thomas Butler, obtained permission to visit him in his dungeon; and received a hint from Kildare, as he granted it, that he would not fare the worse, for drawing his master's secret from him. Ulick, however, was inflexible. Fear. ing the danger to Margaret's life, no less than to her reputation, he maintained his resolution of suffering the sentence to be executed, without further question. "The Lords of the Council," he said, "were as well aware of his services to the king's government, as he could make them and if those services were not sufficient to procure him credit in so slight a matter, he would take no

further pains to earn it." Disappointed and alarmed, on the eve of the morning appointed for the execution. Thomas Butler, at the hazard of his life, determined to seek the lady Margaret herself, and acquaint her with what had occurred. The daughter of the Geraldine did not hesitate long about the course she should pursue. Wrapping a man's cloak around her figure, with the hood (for in those days, fair reader, the gentlemen wore hoods) over her head, she descended from the window, and succeeded in reaching the boat A few minutes' rapid rowing brought them to the shore. It was already within an hour of dawn, and the sentence was to be completed before sunrise. Having made fast the cur rach in a secret place, they proceeded amongst crag and copse in the direct tion of the Rayen's Nest. The dismal chasm was screened by a group of alder and brushwood, which concealed it from the view, until the passenger approached its very brink. As they came within view of the place, the sight of gleaming spears and yellow uniforms amongst trees, made the heart of Margaret sink with apprehension.

"Run on before, good Thomas," she exclaimed "delay their horrid purpose but a moment. Say one approaches who can give information of the whole."

The fetters, designed no more to be unbound, were already fastened on the wrists and ankles of the young soldier, when his servant arrived, scarce able to speak for weariness, to stay the execution. He had discovered, he said, the whole conspiracy, and there was a witness coming on who could reveal the object and the motive of the traitors for there were more than one. At the same instant Margaret appeared, close wrapt in her cloak, to confirm the statement of Butler. At the request of the latter, the execution was delayed while a courier was despatched to the Lord Deputy with intelligence of the interruption that had taken place. In a few minutes he returned, bringing a summons to the whole party to appear before the Lord of Council. They complied was well supplied for a blockade of many months; and the Geraldine depended much on a letter he had depended much on a letter he had ment.

On arriving in the camp, the unknown informant entreated to be heard in private by the council. The the hall in which the judge sat. On being commanded to uncover her head, she replied : My lords, I trust the tale I have

to tell may not require that I should make known the person of the teller. My Lord Deputy, to you the drift of my story must have the nearest concern. When you bade the Geraldine to your court of Dublin, he was accompanied by an only daughter, Margaret, whom your son Ulick saw and loved. was not without confessing his affection, and I am well assured that it were not unanswered. On the very evening, my Lord Deputy, before that most unhappy affray, which led to your disunion, and to the dissolu tion of our-of Sir Ulick's hopes, mutual avowal had been made, and a mutual pledge of faith (modestly, my lords) exchanged, always under the favor of our—of the noble parents of the twain. My lords, I have it under proof that the visits of Sir Ulick were made to the lady Margaret—that to no other individual of the castle were they known-and that no weightier converse ever passed between them, than such silly thoughts of youthful affection as may not be repeated be fore grave and reverend ears like those to which I speak.'

"And what may be thy proof, stranger?" said the Lord Deputy, with a tenderness of voice which showed the anxiety her tale excited

"The word of Margaret Fitzgerald," replied the witness, as she dropped the mantle from her shoul-

The apparition of the Geraldine's daughter in the council chamber, gave a wonderful turn to the pro-Kildare was the first ceedings. speak. He arose from his seat, and approaching the spot where the spir am sure thou art no traitor. Nevertheless, thy father must not be thy hand with kindness and affection.

"In truth, sweet kinswoman," he said. "thou hast staked a sufficient testimony. And to be sure that it be so with all as it is with Kildare, I promise thee to back it with my sword; and it shall go hard but thy honest-hearted speech shall save the Geraldine his lands and towers to boot. My lords, I think I see by your countenance that you deem the lady's tale a truth. Then summon Ulick hither, and let a flag of truce be sent to the Geraldine, to let him know that his child is in safe keeping. The Raven's Nest has taught me what he feels."

The chroniclers of New Auburn conclude their story by relating that the promise of the Lord Deputy was fulfilled-that the affection of the heroic pair received the sanction of their parents-and that whenever afterwards in their wedded life a cloud seemed gathering at their castle hearth, the recollection of the Raven's Nest was certain to bring sunshine to the hearts of both.

If the merit of the several stories told during the night were to be estimated by the loudness and continuance of the applause which followed the stranger's was beyond all comparison the best. Each juror ried with the others in expressing his gratification, and silence was re stored only when the Foreman reminded them, that the gentleman had yet to favour them with a song, which he had no doubt, they would and quite as entertaining as his interesting story.

"I cannot, gentlemen," said the stranger, "better acknowlege your very great indulgence and kindness than by at once complying with your wishes, so far as my ability enables me. I will attempt a song, which as a composition of my wooing days long gone by, I yet remember, perhaps, with at much interest as an Irishman could." Smiling as he uttered these few words of preface, the stranger began:

I love my love in the morning, For she like morn is fair, Her blushing cheek, its crimson streak,

It clouds her golden hair, Her glance its beam, so soft and kind: Her tears its dewy showers And her voice, the tender whisper-ing wind

That stirs the early bowers.

II l love my love in the morning, I love my love at noon, For she is bright as the lord of light Yet mild as Autumn's moon. Her beauty is my bosom's sun, Her faith my fostering shade, And I will love my darling one Till even that sun shall fade

III

I love my love in the morning, I love my love at even, Her smile's soft play is like the ray That lights the western heaven, I loved her when the sun was high, I loved her when he rose, But best of all when evening's sigh Was murmuring at its close.

No sooner had the stranger concluded his song than all declared with one voice that he merited his liberty, and they according began to devise means of procuring him that valuable boon. The window was raised, and it was soon found that by lowering him no further than their arms might reach, he could reach a projection in the building from whence his descent to the pavement was but an easy fall. Shaking hands warmly with each of the jurors in suc-cession, and thanking them with the liveliest gratitude, both for the entertainment he had derived from their narratives, and for the kindness with which they connived at his escape, the stranger having ascer request was granted; and Margaret, tained by a previous glance of instill closely veiled was conducted to spection, that there was no person within sight, suffered three or four of the jurors to grasp his wrists and lower him from the window, and in a few seconds found himself in the little street with no other injury than a slight momentary inconven ience from the concussion, and stiffness in the limbs occasioned by his having been so long in one position. Waving his hand again and again to the jurors, who stood looking from the window to see that he reached terra firma in safety, he hastened to his hotel, where he found the Boots already stirring and commencing his daily avocations. The stranger hurried to bed, where he soon lost all recollection of the jurors and their stories, and slept so soundly that he was only awakened some hours after by the trumpeters who preceded the judges on their way to the court house.

The instant he heard the sound of the trumpet, our traveller was seized with an irresistible desire to learn. and, if possible, to witness the issue of the trial which had already awakened so lively an interest in mind. Dressing with all possible speed, he was able to make his way nto the court just as the jury tered the box to give his lordship an account of the proceedings since the previous evening. the traveller, who knew so

much more than the rest of the spec tators of the manner in which the jurors had been passing their time, it was amusing to observe the grav-ity with which they took their seats and prepared to answer the questions of the judge.

"Well, gentlemen, have you agreed to your verdict?" No, my lord."

You have considered the evi-We have fully considered it, my lord," (the traveller groaned.)

"Is there any point——" his lord-ship began, but before he could complete the sentence one or two persons hastily entered the court, and an extraordinary commotion was presently observed amongst the gentlemen of the long robe, which soon extended itself through the body of the court. A general whis-pering and tittering commenced, which soon became so loud as to call for the attention of the bench. In answer to a question from his lordship one of the defendant's counsel arose, and, with a voice half broken with laughter, said:

"My lord, you may remember I gave your lordship and the gentlemen of the jury to understand that and telling them that this month is there was some influence connected this cause, foreign to the inclinations and judgment of both the month is this, my dearly beloved? parties immediately concerned. The It is the month in the year when the clinations and judgment of both the say, led against his will, to give cause for this action by the instigation of that lie latent in this world of ours. his friends, who are of one political party, and the plaintiff, I understand, at Christmas-time, during Lent, even was persuaded against her will to in stitute this action in compliance with | ing around you, it seemed as if the the wishes of her friends, who hold political principles of a different kind. Both parties were thus made to sacrifice their own happiness to the pre-judices of others; but now I have the satisfaction to inform your lordship, that they have this morning saved your lordship and the gentlemen of the jury the trouble of proceeding farther with the case. They have very wisely taken their own business out of their friends hands, and taken it into their own. In a word, my lord, not to keep your lordship and those respectable gentlemen any longer in suspense, I have just learned that the plaintiff and defendant have the case by running away decided with each other, after being legally married by special license at 5 o'clock this morning (loud laughter), and are now actually on their way together to the Lakes of Killarney, leaving us old fools with wigs on our heads (roars of laughter, in which his lordship heartily joined,) to pore through spectacles over our briefs, while they have done more in half an hour to bring the litigation to a satisfactory close than all our law could effect for

whole term together." The scene which followed was such as one does not often witness in a court of law. The counsel threw up their briefs amid roars of laughter the jurors, who had entered heartily into the general mirth, were immediately discharged, and the traveller as he took his way from the court could not help suffering a sigh to mingle with his mirth as he murmured a wish that party spirit might never lead to worse consequences than it had on this occasion, when its utmost activity had led to no more injurious result than the imprisonment of an over curious stranger, during, one night in the corner of a Jury Room THE END

THE MONTH OF MARY

The opening sermon of a course for the month of lary, delivered in the United of St. Vincent Ferrer ew York, by the Very Rev. Thomas N. Burke

We are commencing this evening the devotions to the Blessed Virgin to which the Church invites all her children during the month of May The faithful at all seasons invoke the mercy of God through the inter cession of the Blessed Virgin Mother But more especially during this sweet month, the opening of the beautiful year, does our Holy Mother invite our devout thoughts and prayer to the Mother of God, and put efore the Blessed Virgin's claims and titles to our veneration and love. Guided by this Catholic instinct and spirit we are assembled here this evening my dear brethren, and it is ny pleasing duty to endeavor to unfold before your eyes the high designs of God which were matured and carried out in Mary. And first of all I have to remark to you, as I have done more than once beforethat in every work of God we find re flected the harmony and the order which is the infinite beauty of God Himself. The nearer any work of His approaches to Him in excellence, in usefulness, in necessity, the more does that work reflect the beauty and harmony of God Who created it. Now dearly beloved, the highest work that ever God made-that it ever entered into His mind to conceiveor that He ever executed by His omnipotence—was the sacred human-ity, or the human nature of Jesus Christ; and, next to Him in grandeur in sanctity, in necessity, is the insti tution of or the creation of the holy Catholic Church of God. therefore, we come, as pious children of the Church, to examine her doc trines, to meditate upon her precepts to analyze her devotions, we natur ally find ourselves at once in the kingdom of perfect harmony and Everything in the Church's order. teaching harmonizes with the works of the human intelligence: every thing in the Church's moral law har monizes with the wants of man's soul. Everything in the Church's liturgy, or devotions, harmonizes with man's imagination and sense, in so far as that imagination and sens help him to a union with God. And so, everything in the Church's devoharmonizes with the nature around us, and within us, and with that reflection of nature in its highest and most beautiful form, which is in the spirit and in the genius of the Blessed Virgin Mary. I remember, once, speaking with a very distinguished poet—one of a world wide reputation and honorable name—a name which is a household word wherever the English language is wherever the said to me: "Father, spoken—and he said to me : I am not a Catholic; yet I have no

keener pleasure, or greater enjoy ment, than to witness Catholic cere monial, to study Catholic devotion, to investigate Catholic doctrinesnor do I find," he said, " in all that nature or the resources of intellect open before me, greater food for poetic and enthusiastic thought than that which is suggested to me the Catholic Church." And so, it And so, it is not without some beautiful reasonsome beautiful harmonious reasonthat the Church is able to account for every jota and every title of her liturgy and of her devotions.

And, now, we find the Church upon

devoted, in an especial manner, to

Virgin

the

Blessed

defendant, my client, was, I grieve to | Spring puts forth all its life, and all the evidences of those hidden powers You have all seen the face of nature at Easter-time; this year-and look earth was never to produce a green blade of grass again. You looked upon the trees; no leaf gave evidence there of life. All was lifeless, all was barren, all was dried And to a man who opened his up. eyes but yesterday, without the experience of past years and of past summers, it would seem to him as if it were impossible that this cold, and barren, and winter-stricken earth could ever burst again into the life the verdure, the beauty, and the prothe clouds mise of Spring. But rained down the rain of heaven and the sun shone forth with the warmth of Spring, and suddenly all nature is instinct with life. Now, the corn fields sprout and tell us that in a few months they will teem with the abundance of the harvest. Now, the meadow, dried up, and burned, and withered, and vellow, and leafless, clothes itself with a green mantle robing hill and dale with the beauty of nature, and refreshing the eve man and every beast of the field that feeds thereon. Now, the trees that seemed to be utterly dried, and sapless, and leafless, and motionless, save so far as they swayed sadly to and fro to every winter blast that passed over them-are clothed with the fair young buds of Spring, most delicate and delightful to the eye and to the heart of man; promising in the little leaf of to-day the ample spread and the deep shade of the thick summer foliage that is to come upon them. Now, the birds of the air, silent during the winter months, begin their song. The lark rises on his wing to the upper air, and, as he rises, he pours out his song in ether until he fills the whole atmosphere with the thrill of his de licious harmony. Now, every bud expands, and every leaf opens, and every spray of plant and t forth its Spring-song, and hails with joy, the summer, and all nature is instinct with life. How beautiful is the harmony of our devotion and our worship-how delicate, how natural, how beautiful the idea of our holy mother, the Church, in selecting this nonth-this month of promise month of Spring-this month of gladness-of serene sky and softened emperature—this month opening the summer, the glad time year, and dedicating it to her who represents, indeed, in the order of race, the Spring-time of man's redemption; opening the summer of the sunshine of God, the first sign of the purest life that this earth was to send forth under the eyes of God and man! Oh, how long and how sad was the winter! The winter of God's wrath-the winter of four thousand years, during which the sunshine of God's favor was shu out from this world by the thick clouds of man's sin, and God's anger How sad was that winter that seemed never to be able to break into the genial spring of God's grace, and of His holy favor and virtue again! No sunbeam of divine truth illumined its darkness. No smile of divine favor gladdened the face of the spiritual world for these four thousand years. The earth seemed dead and accursed, incapable of bringing forth a single flower of promise, or sending forth a single leaf of such beauty that it might be fit to be culled by the loving hand of God. But, when the summer-time was about to come when the thick clouds began to part—the clouds of anger, the clouds of sin-the cloud of the curse was broken and rent asunder, and gave place to the purer cloud of mercy and of grace, that bowed down from heaven overladen with the rain and dew of God's redemption-then the earth moved itself to life in the sunshine, and the first flower of hope, the first fair thing that this earth produced for four thousand years, in the breaking of winter, before the summer, in the promise of Spring, was the immaculate lily, the fairest flower that bloomed upon the root of Jesse, and in its bloom, sent forth pure leaves; and so fragrant were they, that their sweet odor penetrated heaven, and moved the desires of the Most High God to enjoy them! according to the word of the prophet, Send forth flowers as the lily, and rield a sweet odor, and put forth leaves unto grace." So bright in its opening was the spiritual flower— the first flower of earth—that even the eye of God, looking down upon it, could see no speck or stain upon the whiteness of its unfolding leaves. "Thou art all fair, my Beleaves. "Thou art all fair, my Beloved!" He exclaimed, "and there is no spot or stain upon thee." this flower-this Springflower-this sacred plant-that was to rear its

gentle head, unfold its white leaves,

and show its petal of purest gold,

was Mary, who was destined from all truth because the truth humbles to be the Mother of Jesus She was the earth's Spring, full of promise, full of beauty, full of joy; she was the earth's Spring that as to be the herald of the coming summer, and of the full, unclouded light of God's own sun beaming upon her. And, just as the little leaf that comes forth in the corn-field to-day, holds in its tiny blossom the promise of the full ear of wheat, bending its rich, autumnal head, the staff of life to all men, so Mary's coming, from the beginning, was a herald and a promise of His appearance upon the earth-was the announcement that with the purity of God, and to bring forth the Bread of Life, the Mauna of Heaven, the Bread of angels, Jesus Christ, the world's Redeemer, the

Word made flesh. How well, therefore, dearly beloved brethren, how well does not this fair Spring month of May, this opening of the summer of the year, testify in nature what Mary was in the order of grace. And just as the Almighty God clothes this month in the order of nature with every beauty, fills the fields with fragrance, clothes the hill-sides with the varied garb of beauty that nature puts forth, so tender, so fair in its early promise, so also the Almighty God clothed the Spring-the spiritual Spring of man's redemption, which was Mary, in every form of spiritual beauty, and robed her in every richest garb of divine loveli-ness of which a creature was capable, so that every gift in God's hand that a human creature was capable of receiving, Mary received. For, in her the word of my text was to be fulfilled. It was a strange promise, beloved: a strange and a startling word that came from the inspired lips of the Psalmist as he said, speaking of His chosen: "I have said: You are Gods, and all you the sons of the Most High!" That word was never fulfilled until the Son of the Most High became the son of a woman. This was the meaning of St. Augustine, when he says: "God came down from heaven in order that He might bring man from earth to heaven, and make him even as God.' Thus it was that man, in the Child of Mary, united with God, became the Son of the Most High. Thus it was that, in virtue of the union of the human and divine which took place in Mary, we have all received, by the grace of adoption, the faculty to become children of God. "But to as many as received Him," says St. to them did He give the power to be made the sons of God." And this was the essential mission, the inherent idea of Christianity—to make men the sons of God; to make you and me the sons of God by infusing into us the spirit of Jesus Christ, and bringing forth, in our lives, and in our actions, and in our thoughts the outer man, the graces and glorious gifts that Jesus Christ brought down to our humanity in Mary's womb. Never has this idea been lost to the Catholic Church. My friends and brethren, you are living now in the midst of strangers. You hear the wildest theories propounded every day in philosophy, in science; but in nothing are the theories or the vagaries of the human mind so strange as when they take the form of religious speculation or religious doubt. The notion prevalent among all men outside of the Catholic Church nowadays is, that man has within him, naturally, without the action of God, without the action of Christ, the seeds of the perfection of his life; that by his efforts, and by his own study, and by what is called the spirit of me blessed." progress, a man may attain to the perfection of his own being without God, and become all that God intended him to become. That notion is antagonistic and destructive of the very first vital principle of Christian ity. The vital principle of Christian ity is this: the Son of God came down from heaven and became Man, woman, in order that mankind, in able to clothe itself with His virtues, and so become like to God. And in that likeness to God lies the whole perfection of our being; and the end of Christianity is to bring every sufficient agency to bear upon man; to make that man like to God; to make him as the Son of God. "I have said, Ye are Gods, all of you, sons of the Most High!

God is a God of truth. Man must be a man of truth in order to be like to God. God possesses the truth. He does not seek for it. He has it. He does not go groping, sophisticating, and thinking, and arguing in order to come at the truth. Truth is God Himself. And so, in like manner, man, to be a child of God, must have the truth, and not look for it. God is sanctity and purity in Himself. Man, must be holy and pure in order to be made the Son of God. He must be free from sin in order to be like to God, the Father. He must have a power over his passions to restrain them, to be pure in thought, in word, and in action, in soul and in body, before be can be made like to the Son of God. And that religion alone. which has the truth and gives it which has grace and gives it; which touches sin and destroys it; which enables the soul to conquer the body; which holds up in her sanctuaries the types of that purity which is the highest reflection of the infinite purof Jesus Christ - that religion alone can be the true religion of God. Every other religion is a lie. But the world is unable to believe this. Men compromise with their passions. Men go to a certain extent in satisfying their evil inclinations. Men refuse to accept the iberations, and all praying; and when,

Read the Bible, read the Bible, and don't listen to any priest! These Catholics are a priest-ridden people. Whatever the priest says in the church is law with Catholics." They refuse the humility of this. They won't take the truth. They must find it for themselves; and the man who seeks it, and never, among the many concluby the very fact of seeking it shows he is not the son of God. I say this much because, my dear friends, wish you to guard against the wild, her children, than when she pro-reckless spirit that is abroad in the claimed, in the fifth century, that world to-day: I wish to guard you in your fidelity to the Church of the nineteenth century, that Mary that little plant was to grow and to endure, until it was to be crowned to endure, until it was to be crowned between the control of the cont sacraments; that word that she puts on my lips and such as me—that sacramental grace that she puts into the hands of the priest for you; these are the elements of your salva tion; these are the means by which one of you may become the child of God; and there is no perfection, no scheme of perfection, no secret of success, no plan of progress outside of this that is not an institution of the enemy, a delusion, a mockery, and a snare. And all this we get through Mary, because Mary was the chosen instrument in the hands of God to give to Him that human nature in which man was made even as the Son of God. Mary's coming upon the earth, therefore, was a Spring-time of grace. Mary's appearance in this world was like the morning star when, in the morning, after the darkness and tempest of the night, the sailor, standing upon the prow of the ship, looks around to find the eastern point of the horizon, and he sees suddenly rising out of the eastern wave, a silver star, beautiful in its pure beauty, trembling as if it were a living thing. And he knows that there is the east, for this is the morning star. He knows that precisely in that point, in a few moments, the sun will rise in all its splendor, and he knows that that sun is coming because the herald that proclaims the sun has risen. The morning star proclaims to the wild wanderer on the deep, in the eastern horizon, the advent of the coming day. So with us, upon the wild and angry waves of sin and error, and of God's anger and curse, our poor humanity, shipwrecked in the garden of Eden; our poor humanity, without even the wreck left to us of the sacrament of penance; our poor humanity groping in the sacrifices and in the oblations of the world, for the love of God the Redeemer, the day-star whose light was to illumine the darkness of the world-behold, suddenly, the morning star rises, the trembling, silver beauty Mary! Then it was known that speedily, and in a few years, the world would behold its Redeemer, and mankind would be saved in the and in our inner souls, as well as in fullness of Mary's time. Therefore it is, that she enters so largely into the scheme and plan of redemption. that the Almighty God willed it, that even as the name of Jesus Christ was to be made known to all men, was to be glorified of all men, was to be proclaimed as the only name under heaven by which man was to be saved; and so also, side by side with His purpose of God's declaration of the glory of His Divine Son, came the prophecy of Mary, from the same spirit that wherever the name us Christ was heard and revered, that there, and to the ends of the earth, all generations were to call her blessed. "He that is mighty hath wrought great things in me," she says; "Wherefore, behold, she says: henceforth, all generations shall call

Hence the Protestant maxim:

amining with the light of human scrutiny, her spirit, as manifested in the earliest ages of her being, in the earliest documents she presents us with, does not every man find that whereand the Child, the true child, of a ever the true religion of Christ was propagated, wherever there was the Him and through Him, might be genius and the instinct of faith that adored Jesus Christ, there came the fellow-instinct and genius that loved, and revered and venerated, and honored the woman who was His mother. If every other proof of this was wanting, there is one proof -a most emphatic proof-and it is this; that whilst the Blessed Virgin Mary was yet living, during the twelve years that elapsed before her assumption into heaven, a religious order was organized in the Catholic Church, devoted to the veneration. and the love, and the honor of the Blessed Virgin—a religious order dating from the early times of the prophet—a religious order founded by the sons of the prophets, under the Jewish dispensations, was converted to Christianity, and at once banded itself together and called itself, "The Brethren of our Lady of Mount Car mel." No sooner was our Lady assumed into heaven, than these men spread themselves through Palestine and through the East, and the burden of their teaching and their devotion was the glory of the Mother of God; the woman who brought forth the Man-God, Jesus Christ. No sooner was the Gospel preached than the devotion to the Blessed Virgin Mary spread swith the rapidity of thought, of sentiment, and of love through all distant parts; and when five hundred years later, a man rose up and denied that Mary was the Mother of God, we read that when the Church assembled at Ephesus in general council, the people came from all the surrounding countries and the great city of Ephesus was overcrowded with the anxious people

all waiting for the result of the del-

at last, the Council of the Holy Church of God put forth its edict, de-claring that Mary was the true Mother of God, we read of the joy that came from the people's hearts, the cry of delight that rang from their lips, the " All Hail!" that they gave to you, Mother in heaven, spread throughout the universal Church, sions of her councils for eighteen hundred years, never did the holy Catholic Church give greater joy to Mary was the Mother of God, and, in votions, I wish, dearly beloved, to bring unto your notice this very devotion to the Mother Mary as a won-derful instance of the rapidity with which this devotion to the Mother of God spread throughout the Catholic Church. It was at the beginning of this

present century that this devotion of the month of Mary sprang up in the Catholic Church; and the cir cumstances of its origin are most wonderful. Some seventy years ago, or thereabouts, a little child-a poor little child-scarcely come to the use of reason, on a beautiful evening in May, knelt down, and began to lisp with childish voice the Litany of the Blessed Virgin before the image of the Child in the arms of the Madonna n one of the streets of Rome. One little child in Rome, moved by an impulse that we cannot account forapparently a childish freak-knelt lown in the public streets and began saying the litany that he heard sung in the church. The next evening he was there again at the same hour. and began singing his little litany again. Another little child, a little boy, on his passage stopped, and be singing the responses. The next evening three or four other children came, apparently for amuse-ment, and knelt before the same image of the Blessed Virgin, and sang their litany. After a time-after a few evenings—some pious women, the mothers of the children, delighted to see the early piety of their sons and daughters, came along with them, and knelt down, and blended their voices in the litany; and the priest of a neighboring church said: into the church, and I will light a the grace of prayer, the grace of lew candles on the altar of Blessed Virgin, and we will sing the litany together." And so they went into the church; they lighted up the candles, and knelt, and there they sang the litany. He spoke a few words to them of the Blessed Virgin, about her patience, about her love for her divine Son, and about the dutiful veneration in which she was held by her Son. From that hour the devotion of the month of May spread throughout the whole Catholic world; until within a few years wherever there was a Catholic church a Catholic altar, a Catholic priest, or a Catholic to hear and respond to the litany, the month of May became the month of Mary, the month of devotion to the Blessed Virgin. Is not this wonderful? Is not this perfecty astonishing? How naturally the idea came home to the Catholic mind! With what love it has been kept up With what love—with what instinct -it spread itself! How congenial i was to the soil saturated with the divine grace through the intelligence as illumined by divine knowledge and divine faith! Does it not remind you of that wonderful passage in the Book of Kings, where the prophet Elias went up into the mountain-top, when for three years it had not rained on the land, and the land was dried up; and he went up on the solitary summit of the mount, there to breathe And now, my friends, going back to the fountain-head of our Chrisa prayer to God to send rain upon tianity, going back to the earliest the land. Whilst he was praying in traditions of the Church of God, exvant to stand upon the summit of the mountain, and to watch all round, and to give him notice when he saw a cloud. The servant watched, and returned seven times—" and at the seventh time, behold, a little cloud arose out of the sky, like a man's foot. . . . and while he turned himself this way and that way, be hold, the heavens grew dark with clouds and wind, and there fell a

great rain." The word "Mary" means the sea the star of the sea. A few years ago, a cloud of devotion, no larger than the foot of a little child, in Rome was seen, and whilst men looked this way and that way, it spreads over the whole horizon of the Church of God, and over the whole world, and then, breaking in a rain of grace and intercession, it brings an element of purity, and grace, and dignity, and every gift of God to every Catholic soul throughout the world. Oh! when I think of the women that I have met in the dear old land of Faith! The women oppressed from one cause or from another! Some with sickness in the house; some with perhaps, a dissolute son some with a drunken husband; some with the fear of some great calamity or of poverty, coming upon them; some apprehensive of oad news from those that they love. How often have I seen them coming to me in the month of May, just in

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the beginning, and brightening up, thank God and say, the month is come! I know. She in heaven will pray for me, and that my prayers will be heard! And I have seen them so often coming before the end of the month, to tell me, with the light of joy in their eyes, the Mother heard their prayer, and that their petitions were granted then was I reminded of that mysterious cloud that broke out heavens, and rained down the saving rain. One have I before me—one whom I knew and loved—a holy nun who, for more than fifty years, had served God in angelic purity, and in heroic sacrifice. For seven months she was confined to a bed of pain and of suffering that deepened into And, during those seven agony. months, her prayer to God was, whilst suffering, to increase those sufferings. Not to let her leave the world until one whom she loved dearly, and who was leading a bad and reckless life, should be converted unto God. Weeks passed into months, and month followed month. and most frequently did I sit at the bedside of my holy friend. Month followed month for seven long dreary months, and she spent that time upon the Cross, truly with Jesus Christ. But when the first day of May came-the month of Mary-I came and knelt down by her bedside, to cheer her with prayer and with sympathy. She said to me, "I feel that the month is come that will give me joy and recrime are the common enemy within come that will give me joy and re-lief. It is Mary's month, and it is the month when prayer grows most powerful in heaven, because it is the month in which the Mother will especially hear our prayers." Before that month was over, he for whom she prayed was converted to God, with all the fervor of a true conversion; and when the month was drawing to a close, the sacrifice of pain and suffering was accepted, and she who began the month in sorrow, ended it with the joys of Jesus Christ and His Virgin Mother. So it is all the world over. His secret graces are poured out at the instance of Mary's prayer. And even as she was the Spring-time of grace upon earth, so is she ever, now in heaven, by her prayer for us

THEY SEEK SALES, NOT SOULS

the spring-time of holy grace, obtain-

ing for us the grace of repentance,

temperance, the grace and power of

self-restraint-in a word, whatever

grace we demand, that, springing up

in our souls, will produce to day the flower and leaf of promise—to-mor-

row, the fruit of maturity-and for

eternity, the reward of grace which

everlasting crown of God's

is the

glory.

While conscientious ministers are warning that the land is veering paganwards, that the pace of the combined church membership before 1910 kept pace with the population, but since has lagged half way behind; while the Protestant religious stastistician, Dr. H. K. Carroll, is lamenting the "distinct disappointment" of the Men and Religion Forward Movement after its expenditure of \$1,000,000; while the Protestant Dr. Robertson Nicol is writing that in England the Catholic Church alone in a condition that warrants self-congratulation," and Dr. Horton in India is endeavoring to swell church membership by having all the Protestant denominations accept one another's converts; while minis ters in this *country to fill their churches are forced to the sad expedient of theatrical advertisement, ensational sermons, free lunches moving pictures and vaudeville shows, and still unable to move the 56,000,000 Americans that are unaffiliated with any church; while in the last 40 years 5,000,000 were mar-ried people here professed to break what God had bound : while we have with us now more than a quartermillion people that have forsaken their marriage vow, and maybe quite as many that are living in un lawful, though not illegal, adultory while in the year that has gone 200,-000 in the land have heard their bonds snap and fly in the face of their 70,000 children; while the little ones are taught all the mys-teries of life but none of death, all of earth but naught of heaven, all of chicanery and crime but naught of regular \$5, Model A Gordon Camera.

The sensitized cards, which make conscience and Christ; while godless brows, self-garlanded with pride, are ripping the Bible to tatters, and ministers are decrying the fact that Protestantism, after having repudiated an infallible Pope, would set up the infallible "Paper Pope" of the Scriptures: and still withal, while all Protestants and Catholics are praying for Church unity; while we are paying \$3,173,000,000 yearly to guard the country against crime; while Socialism is supplanting the mandates of the Creator with the mandates of the creature—the laws of God, with the lust of men; while through the land murder stalks with its red hand snatching a life at every hour; while 25,000 shameless women with fair faces and foul hearts are feeding in brilliant vice halls on the bestial carcasses of manhood, and countless poor are gasping for life in shops and mills and sunless alleys, is it not strange that in all this crimson crime, this wreck of home and happiness, this scene of sins and shames

and sorrows—is it not strange that the Christian Herald of New York City should say in its editorial of November, 1912: We should welcome such fratertestant denominations as would in-

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on record concerning the aggressions Out with your of Rome. . . Out with your flags, brethren of the denominational press, and let the world see where you stand ?"

Why this cry? Why the "fraternal concord" against this Church? If they cannot unite with it in things of faith, cannot they unite with it i its fight against Socialism and divorce, godlessness, free-love and crime? There is more work to be done in a year than all the churche will do in a century. Socialism and our gates. Why strengthen the enemy by weakening the influence of this one Church? The Socialist Berger says that this one Church is the only great organized opposition against his creed. The Protestant editor of the Deshler, O. Flag in a recent issue speaks of "the air of sac redness" that pervades the Catholic Church—and the beauty of its mar riage ceremony being fit for the brush of an artist. "No wonder," says he, "there are so few divorces says he, "there are so few divorces among the Catholics! These people realize the solemn vows they are taking. . . . We cannot call to minde now that we ever knew of a case of free love among Catholics.

If this ceremony will cause men and women to live together till parted by death: if the Catholic faith will cause man and wife to be honest and true to each other, then, in the Name of God, what is the matter with our Protestant religion? And the Rev. W. J. Greer (Protestant) quoted in Western Catholic, January 17th, remarks, "How many times have I heard the remark, 'If the Catholics get the upper hand again they would persecute the Protest-

The Catholic Church

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is so simple that any little boy or girl can easily take good pictures with it after reading the directions sent with each one. There is no customs duty to be paid as the Gordon Company will ship to you from their Canadian factory which is near Toronto. All orders and letters, however, must be sent to their office which is at 1843 Stuyvesant Build ing, New York, N. Y. When ordering a camera under this special offer nal concord among the various Pro- be sure to mention that you are a reader of the London CATHOLIC spire all to put themselves officially RECORD.

never has and never will claim the right to compel people by force to become Catholics. Her only methods are those of persuasion, instruction and example. . . . Was it ever and example. . . . Was it ever enacted in any Catholic country that nyone that refused to attend Mass should be heavily fined? Was i ever enacted in any Catholic country that no Protestant children should inherit land until they conformed to the Catholic faith?'

The very pagan, Dr. Anezaki Ma caha, speaking not long ago to his pagan audience in Tokyo affirmed that this church has more authority than any other, has more interest in the people, and that the Pope is absolutely necessary to the progress of civilization. In the "Fairest Argument" (John F. Noll, Huntington, Ind., 1912), a book of five hundred pages, there are found several hundred of intelligent Protestant witnesses defending every single point of Catholic belief. With such Protestant in telligence arrayed against the Christian Herald fair Protestants will see that it is thoroughly un-Christian for the Christian Herald to herald sensations for the sake of sales, rather than truths for the salvation of souls.—The Marian.

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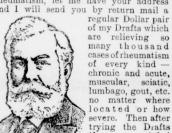
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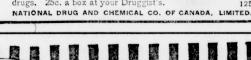
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LETTERS OF RECOMMENDATION
Apostolic Delegation
homas Coffey Ottawa, June 13th, 1905.
Dear Sir—Since coming to Canada I have
a reader of your paper. I have noted with satisin that it is directed with intelligence and
y, and, above all, that it is imbued with a
g Catholic spirit. It strenuously defends Cathirinciples and rights, and stands firmly by the
ings and authority of the Church, at the same
promoting the best interests of the country,
wing these lines it has done a great deal of
for the welfare of religion and country, and it
do more and more, as its wholesome influence
ness more Catholic homes. I therefore, earnrecommend it to Catholic families. With my
ing on your work, and best wishes for its cond success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your attinable paper the CATHOLIC RECORD, and congratulate you upon the manner in which it is published it matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to reyou and wishing you success, believe me to re Your faithfully in Jesus Christ. † D. Falconio, Arch, of Larissa, Apos. Deleg.

LONDON, SATURDAY, MAY 10, 1913

IN NEXT ISSUE we will begin the publication of a new and charming Irish story, "Pretty Miss Neville," by end it will be found most interesting. It takes rank with the very best works of fiction both in sentiment and language. We have made arrangements with the author for the exclusive right to publish this serial in Canada.

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Professor Jackson: "The first eleven chapters of Genesis are antiquarian lumber. Why not throw them out?"

Thus does the Reverend Professor taking his stand on "the impregnable rock of Holy Scripture," and on the equally "impregnable" principle of private judgment, "interpret" the open Bible. What Protestant can say him nay without denying the basic principle of Protestantism?

One of his hearers, we are told, jumped up and warmly remarked to the speaker," If you were born again you would believe the Bible from lid to lid." Yes, but there's the rub; what should the lids contain? Luther rejected what did not suit his views, and added where addition seemed to him desirable. The compilers of King James' version decided that certain books were apocry phal and others genuine. Why Professor Jackson may not do likewise is difficult to see. Let Professor Jackson decide what should remain between the lids of the Bible, and determine for himself the meaning of what is left, reserving of and most widely known priests of course the right to reject other passages when he receives new light, and this professor of Bible Christianity whether or not he be born again should be able to make a profession of faith entirely in keeping with Protestant principles.

Prof. Jackson: "The first eleven chapters of Genesis are legendary. Sacred writers twisted, varnished and niums had passed and as there is no contemporary evidence of their authenticity I cannot accept them as

All of which brings us to the questions, Where do you get the Bible from? Who vouches for it? What reason have you for saying it is the Word of God?

To the Catholic who believes that Jesus Christ founded a Church to carry on his mission to the end of for eleven years he looked after the time, a Church in which the Holy spiritual interests of a large district Ghost the Spirit of truth will in Toronto which now comprises abide forever, these questions are simple and elementary. We get the Biblé from the Church which vouches for it as God's Word and is its custodian and final interpreter.

As for Protestantism the indignant interruptor who questioned Professor Jackson's competency to interpret Holy Writ on the ground that he was not born again, has said about all that can be said in defense of the logic of Protestantism.

Prof. Jackson : "Idon't want to disturb anybody. The man I want to talk to is the man who is disturbed already.

Well, the learned and reverend Professor is not very reassuring for those who believe they are evangelizing the world by scattering Bibles amongst all peoples, tribes and tongues. The man who is disturbed already will, no doubt, have the consolation of knowing that a learned Doctor in Israel is much more disturbed than he is, and glories in

Prof. Jackson: "The first eleven chapters of Genesis have no scientific value. They have moral and spiritual worth.'

If this very modern and very advanced Professor knew only a little of exegesis he would know that Catholic exegetes attribute "scientific" value to no part of the Bible. But in all the cosmogonies of the human race is there one so luminous, so reasonable, and, in a true sense of that much abused word, so scientific as the opening sentence of Genesis "In the beginning God created the heavens and the earth." Here stated in sublimely simple terms we have a sublime truth which all the "science" of all the ages can never controvert

But we are told that the first chapters of Genesis "have moral and spiritual worth." After having thrown them out, we should, it may be presumed, go out after them and search among the antiquarian lumber, amid the twisted and embel-B. M. Croker. From beginning to lished old stories and legends, for scraps that may have moral and spiritual worth, which when rescued may find a place in an appendix of a revised version of the Bible.

At the conclusion of his address the Professor said he hoped no man would respect the first eleven chapters of Genesis less because of any thing he had said.

Whether Professor Jackson's humor is unconscious or sardonic he is undoubtedly a great humorist.

"The first eleven chapters of Genesis are antiquarian lumber. Why not throw them out ?"

As a mark of esteem for Professor Jackson's moral and spiritual worth, why not throw him out?

Methodist officials may exclude Professor Jackson from their pulpits because his views do not conform to the standards of Methodism. But this is going outside the Bible to defend the Bible. This is exalting the standards of bygone generations into an infallible authority. Moreover, now-a-days, "The Church" is an elusive, invisible, indefinable aggregation of believers where no semblance of authority may condemn Professor Jackson though he throw the rest of the Bible into the scrap-heap of antiquarian lumber.

Were the principle of private judgment applied to the interpretation of the laws of the country only the most advanced and fantastic anarchist could hope to gain a hearing; Catholic Church has retained the Catholic principle of authority.

THE LATE FATHER FERGUSON

The death of the Rev. Michael J. Ferguson removes one of the oldest English-speaking Canada. Born in 1839 in Simcoe County he was one of the first students of St. Michael's college in the modest beginnings of that institution to which the Church in Ontario owes so many of her faithful and zealous priests. Apparently as a young levite Father Ferguson realized that in devoting his life to preparation of candidates for the priesthood he could accomplish infinitely more for the Church than by joining the ranks of the secular clergy. While this is to-day a patent fact, fifty years ago to recognize it was evidence of wise and prudent foresight, to act upon it a proof of generous zeal and devotion in God's service. By joining the Basilian Fathers, Father Ferguson as a matter of fact combined the work of parish priest with that of college professor; many parishes.

For the last forty years of his life Father Ferguson was connected with Sandwich College devoting himself to teaching, the chosen work of his life. In his declining years he told his friends that if he had his life to live over again it would be spent in the same way, in the teaching of boys, in the equipping of youth for life with a sound grounding in Christian doctrine. Happy is the man,

thrice happy the priest who can thus

view his own life in retrospect. A close friend and valued cour ellor of Archbishop Lynch, his friendship was also highly esteemed by many of Canada's leading public

Father Ferguson was at one time great pulpit orator. Of scholarly tastes and attainments be was some years ago a valued contributor to the columns of the CATHOLIC RECORD.

A charitable, kindly, scholarly gentleman his life-work gave him the opportunity of exercising a beneficent influence on a large portion of the priesthood of Ontario with them and with all who came in touch with his winning personality, the CATHOLIC RECORD joins in a fervent prayer for the eternal repose of the soul of Father Ferguson after his half century of active and fruitful service in the vineyard of the Lord.

NEW TRACTARIAN MOVEMENT

"Early in the year 1910 a young man was working in Chicago as clairvoyant and street faker. had been brought up in California reared as a Roman Catholic, and for several years had been going from city to city, working for a short time when it was necessary, but usually supporting himself by some kind of fidence game.

In Chicago at an open-air meetng he for the first time in his life heard the Gospel preached. It was as new and strange to him as if he had been brought up among cannibals all his life.

This, and more like it, is from the Canadian Churchman of April 24th in this year of grace 1913. We remember the first tract of a similar nature which we read as a boy going to school; we have still a distinc and vivid recollection of the shocked surprise with which we exclaimed, Why these people are not honest!" On showing it, or rather attempting to show it to a Protestant schoolmate, he, after glancing at it said, "Oh that stuff, we don't read that."

The Churchman's Family reading is suggestive, by contrast, of Pusey and Keble who also wrote tracts. It is also suggestive of Chadband and loyalty in Ireland. Stiggins.

At the close of this delectable story in the Churchman is the following extract from George T. Dowling :

"The only way to be free from fear is to keep God's law; the only way to avoid brambles is to walk in the beaten path."

God's law includes the command ment - Thou shalt not bear false witness against thy neighbor.

However, there is a "beaten path' contemptible misrepresentation which doubtless the Churchman considers free from a certain kind of "brambles."

THE LATE BISHOP OF JOLIETTE Ten years ago His Grace Archbishop Bruchesi consecrated Monseigneur Joseph Alfred Archambault first Bishop of Joliette; last week he preached his loved suffragan's England, and his Cabinet are, to their but in the civil order, at least, funeral sermon. In the prime of shame, sacrificing their Honour, their and regarded as one of the ablest and learned in the episcopate, Monseigneur Archambault's death came as a shock to his many friends and admirers throughout Canada.

Bishop Archambault was born fiftyfour years ago in the diocese which he was later to be called upon to preside over as chief pastor. For the work of organization of a new diocese he was peculiarly well fitted and gave himself so unreservedly to the manifold duties of his office that his health was impaired, and his life shortened. One of his first works was to establish religious instruction on an orderly and systematic basis. Always deeply interested in cducation he founded a Normal School for the training of primary teachers; set a high standard for the collegiate courses, and encouraged serious study of philosophy and theology. Monseigneur Archambault's profound erudition was widely recognized, so that his warm personal interest and supervision was bound to exercise a stimulating influence on education in all its grades.

During his student life in Rome, he began to form the library which before his death had the reputation of being of its kind unrivalled in Canada.

As might be expected from his attainments as a theologian and canonist he took a prominent part in the first Plenary Council of Can. ada. The Eucharistic Congress was the occasion for a threefold pastoral on the Sacrament, the Sacrifice and the Influence of the Blessed Euchar. ist which remains a monument to compel the Protestants of Ireland,

his faith, his piety and his scholar

His Excellency the Apostolic Delegate officiated at the funeral Mass; and the Archbishops of Quebec, Montreal and Ottawa were present, as were also Bishops Bernard, Geo. Gauthier, Larocque, Macdonald, Labrecque, Latulippe, Bruneault, Cloutier, Lorrain, Scollard and McNally. His Honor, the Lieutenant Governor, Sir Francis Langelier, Sir Lomer Gouin, Hon. Messrs. Devlin. Decarie, Tellier, M. P., and others represented the province of Quebec Hon. Horace Archambault, Chief Justice of the Court of Appeals, and M. L. H. Archambault, K. C., brothers of the deceased prelate, represented the family.

Very many other eminent men in all walks of life as well as a vast concourse of clergy and laity testified to the respect and veneration generally felt for the deceased prelate whose memory will remain a blessing and an inspiration to the bereaved diocese of Joliette.

ORANGE LOYALTY AND ORANGE LIBERTY

We have received the following Private and Confidential printed circular. It reminds one of the reporter for an English Unionist journal who wrote to his paper giving startling details of the drilling of armed men in Ulster. He averred that he had, under pledges of the strictest confidence, actually seen handreds of such men being drilled. We have a shrewd suspicion that in the strictest confidence he was pledged to publish all he had seen, a pledge which he faithfully kept.

Though we received the circular without any conditions as to publishing, we received no collecting cards, and we want to assure our readers that we are not prepared to receive contributions. This, at present, is the proof of sympathy that the Bangor brethren most highly value, but our readers will doubtless find some other way to forward their

Private and Confidential. ANTI HOME RULE APPEAL Bangor District, Bangor, Co. Pown, Ireland

AN URGENT APPEAL FROM THE BANGOR DISTRICT ORANGE LODGES

Brethren The time has come when our Brothers are being enrolled in a Volun-teer FIGHTING Force, which will with the help of God, resist by force of arms any attempt to compel us to relinquish our allegiance to our King and Country, or to the British Constitution, which is our bond of security for maintaining our freedom, safeguarding the Protestant Religion,

also our Civil and Religious Liberty. We are determined, not only to re main Members of the British Empire, but also to defend it if necessary with our lives, as was done by our Forefathers at Derry, Enniskillen, and other centres in our beloved country,

Dear Old Ireland. Mr. Asquith, the Prime Minister of Religion, their Country, and the Christian civilization created by the life, comparatively a young Bishop British Empire, in order to remain in

The Romish Nationalist Body, by their votes alone, is giving the pres-ent Government the power to break the Protestant Churches of Ireland ; and they would also break all the Protestant Churches throughout the Empire, and the Empire itself, if by so doing they could remain in power. We, the Orangemen and Covenant

ers in the District of Bangor, Co. Down, intend to assist in smashing their Popish Legislation by the only means left to us-the force of arms We are organised and willing, and will fight to the end; but we mus have financial assistance from outside sources, if success is to be en sured in the great task before us.

Our towns, villages and country districts are being organised into companies and squads, sections, larger bodies of drilled men, under ompetent trained leaders.

We in Bangor District are straining our resources to the utmost Our men give their spare time, their energy, and all they can afford to the great cause; and each one who fit to do so will, when the time comes, shoulder the rifle and

The bulk of our men are poor, but many have given all, and more than they can afford. To a great extent they are composed of small farmers and farm laborers, fishermen, shop keepers and their assistants, and labouring men, all of whom are prepared and ready, if need be, to sacrifice their lives.

You can help us by asking the Orangemen, the Protestants, and Imperialists in your part of the Empire to Subscribe to our Funds.

Will you organise a Collection, not only in your Town, City, or District, but in your Country, through your lic priest resident in Guelph. His Lodges, as we are urgently in need of your support ?

It is our privilege and duty to stand the brunt of the fight against the forces that are endeavoring to

and of Ulster in particular, to be come subservient to Romish Rule. and to the disruption of the Empire.

A Collecting Card is enclosed, and we hope that it may prove too small to contain all your subscriptions, and that you may have to resort to some "follow-on" sheets of foolscap in order to record all the names and subscriptions obtained in your dis-

By assisting us now, you may precivil war and bloodshed in the near future.

Every card returned will be ack nowledged, and an official receipt will be sent for the remittance re ceived by our District Treasurer, Br. John Camlin, "Whitehouse," Bally magee Street, Bangor, Co. Down Bally. Every card sent out is numbered and registered in our books.

In the event of your being unable to help us, kindly return the Collecting Card, so that it may be marked off in our register.

We ask you to make a special effort to give us all the financial assistance you can to help us to keep the Old Flag Flying to the honour and glory of our God, Protestantism, King, and Empire.

God Save the King. Signed, on behalf of our Orangemen, JAMES MCBRIDE District Master. Signed, on behalf of Covenanters,

F. E. MAGUIRE Bangor District Organiser and Vice-President Bangor Unionist Club NOTE.—It is particularly requested hat this appeal be treated as private, and in no way advertised or repro

duced in the public Press. Though the publication of this circular may bring small financial returns to the willing but needy patriots of Bangor, it will nevertheless serve the cause, if only by showing up one particular brand of loyalty, and an equally interesting conception of civil

and religious liberty. Poor fellows! the rank and fyle are to be pitied rather than blamed; even the promoters of the ardent appeal for funds may deserve some sympathy when they look into their war chest for consolation and enwill impress the brethren here as financial support to the upholders of the people of Great Britain and Ireland. However, it is said there is a fool born every minute, and if we are furnished with the necessary information, we shall be happy to nonest penny.

> DEATH OF FATHER O'LOANE, S.J. One of the most estimable, saintly and scholarly priests in Canada has gone to his reward. Not alone the priests and people of the Diocese of

Hamilton, and more particularly those of Guelph, will mourn his loss, but throughout Canada there will be infinite regret that the distinguished nember of the Society of Jesus, Rev James S. O'Loane, is no more. He fought the good fight. He was true to his Redeemer, true to his in Guelph the CATHOLIC RECORD ex-

Mercu v of the 29th April cor

the following press dispatch: The Rev. James S. O'Loane, S. J. ate pastor of the Church of Our Lady, in this city, died this morning at 5.40, in St. Joseph's Hospital. He had been suffering from Bright's disease for more than a year. Last summer his condition became so critical that on August 22 he retired for a long rest to Sault Ste. Marie, Mich., where he underwent special treatment. Some improvement resulted and he was enabled to return to Guelph on October 17. After nine days' sojourn at the Catholic Rectory. where the other Fathers were glad to welcome him, he took up his residence at St. Joseph's Hospital. In spite of the devoted care of the doctors, Sisters and nurses, his condition became gradually so alarming that he received, with complete re signation to God's will, the last rites of the Church on January the 8th of this year. However, the strength of think of the Blessed Virgin's place in his constitution asserted itself for a time, and he was able during the rest of his lingering life to say Mass almost every day. His mind was always clear, and when he received visitors he charmed them in his old way by his kindly and cheerful conversation. Yesterday he took a turn for the worse, Rev. Father Doyle, the present rector, anointed him once more and prepared him for death. This morning at 4 o'clock Father Doyle was again called to the Hospital, where he gave a last blessing to his departing friend and brother.

James S. O'Loane, born November 1854, at Waterloo, Ont., was brought to Guelph by his parents as child. His great uncle, Father Thomas Gibney, was the first Cathofamily and friends being all in the neighborhood, James grew up as a thorough Guelphite, knowing every body and known to everybody.

After the usual school and classical

ate at Sault au Recollet, near Montreal, on January 12, 1876. Three years later he was at Stonyhurst, England, studying philosophy. 1882 to 1885 he was employed as teacher in St. Mary's College, Montreal, and afterwards studied theology in the Scholasticate of the Im naculate Conception in the same city, where he was ordained priest in He made his tertianship at Sault au Recollet in 1887-8. In the ummer of 1888 he began his priestly ministrations here, attending the then outlying missions of Acton, Georgetown and Hespeler, and afterwards Eramosa and Rockwood. For fifteen years he labored strenuously in this wide field under the rectorship of Fathers Doherty and Kenny. he was transferred to Sault Ste. Marie, Ont., where he exercised his zeal for a little more than six years On January 8th, 1910, he was appointed rector of the Church of our Lady, in this city, where he endeared himself to all classes by his genial optimism and the lively interest he took in all those who visited him at rectory or whom he visited in their homes. All those who knew him lament the loss of so sincere and sympathetic a friend.

DEATH OF LUKE KING

This will be a sad announcement to thousands of readers of the CATH. OLIC RECORD. In getting off a street car in Ottawa on Wednesday of last week he was thrown violently on the pavement, and upon examination was found to be suffering from concussion of the brain. He was removed to St. Luke's Hospital, and was carefully attended to by Dr. J. fied with the name of Dr. Friedmann. W. Shillington and a special nurse. The case seemed hopeless from the first on account of Mr. King's advanced age. On Sunday morning at 9.30 he breathed his last. During his illness he was frequently visited by one of the Oblate Fathers and the last rites of the nected with the United States Public Church were administered. For Health service. This, if we are not thirty-three years Mr. King had represented the CATHOLIC RECORD in movement by any American Universvarious parts of the country but ity in this direction. And it will couragement. It is greatly to be chiefly in Ontario. The publisher furnish a splendid opportunity for feared that the mock-heroic appeal always recognized in him a man of unblemished character, scrupulously little as the wooden guns terrified honest and correct in all his dealings with the offices. He was in every regard a model man, a model husband, a model father of a large family, a model citizen and a model Catholic. On Friday his son reached Ottawa and publish the balance sheet of this on Sunday his daughter arrived a good-looking device for turning an few hours before he expired. The body was sent from Ottawa on Sunday night to the late residence of the deceased at Wingham, Ontario, for interment. To his wife and children the publisher of the CATHOLIC RECORD extends heartfelt sympathy. May the soul of the ever admirable and ever gentle Luke King be now enjoying the blessed fruits of a well

DEVOTION TO MARY A SIGN OF THE CHURCH

spent life!

thirty years ago," writes the late Father Mat Russel, S. J., in Church, true to his great Order, his beautiful book, "Behold Your and true to his country. To his Mother," "a poor lad who had entered brother priests and his beloved flock the Limerick workhouse as a Protestant made formal application to have tends heartfelt sympathy. In regard his creed register changed. He was to this sorrowful event the Guelph brought before the Board of Goverors, many of them influential Protestants, and questioned as to his motives for changing his religion. "Why do you want to be a Catholic?" I have preserved through all these years a scrap of the Limerick Reporter in which the boy's answer was given in precisely these words and no more: "Because Jesus was born of the Virgin Mary." The answer was rather curt and abrupt, but really it contained a full and sufficient reason for the faith that was in him."

Because Jesus was born of the Virgin Mary, and because the Catholic Church, alone, honors Mary as the Mother of Jesus, this little orphan boy was drawn towards it. How many others have been led into the Church for a similar reason we know not, but this we know, that whenever we the New Dispensation we find ourselves almost unconsciously renewing in our hearts our vows of loving and faithful allegiance to the Church in which alone we find the Child with the Mother. Devotion to Mary is one of the divinest things about the Catholic Church, and if all other signs were wanting the "Hail Mary" would be sufficient proof that it is the Church of God. It is only a heart that was at

needed this to fill up the measure of for the elimination of the narrow have given us such a gift as Mary. It God's goodness towards us. Though the Almighty Creator had given us life-though the Eternal Son of God had given us Himself, yet without Mary the offering would The Presbyterian, have been opened not have been complete. If this Spring at Fort William. One of studies he entered the Jesuit noviti- Jesus had kept her for Himself we them is for the Ruthenians, and a

could hardly complain, for even we, poor mortals, are jealous of the love of our mother, but even whilst we remembered all this we could hardly help feeling that He had not given us His all. But He emptied Himself for us, sharing with us that most jealously guarded of treasures, a mother's heart—nor was it a mere gift in name, for with a mother's name He gave her a mother's love for us all. What language can express the eloquence, the pathos, the poetry of a mother's love? Is it not our very synonym for true and unselfish tenderness, for a love that is stronger than death, that can survive toils and pains and wrongs and absence and neglect and forget fulness and a broken heart? And if our heavenly mother's love be such what ought to be our return of love to her? Love demands love. Let us then, during these beautiful May days, give freely of the love of our filial hearts to Mary Our Mother.

COLUMBA

There are no blockheads in Nature. For them, we are indebted

NOTES AND COMMENTS

THE JESUITS, it is announced, are about to establish a research laboratory in Loyola University, Chicago. for the testing and investigation of serums claiming to be tuberculosis cures. This is aside from that identi-A Chicago physician, Dr. Peter Ducket, has a serum with which he claims to have cured advanced cases, and this, with other supposed cures, will be tested in the university laboratory, under the supervision of Dr. Max Herzog, a pathologist formerly conmistaken, will be the first organized our sectarian friends to demonstrate anew the identification of the Jesuit, with the causes of reaction and retrogression.

WITHOUT THE usual preliminary of ascertaining public opinion on the ject, the Ontario government announces a radical change in the system of appointing representatives on the Public Library Boards of the Province. These, according to the new regulations, are not to be drawn from various walks of life as heretofore, but from the teaching profession only. Why other professions and the business world are, in this particular sphere, to be disfranchised is not satisfactorily explained. But the effect of the change if carried out will undoubtedly be to make the Library Boards mere adjuncts to the Public schools, and place them under the domination of a class not always conspicuous for either breadth of view or regard for the rights of others. One has but to consider the make-up of some of the Boards of Education to be satisfied of this. A public body that could, as in at least one conspicuous instance, enact the raising of the national flag over the schools on the twelfth of July is not one to whose tender mercies we could wish to see committed also the custody of the nation's reading. The Government would, it seems to us, be well-advised in taking counsel with itself and with others before putting the proposed new regulations into effect.

THAT PUBLIC LIBRARY Boards need some shaking up goes without saying. Benighted ideas prevail in more than one of them. A recent instance, wherin so universally useful and standard a work as the Catholic Encyclopædia was from sectarian motives excluded from the Public Library of one of our leading cities will not have been forgotten. There is a tendency always upon the part of a certain class to make the measure of their own contracted ideas a law unto others. There are others again, who having been once honored by appointment as popular representatives, come to regard the office as theirs in perpetuity. They seldom die and never resign. A Public Library Board is the last place in creation for such as these. There, if anywhere, an occasional infusion of once human and divine that could new blood is vital to the well-being of the institution and necessary also sectarian influences we have referred

Two NEW missions, we are told by

Rev. Mr. Pyndyroconski has been placed in charge of it by the "H. M. (Home Mission Committee.) Whether this gentleman is an expert masquerader we are not informed, but from the well established character of these institutions in the North West and elsewhere we are justified in assuming that bogus Masses, statuary and doctored prayers to the Blessed Virgin will constitute essential feature of the mission. This may be accepted as a foregone conclusion. But that it will to any appreciable degree wean the Ruthenian from his ancestral Faith is not so certain. They may enlist a few scalawags for "what there is in it." but the worthy members of the race (and they certainly predominate) are not likely to be so easily deceived. Results sufficient to compensate for the shameful sacrifice of Presbyterian principle they never will have. Since the hall was opened the average attendance, it is stated, has been about 30 out of a Ruthenian population of 3,000. This is the Presbyterian idea of success. And it forms an eloquent commentary upon the character of their mission reports in general.

CHICAGO, WHICH IS said to enjoy a reputation for doing big things, is just now staging something new in the show line, viz., "the biggest missionary show ever seen," as it is described in the daily papers, The show is to consist of a series of pageants, an oratorio and a play, and 23,000 performers will take part in them. The two greatest show places on the continent have been engaged, and "The World in Chicago" as the spectacle is called, is calculated to attract visitors from all over the continent. If it does nothing else, it will certainly afford five weeks' diversion to the sadly overworked and somewhat jaded inhabitants of the "Windy City." And that perhaps · is the motive of it.

To MAKE the show possible the business men of Chicago put up a above all, nothing against his wishes. fund of \$100,000. We can quite believe it. To demonstrate that point of ecclesiastical discipline that "missions pay" is the motive lying back of these multifarious "big lic Worship Associations (Associathings" of which the public have had a surfeit within the past few years. The "Men and Religion Forward Movement" which received so America to its centre," and it should be added, open the world's markets to American manufacturers. Backed by a group of Wall Street capitalists it certainly spent money lavishly and made a great noise in the world. But we have vet to learn that it achieved anything in the direction of making men less merzenary or more religiously-minded than they were before. It ended -- as all such movements are bound to end-in smoke, and the world moves on as before. It had nothing in common with the spirit of the Christian religion. In that respect, it and the "biggest

IT. Was rather surprising to read in the Mail and Empire of a week ago some reflections upon Britain's dealings with China, not at all flattering to the mother country. It was but a rehearsal of well-known and undisputed facts which no wellinformed Englishman thinks of denying. But the Mail and Empire is so much Imperialist in its sentiments, and ordinarily so severe in its strictures upon those who fail to see in the Empire the embodiment of perfection, that it is quite refreshing to find its thoughts running in another vein.

THE OCCASION of the Mail's remarks was the day of prayer set apart in Protestant churches for the Republic of China. The thought that the gods of Baal having failed, recourse was had to the true God, is, and individual name ecclesi says that paper, a beautiful one, and flattering to Christian nations. The parish or otherwise. The flattering to Christian nations. The mentary acquaintance with truth, however, it goes on to say, is not affairs in Maine is suffici so flattering to them, "for what China to know that the syste owes to Christian nations is not exclusively gratitude. For the opium traffic which India for many years so profitably carried on with her the British Government was responsible, and though there have been many excuses made for the Chinese War, the fact remains that Britain brought the civil lay her guns to bear on China to force goes further the opium through her ports "-a towards w reflection that is as true as it is creditable to the Mail and Empire to desires

OF GREAT BRITAIN, deep as was her sin in this respect, it must be

some effort at atonement. It will have availed her nothing, however, nor other English-speaking nations, if with the heavily subsidized efforts being now made to introduce Protestantism into China, they introduce at the same time the rationalizing spirit which at home is rapidly dissolving it into thin air.

BISHOP LAROCQUE ON CHURCH DISPUTES IN MAINE

Though a translation of the following letter appeared in our columns last week we consider the matter of sufficient importance and significance to give space this week to a more complete and satisfactory version.

Bishop's House, Sherbrooke March 28th, 1913. To the Editor (of La Tribune):

In your issues of the 26th and 27th instant, you reproduced from certain Franco American papers two articles entitled "Dans le Maine" and "Mal entendu?" These articles were con cerned with the religious difficulties cularly with the legislative measures introduced by certain pretended de-fenders of the rights of French speaking Catholics of the Diocese of Portland. The article "Dans le Maine is a direct censure of the conduct of His Lordship the Bishop of Portland; while the other "Malentendu?" goes so far as to attack the Roman congregations.

To understand how grievously the reproduction of these articles must offend all right-thinking Catholics who form the majority of your readcertain elementary truths of Canon

If one may hold that the religious edifices of the parish, the churches, presbyteries, parish schools and or phanages, etc., belong to the parish, and, as a general rule, voted exclusively to the use of the parish which owns them; neverthe less this property is ecclesiastical property and as such falls under the high jurisdiction of the Bishop of the diocese. In the administration of this property nothing can be done without the Bishop's consent, and, So great is the importance of this on it, chiefly, Pius X, based his con. demnation of the French law of Pub tions cultuelles.) The French public worship associations did not recog nize the Bishop's rights in the administration of Church property.

If we consider the measure which much free advertising a year ago, is the promoters sought to have a case in point. It was to "shake enacted into law in the State of Maine, and whose failure is deplored by the writer of the articles you have reproduced, we are unhapily obliged to admit that the spirit which inspired the advocates of this measure too closely resembles the spirit of the authors of the associathat the Maine Bill was not justly condemned by the religious author

> The question of title to ecclesiasti cal property before the civil law of the United States has recently been decided by a decree from Rome. The author of the article "Dans le Maine" wilfully misquotes this decree (fausse ce decret) on several

missionary show" of Chicago are demned what is known as the "Corporation Sole." In a diocese there The decree never absolutely cons parish property for the use of the parish, there is diocesan property for the use of the diocese, and there is also property pertaining to the Bishop by virtue of his episcopal office; I am not speaking of the Bishop's personal property. If it be well that the parish should be recognized by the civil power as owner of its property, it is also well that the diocese should be recognized by the same civil power as a corporation possessing diocesan property and the property which belongs to the Bishop by virtue of his episcopal office, a corporation, capable, in the eyes of the civil law, of owning and adminis tering its property in perpetuity. Whether we call this episcopal corporation "Corporation sole" of Roman Catholic Episcopal Corporation" matters little; the name is nothing, the thing is as necessary in

the United States as elsewhere. What this famous Roman decree did absolutely condemn was that mann of holding property which is kno as "Fee Simple" and which sists in vesting in one's own per property whether belonging 3b the Maligious. vogue of holding eccles there in erty was not at all t' instical propne system conlemned, that is, the

one known es Fee Simple. True, the Rome decree advises securing when resible legislation, dready in force, perwhere it is not mitting parishe e'to hold parish property as corpo rations recognized by But the Roman decree It indicates the ideal aich should tend all efforts nos to secure such legisla-Togarding the title of ecclesindi the corporations in force in the of New York when the decree

said that in late years she has made of the State of New York, the law proposed by Rome itself as the model of the legislation to be sought elsewhere, shows us that His Lordship the Bishop of Portland by the amend-ment to the bill which was before the Maine legislature, the amend-ment which was passed and has now the force of law, has secured for the State of Maine precisely the very New York law which was proposed as the model by the Roman authorities As a matter of fact the parish corpor ations of Maine, like those of York, are composed of the Bishop Vicar-general, the parish priest and two laymen named by the first I admit there is a great difference between the measure secured by the Bishop of Portland and that desired by the pretended champions But when of Franco-Americans. Rome proposes an ideal to be realzed, and when the Bishop effectively realizes this ideal, is it for Catholics to show themselves dissatisfied, to censure the Bishop, accusing him of ill-will towards another race, and to cast aspersions even on the author-ities of Rome itself? To state such a claim is sufficient to reveal its enorm

> Yet this is the claim of the two writers whose articles you have re-produced. These two articles are worthy of censure and are offensive o all your Catholic readers.

It is for having ignored the elementary principles of a Bishop's rights in the administration of all the ecclesiastical property of his dio cese, and also for having failed in the respect and obedience due to the Bishop, due nonetheless when one may not agree with all his views were interdicted, and for these reasons, unless they return to better sentiments, they must expect censures still more severe.

By publishing these remarks, Mr Editor, which I am sending you at the formal request of His Lordship the Bishop of Sherbrooke, you will serve a useful purpose and repair an injury done to all your

Believe me devotedly yours. H. Simard, pt. Chancellor.

SISTERS ADORERS OF THE PRECIOUS BLOOD

OPENING A MONASTERY IN LON-DON DIOCESE

At the request of Bishop Fallon it has been decided to extend the Institute of the Sisters Adorers of the Most Precious Blood to the Diocese London, and next Wednesday eleven of the Monastery of the Precious Blood in St. Joseph Street will leave Toronto for London to establish the community in that city. A few days later a reception in keep ing with the importance and signifi cance of the occasion will be ten-dered by the London Catholics to the good Sisters from Toronto.

The plan to found a branch in London is significant, inasmuch as the institute is one of the most revered, though least known, of all Canadian Catholic institutions. The privilege accorded London by sisters in deciding to establish themselves there is one that is to be not lightly regarded, but it is no greater than the confidence they show in the well-known head of the dicese. Bishop Fallon,

The community is confided entire ly to Canada, and this will be the in all. The story & its origination is full of interest, and is as little ere her golden jubilee was fulfilled, outside the Micials of the Church Over half a century ago there lived at the fewn of St. Hyacinthe, Que., a French Canadian lady of saintly character and of deeply religious nature. One day, while in the ardor of meditation in the privacy of her come, it was given her to comprohend the words of Jesus Christ, Thirst," and in her heart grew a great desire for sacrifice and repar ation. Impelled by this insatiable desire she solicited the Church arthorities to St. Hyacinthe for the foundation of a community to be deusus I tests required of the Church of Ror se, the work was in ugurated in the atter poverty of ter own home, of the Precious Brod. This lady withie was Miss Aurelie Caouette, ine Aurelie of the Precious Brood. Right Rev. Joseph la Rocque, D. D., Bishop of St. Hyacinthe, and Monsignor Remond, Superior of the Diocesan Seminary, assisted Miss Caouette at the founding of the institute.

APPROVED BY CHURCH

Fre many years passed by the Catholic Church placed its definite seal of approval upon the undertak-ing, and in 1896 it was finally endorsed by His Holiness Pope Leo XIII. The original community in Quebec is now established in a large and comfortable monastery, and the sisters are accomplishing much for the betterment of the people in the Diocese of St. Hyecinthe. The members of the community are cloistered, living entirely apart from the outer world, and leading what is known as the contemplative life. In the solitude of the cloister they consecrate themselves to a life of silence, recollection, prayer, penance and good works. Their characteristic spirit is But a glunce at the law

long intervals are the sisters' relaallowed to visit them. No man is allowed on the premises without pecial permission of the Archbishop.

Through the kindness of the Arch sishop of Toronto a reporter of The Mail and Empire was recently ac-Superior of the Toronto branch of the institute, an extraordinary privilege seldom extended to a layman After having been guided through a series of hallways and ushered into mall private reception room by one of the "out" sisters, he was allowed to wait a few minutes.

One of the innermost sanc-tums of an establishment whose privacy is regarded as almost sacred, he room was plainly but substantially furnished. Several paintings on Biblical subjects adorned the softlytinted walls, and the window looked out over Queen's Park. Across one end was the grille or lattice work partition which always separates the Sisters from their visitors. Clad in the habit of the community-flowing white robes, with wide red scapular and head dress of black and white. with a red cross directly over the forehead-the Reverend Mother entered by a private doorway, and the introduction was performed

COMMUNITY IN TORONTO

In reply to various questions she related the history of the local community as follows: In 1869, just forty-four years ago, his Grace the late Archbishop Lynch brought six sisters from the monastery of St. Hyacinthe, and founded the Institution of the Sisters, Adorers of the Precious Blood in temporary premises in Toronto. Several rears later site at the corner of St. Joseph and St. Vincent streets was presented by vent was erected. This soon became inadequate to the growing needs for accommodation brought about by the increasing number of applicants for admission, and after some consideration it was decided to purchase the spacious grounds on St. Joseph street. near the park, where the present

nonastery stands. To the passer-by this dignified looking red brick building, standing back from the street, with its stained glass windows shining in the sunlight excites only a casual interest. The only visible indication of its nature is a statue of the Virgin placed high over the doorway, the usual cross emblematic of a Catholic institution and a plain brass plate, stating that it Monastery of the Precious Blood. To the east of the buildings are the spacious grounds, surrounded by a high wall. But in its confines the Sisters pass their lives in solitude, as in another world, within the pale yet separated from the mundane reality of everyday life, offering themselves as victims to repair the ingratitude and outrages of so many sinful and impious men.

There are at present upwards of fifty Sisters in the community. The majority of them are former Toronto ladies, several having at one time been promident in society circles Six of them are French-Canadians, and many are the daughters of wealthy people. Highly educated in foreign countries, some of them have given up what promised to be brilliant carsers in order to devote themselves to this life long meditation and prayer for those in the outer

World. One by one the six original sisters who founded the community in Toronto have passed away.
during the reporter's visit Even Reverend Mother St. Joseph, the last of them shi, lay at the point of death in her private chamber. A second branch making three houses few hours later her premonition that she was to be removed from earth as the organization itself and after years of faithful and selfacrificing service she answered the final call. Rev. Mother St. Joseph was in her seventy-first year.

CONDITIONS OF ENTRANCE

In order to secure admission to the ommunity the aspirants must com ply with a rather strict list of condi-She must essentially be of Snstant will, upright heart, & cheer ful disposition and have a love of her longing she will never seek to prayer. She must be of honest oirth, gratify it by sacrificing say of the enjoying sufficient beath, and giving hope that she will be qualified for fulfilling the duties. As far as pos-sible no subjects are received before voted to adoration and repetation of sible no subjects are received before the P rectors Blood. Following the theageof fourteen years nor after that of twenty-five years for their choir movices, or thirty years lot movices. The aspirant and her thirty years for lay family must be of irreproachable character. Before finally deciding to enter the novitiate the aspirants isually spend a few days in retreat in order to study more fully their avecation. The community is composed of choir Sisters, lay Sisters nd out Sisters, and each monastery is under the immediate government and direction of a Mother Superior. The postulate ordinarily lasts for one year, and after a second year of probation the novice is finally admitted to the profession upon taking the simple vows of poverty, chastity,

The daily routine of the monas tery consists of spiritual exercises and hours of meditation, reading and the tasks in connection with the upkeep and support of the institu One of the most picturesque of the observances of the sisters is their custom of rising at midnight will in the course of time be anfor the hour of reparation in the presence of the most Blessed Sacrament. Eight entire days of each addition to the last Sunday of each

The Venerated Mother Foundress essentially one of fervent and habit-ual devotedness to worship and so strict is the cloister that only at

and by her exhortations, writings tion of the alleged fitness of the same spirit into her followers. Following out this idea, the sisters make the vestments for use in vari ous Catholic churches and the unleavened bread used in the celebra tion of the sacraments. They are supported by the income from source, the benefactions of the ladies of the diocese and an occas-ional legacy. Miss Hoskins, a leadbenefactions of the ing supporter of the institute in Tor onto, is accorded the special privilege of apartments in the monastery Her rooms are of course, strictly separated from those parts of the build ing used by the sisters.

The sisters, even the white veiled novices, are allowed to receive their friends and relatives but once every three months. The postulants are allowed to see them once a month These visits must be confined to one hour in the case of relatives and half an hour for friends. They con-

verse through the grille.

The spirit of the whole organization is splendidly exemplied in the following extract culled from the writings of the Mother Foundress Gentle Virgins who have learned from the mouth of the Saviour Himself, the excellence of the contem-plative life; who thirst for pure love, for sacrifice and suffering not resist the breath of God which impels you towards solitude; allow yourself to be led by the Sacred Hand which has chosen you among the thousands. Come, come and rest under the sacred tree of the Cross; come and see by experience, how sweet and how light is the yoke of the Lord."-Toronto Mail and Empire, April 26.

The movement in favor of Chris tian unity, which is now the subject of much discussion among Protestants, is in itself a recognition of the disastrous consequences of the revolt against the authority that once maintained that union of Christen dom which the Holy Scripture fore "There is one body ; shadowed: there is one faith: as there is on God and Father of all." optimists amongst Protestants who look forward to the time when a condition of things described in words we have just quoted will be restored. Governor S. E. Baldwin of Connecticut is one of these optimists. He believes that human levising will succeed in consolidating the Protestant sects, which will ad up to the Catholic Church uniting with them. The Lutheran Thurch, according to him, will be the link connecting the sects and the Church. We quote him: Lutheran communion, in its view of the Lord's supper, occupies a position near to that of the Catholic Church and, therefore, could more fully assume a mediatorial position,

After thus outlining his plan for indoing the work of Luther and his successors, Gov. Baldwin adds : am one of those who hope for the virtual reunion of all the Protestant denominations during the next century or two. Nor do I deem it impossible that the Catholic Church may ultimately follow. It may be now only a vision, a dream, visions before now have come true.'

We can appreciate to the full this

wistful yearning after the restora-tion of that beauty, harmony, and

unity of Christianity which pre-vailed before the revolt of the sixteenth century. But futile will be the attempt to substitute man-made religion for that established by God Himself. Underlying Gov. Baldwin's remarks is the radical mistake of believing that the Catholic Church has and John. Our an accredited guardian She would be false to her character as witness and guardian if, for a temporal gain of any sort, she made any compromise with error. She longs to take to her embrace those outside of her fold, but great as is her longing she will never seek to truths delivered unto ber by her

Divine Spouse.

It is well for the fature of Chris tianity that the Church has ever maintained this inbending attitude If she had done otherwise Catholic sm, which is now the mainstay of Christianity, would be in a state of treating it with silent contemptdissolution even as Protestantism is. The well-known English writer and Positivist, Frederick Harrison, tells us that Protestantism "is now but a mere historical expression; it is no longer one of the competing creeds, any more than Judaism is, or Arianism. Amongst the religious move ments that claim the future of the world it has no place." The same writer, in comparing the Catholic Church with the Protestant sects, says: "Protestantism has not got, ever had anything Catholicism has not got in far larger measure, and it has deliberately rejected very much of value that Catholicism has. Every Protestant hero, or book, or achievement could be easily matched by ten better from the Catholic record.

Such is a non-Catholic's view of the Church which Gov. Baldwin hopes nexed to the Protestant sects, after they have become merged through the adoption of some kind of comyear are spent in absolute retreat, in promise. The suggestion that the sect, which was the first to break Christian unity, would be a mediator between the Church and the Protestant sects in the work of restoring

Lutheran Church for this office, brings out the failure of the average Protestant to distinguish between essentials and outward forms. are told that "the Lutheran communion, in its view of the Lord's supper occupies a position near to that of the Catholic Church." This is on a par with the belief that Ritualists are Catholics because they have adopted certain Catholic ceremonials Lutheranism, which rejects the doctrine of Transubstantiation, is no nearer the Catholic Church than the latest born of the many sects that have sprung from the loins of Protestantism.

Our Protestant friends would be much mistaken if they should suppose that Catholics have no sympathy with the movement of those of vhose final issue Gov. Baldwin is so hopeful. Catholics believe that many who are engaged in the search after this twentieth century Holy Grail. eventually find the spiritual rest where Newman, Manning, ants found it in the past. It may well happen that many who are de voting their time and energies to bringing about union among the sects will justify the hope to which Leo XIII. gave voice in these concluding words of his Encyclical on the reunion of Christendom, issued on June 20, 1894: "The closing years of the past century left Europe worn by disasters, and panic stricken with the turmoils of revolution. Why which is now hastening to its close by a reversion of circumstances be queath to mankind the pledges of concord, with the prospects of the great benefits which are bound up in the unity of the Christian faith A MODERN HOLY GRAIL May God, who is rich in mercy and in Whose power are the times and moments, grant our wishes and desires, and in His great goodness hasten the fulfilment of that divine promise of Jesus Christ : There will one Fold and one Shepherd."-N. Y. Freeman's Journal.

THE PREACHER AND

THE GOSPEL The Christian Work and Evangeli cal, commenting upon the widespread infidelity and agnosticism of the day and the possible causes, asks the question. "Is the failure all with the churches ?" and adds: "We believe that never in any period of the world's history was the church make ing more earnest effort than it is to-day, both to reach the people and to build the kingdom of God. never preached the real gospel more earnestly.'

Taking up the remarks of the Christian Work and Evangelical, the new York Weekly Witness, one of the most rabid Protestant journals published, says, in regard to the efforts being put forth by the various sects:

Much effort is being put forth cer-

tainly, but we fear that very much of it is put forth along unspiritual lines. And as to preaching the "real gospel," our impression is that the preachers who are doing that are in a minority There is a very strong temptation to the preacher to adapt his preaching to the trend of popular thought. No man likes to be looked upon as an old fogy. Every man likes to win approbation instead of criticism. And therefore it is very difficult for preachers who still believe the gospe of Christ as it is set forth in the Bible to preach it fully.

And we are under the impression that a majority of the younger preachers do not believe the that was preached by Peter and Paul impression created the truths she teaches. That that some of the larger theological is not so. She is but a witness and seminarians are teaching their seminarians are teaching their schools a modernized gospel which truths which were entrusted to her keeping by her Divine Founder. nores the truth that God gave His Son as a voluntary sacrifice to make atonement for our sins. And when that fundamental truth is left out the gospel of Christ is emasculated.

How can the Church work miracles if in all the people there is a deadening unbelief?" asks Christian

Work. Clearly the Church cannot compel people to believe. But what is the cause of this prevalence of unbelief? Have not very many of the preacher of the larger churches encouraged the spirit of unbelief by disparaging the teaching of the Bible, or at least, wherever that teaching does not agree with their own ideas? How can any preacher expect the man on the street to accept any religion which has no higher authority than the pulpit or the theological seminary at the back of it? Christianity without an authoritative revelation to support it would soon be as impotent as Confucianism, and Protestant ism without such a revelation is not as good a religion as Roman Catho licism with an authoritative revelation. When a preacher discards the authority of the Bible, he virtually kicks his pulpit out from under him and stands on nothing, beating the air in impotent zeal.
"Is it altogether the blame of the

Church that Christ is failing to-day? asks Christian Work. Yes, it is. must be, unless we are prepared to assume that Christ is unable to accomplish that which he has undertaken to accomplish—the conquest of the world. The churches are honeycombed with skepticism, with worldliness and with indifference be cause they are not making it their first duty to be loyal to the truth of God as taught in the Book of God Without loyalty to the revealed character and will of God there cannot be any authoritative standard of

obligation on the part of Buffalo Union and Times.

GRACE WITH THE GIFT

A traveller in Switzerland, in writing of his experiences in that country, gives the following incident:

The window of a little shop, old arcade in Berne, was filled one day with crosses and hearts intended for the decoration of graves, and among them were several slabs of marble with the inscriptions: "In Memory of My Sister," "To of Husbands," and the like.

As we were in the shop three or four idle tourists had halted to laugh at the uncultivated taste shown in these cheap votive offerings. Apart, and quite uuconscious of them, stood a poor Swiss maid-servant. Her eves were full of eager longing, and the tears slowly ran down her cheeks. The slab which she coveted was the cheapest and ugliest of the lot, a black slab, white lettered, but the inscription was 'To My Dear Mother.

"' She stops every morning to look at that,' whispered the shop-keeper. to buy it in years.'

Tell her she can have it,' said one of the tourists, a well-dressed man, in a loud voice. 'I'll pay for

"'Monsieur is very generous,' answered the shopkeeper, doubt—she is no beggar.'

" While they were speaking a young American girl who, with sympathy expressed in her face, had been watching the woman, drew her aside. I am a stranger,' she said. 'I have been very happy in Berne. going away to morrow, never to come back again. I should like to think somebody here would remember me kindly. Will you not let me give you that little slab to lay on your mother's

The woman's face was filled with amazement, and then with delight. The tears rained down her cheeks. She held the girl's hand in both of her own.

'You, too, have lost your mother Yes? Then you can understand. I thank you, gracious lady.

"That was all, but two women went on their way happier and better for having met.

Almost everyone has at heart the wish to heal the hurts of life for others but few have the delicate tact which can touch a wound without giving pain.

As an Irish proverb puts it, "A copper farthing given with a kind hand is fairy gold, and blesses as it goes.'

There is no tyrant like custom. and no freedom where its edicts are not resisted.

God does not take care of us be cause we are worthy but because He is so infinitely good.—Father Wilber-

CALGARY OF THE PLAINS Boston Globe

The fact that these verses were penned many years ago is apparent from the fact that Miss Johnson refers to Calgary as being on the fron-tiers of civilization, and writes of the Indians and of the yarns which were spun by old-timers on the plains a quarter of a century ago.

Miss Johnson's executor says that these verses have never hitherto been published, and it is therefore the privilege of The Calgary Herald to present them to the public for the first time, April 13:

Not of the seething cities with their swarming human lives— Their fetid airs, their reeking streets

their dwarfed and poisoned of the buried yesterdays, but of

the days to be, The glory and the gateway of the yellow west is she. The northern lights dance down her

plains with soft and silvery feet, The sunrise gilds her prairies when

the dawn and daylight meet; Along her level lands the fitful southern breezes sweep, And beyond her western windows the

sublime old mountains sleep.

The Redman haunts her portals, and the Paleface treads her streets; Indian's stealthy footstep with the course of commerce meets; hunters whisper vaguely of the half-forgotten tales Of phantom herds of bison lurking on her midnight trails.

Not her's the lore of olden lands, their laurels and their bays, But what are these, compared to one

of all her perfect days; naught can buy the jewel that upon her forehead lies-

cloudless sapphire splendor of her territorial skies. E. PAULINE JOHNSTON-TEKAHIGNWAKE

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FIVE MINUTE SERMON

PENTECOST

HOW TO PURIFY OUR SOULS There appeared to them parted tongues as were of fire, and it sat upon every one of them (Acts ii. 3.)

Ten days ago, my dear brethren we celebrated the feast of the glorious Ascension of our Lord into heaven; at that time He departed from the midst of the apostles, leaving them to all appearances, in rather a sad and perplexed condition as to their future mission; but not so, for though He, their guide and chief Pastor and Teacher, had gone from amongst them, yet before doing so He had promised in His place another Comforter in the Holy Ghost, the third person of the Blessed Trin-The Paraclete, the Holy ity: "The Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said

to you. This sending down of the Holy Ghost, His descent upon the Apostles and the other believers, we are cele brating to-day, the Feast of Pente-"And when the days of Pente cost were accomplished they were altogether in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak."

You have noticed, in these words of to-day's Epistle, that the Holy Ghost came in the form of tongues of fire; now, as one of the principal properties of fire is to purify, we may naturally conclude that the Apostles were from that time purified from their former imperfections and defects. Concerning these faults of the Apostles we read that they were easily excited and gave way to feelings of revenge; speaking of the Samaritans they say: "Lord, wilt Thou that we command fire to come down from heaven and consume them?" And turning Our Lord rebuked them saying: know not what spirit you are." "You

The Apostles were ambitious, they sought precedence and distinction and Our Lord again rebukes them by placing a child in the midst of them, saying at the same time: "Amen say to you, unless you be converted and become as little children, you shall not enter into the kingdom of

Lastly, we all know of the threefold denial by Peter of his Divine Lord and Master. Such, my dear brethren, was the condition of the Apostles before the descent of the Holy Ghost; they were filled with the faults and imperfections of human nature, and remained so after the Ascension of Our Lord, and hence we see the reason of their fear and sad condition.

But the time has now come for their purification, and the fire, the grace of the Holy Ghost, performed a wonderful change in the followers of our Lord, for just as in nature fire purifies the iron, consumes the rust, and renders all things bright, and by fire only can these results be obtained, so also the grace of the Holy Ghost, the fire of Divine love. penetrates the hearts of the Apostles, changes them from proud, ambiti ous men, to men full of humility, of meckness, and of love; so that henceforth all worldly desires were "Bu ever from their souls and their aspiration were directed and there may be a man who got his

love in man's soul.

From all this we clearly see the condition of the Apostles before and after the Descent of the Holy Ghost, "What is the effect on men's minds? and what a marvellous effect the grace and fire of the Divine love of God had on their souls; now, if such was the case of the Apostles, may we not hope for and obtain the same favor from our Heavenly Father? Surely we can if we but pray for it, and pray earnestly and patiently with entire trust in the goodness of God, that the Paraclete may descend into our souls and abide with us for ever.

FEWER CATHOLIC GIRLS

DEPART VIRTUOUS WAYS THAN OTHERS SAYS JUDGE LINDSEY

Rev. J. L. Juily, pastor of St. Hel-ena Church, Fort Morgan, Colorado, has been dealing with a mess of calumnies against the Catholic Church by one Ballard, a Baptist minister. Judge Ben B. Lindsey, the nationally famous jurist who presides over Denver's Juvenile Court, who is a non Catholic was shown Ballard's wild statement, that 95 per cent. of the social outcasts in six large American cities were Catholic girls and this is the reply that he im-mediately telegraphed to Father

have never heard any one make that statement and I do not believe My experience is that fewer Cath. olic girls go wrong than of any other denomination. Such a statement as you quote in my judgment is absolutely untrue."

All men are more or less deaf; the degree depending upon who is talking and what they want.

No soul was ever lost because its fresh beginnings, broke down, but thousands of souls have been lost because they would not make fresh

TEMPERANCE

THE MOST EXPENSIVE TOMB STONE IN THE WORLD New York Evening Jou

Do you know any man who is in vesting money in a tombstone like this? If so, hand him this picture? Here is the tombstone that stands at the head of tens of thousands of graves. You cannot see it as you enter the graveyard, but the relations graves.

of the man in the grave know that the tombstone is there. This is the tombstone that costs more money than all other kinds of

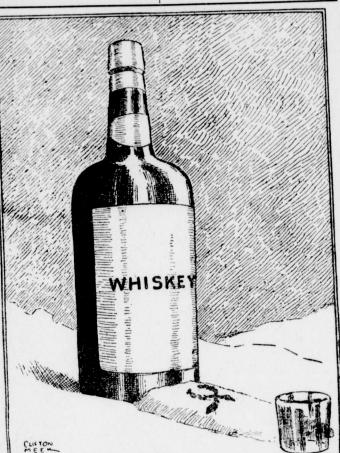
tombstones put together.
This is the tombstone that stands above ruined hopes, broken families, disappointments, bitterness and all misery.

If you want to do something use ful, without too much trouble, cut out this picture, and paste it up where it will be seen by those that

The huge bottle and the small glass, the weak will, the blasted career—and then the grave with the tombstone—that is the story.

"When I was a boy in Scotland my ambition was to go to sea This my mother refused to let me do. Finally after a long time she con-sented, if I would promise her never to touch wine or spirits during my lifetime. On my knees at her side, with my hand on the old family Bible, I made this promise, and I have never violated it, and never shall. It is too sacred. A few years later I was shipwrecked, and with two other comrades was lashed to the rigging and remained nearly two days be fore we were taken off. We were numbed, chilled, and exhaused, so that we could hardly move. The boat that rescued us carried with it a quantity of brandy, and we were offered all we could drink, but I refused, although told that it was at the risk of my life. 'I will die before I will take I said: any spirits.' Both of my rades drank freely and and came delirious then unconsci-ous and finally died; but I re-covered, and, this taught me that spirits were not good even in extreme cases of exhaustion, and many times I have been grateful for the

promise I made my mother. My



THE HIGHEST FORM OF TEMPER. ANCE

Intemperance in drink was the topic of the fifteen minutes' discourse of Archbishop Glennon of St. Louis, lately at the noonday services in the old Cathedral.

"A community," he said, "which manufactures liquor may, it is true, profit by selling it to outside com-But it gains its profit by munities. debauching those communities.

"See the poor woman moving about with a tattered shawl over her head, the thinly clad, shivering child, and you have not far to look for the saloon, that is absorbing what should go for the support of wives and chil-

"Business conditions to-day are minating the drinking man. Here with ceaseless zeal to things heaven-ly; such are the workings of Divine ly; such are the workings of Divine cessful. But the time has passed when the drinking man can succeed

Why, the drinking man is the truly insane man. When one man invites another to have a drink with him, he is really suggesting that they go in-sane together—how insane depends on the quantity they drink and their

degree of susceptibility to its effect.
"Why, there is hardly a crime of violence committed but that drink has something to with it. God made man a little lower than the angels, but the drinking man makes himself lower than the beasts.

You say you believe in temperance, but that you think it better to drink a little, just to show that you can be temperate. I tell you that total abstinence is the highest form of temperance. You are not surrendering your liberty when, of your own free will, you promise yourself for the sake of yourself, your family and your God, to let alcohol wholly alone.—Catholic Bulletin.

THE CAPTAIN'S PROMISE

Dr. T. D. Crothers, editor of the Journal of Inebriety, relates the fol-lowing interesting incident, which he once observed on a vessel coming from Europe to America:

There were many professional men, including ministers, judges, doctors and teachers, on board, and all seemed to enjoy the festivities of the last day or two. Many times the passengers were hilarious, and the effects of wine were very prominent.

The captain, a ruddy-faced Scotch man, refused, though importuned, to partake in any way giving no reasons. partake in any way giving no reasons, but declining with the utmost cour-tesy. Some of the passengers were persistent to know why he could not join them in taking a little wine; among them was a judge, who on one occasion pressed with persistency the latter for reasons of his refusal. captain answered in a very serious

father was a seaman and a drinking man, and he died in middle life. My mother knew the perils of a sailor aud knew I could not be different unless I was pledged in advance She prayed for me while she lived, and that promise and her prayers have carried me so far, and will

carry me as long as I live." Tears came to the eyes of the judge and other listening passengers. Finally the judge said : You have taught me a lesson. I, too, promised my father on his deathbed that I would not drink spirits. I life shall have forgotten it, but my change from this time, and I thank you, captain most sincerely for this esson, and from this time forth it shall be the rule of my life to help others to keep away from drink."

Attempt the end, and never stand

o doubt. The man who permits himself to be ruined by prosperity would probably have been ruined by something else if prosperity had not come along

Ups and downs in the spiritual life are sure to be felt, and come from various causes; and the chief lesson is to plod on courageously, whatever one feels and whatever happens.

A MESSAGE FROM A

"Every Woman Should Take "Fruit-a-tives"

LARELET, ONT., MAY 12th. 1911 "Kindly publish this letter of mine if you think it will benefit other women who might be afflicted with the diseases I have had in the past, but am now, thanks to "Fruit-a-tives", completely cured of. It is my firm belief that every woman should take "Fruit-a-tives" if the many to keep herself in good health.

woman should take "Fruit-a-tives" if she wants to keep herself in good health.

Before taking "Fruit-a-tives", I was constantly troubled with what is commonly known as "Nerves" or severe Nervousness. This Nervousness brought on the most violent attacks of Sick Headache, for which I was constantly taking doctors' medicine without any permanent relief. Constipation was also a source of great trouble to me and for which the Doctors said "I would have to take medicine all my life", but "Fruit-a-tives" banished all these troubles and now I am a well woman" bles and now I am a well woman'

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

PARENT STUDY

The modern child from the age of ten is almost his own master, writes an observant essayist. The helplessness of parents is amusing What generation but ours "could have conceived of 'mothers' clubs' conducted by the Public schools, in order to teach mothers how to bring up their children! The modern parent has become a sort of parliament registering the decrees of a Grand Monarque, and occasionally protesting, though usually without effect, against a particularly drastic edict." In such a crisis the perplexed and rebellious mother gets little assistance even from the numerous books on "child study," now so common, and written, not infrequently, by leisured spinsters. For while parents are trying to master these authors' theories, little Mildred and Lionel have been mak? ing so thoroughly practical a study of mamma and papa, that by ten or twelve they are quite ready to re-lieve their loving parents, in a great measure, of the anxiety and responsibility that was once thought inseparable from the proper bring-ing up of children. For the budding Mildred's study of her old-fashioned parents has taught her that she is far more competent than they to decide what is most suitable in dress, in books, and in amusements for a modern maiden, and if Lionel should consult his father and mother as to his choice of a college, a "set," or a career, it is only out of politeness, and not that he feels misgivings about his ability to decide these questions himself.

It would be hasty, however, to conclude that the young people of to-day are really unkind to their elders Though the antique virtue of obedi ence is "going out," Mildred and Lionel are still so patient on the whole with the limitations of their father and mother that there seems to be no immediate need of a Society for the Prevention of cruelty to Parents. Lionel does try to grasp his father's obsolete mental attitude toward the world of to-day, and Mildred sympathizes with her mother's pathetic efforts to solve with nineteenth century principles twentieth century problems. But oftentimes the results of the young people's well meant endeavors are not flatter. ing to the parents. An English nother, for instance, who had been trying to entertain her daughter Mildred's schoolmate guest reports what a painful surprise it was to hear Mildred say to her one morning : "Dorothy has been telling me she can't make you out. She doesn't somehow get any further with you. And she doesn't know whether it is that she can't get at you or whether there's nothing to get at. I tell her there really isn't much to get at. What do you think ?"

The mothers of girls like these would hardly venture of course to supervise in any way their daughter's recreation and reading, yet it is hard to see how parents who at all realize their responsibility for their children's eternal welfare can neglect to exercise due supervision of this kind. The old fashioned Catholic mother used to know just what books her boys and girls were reading, what places of amusement they frequented and with what companions they Such conduct passed their time. some modern parents would doubtless call "an unwarranted invasion of the child's individual liberty," and others would consider it as unnecessary as it is impertinent. Others, however, there are—and all Catholic fathers and mothers, let us hope, are in this category—who never forget that God will exact from parents a strict account of their children's souls and always try to act in accordance with this conviction while bringing up the little ones entrusted to their care.-America.

PRIEST WHO OBJECTS TO A LARGE CONGREGATION

There is one diocesan priest who, unlike all others, has strong objections to a large congregation. While other pastors are pleased to witness increases in their flocks, he takes an opposite view. He never welcomes a new member, on the contrary, he finds fault with him for being at his church at all.

Not that this peculiar priest seeks to shirk his work, on the contrary he does his duty in such a way that he has been repeatedly complimented for his devotion to duty. His hos-tility to any increase in his people is well known to his friends, and the attention of his Provincial has been drawn to his novel views on small congregations, but the latter has no censure for him.

The congregation is noted for its regular attendance at all services. Wet or dry, snow or sunshine, every one in health is punctually in his place before the commencement of Mass, a trait which may be incidentally commended to most of our Van

couver congregations.

The priest disapproves of all collections, therefore he declines to have any on Sundays. Even at Easter and Christmas his flock escape pay-

ing tribute.

He never panders to the foibles of his congregations, and frequently assures them he would be far more delighted with their absence than with their presence. Yet, on the following Sunday not a member of his flock is absent, despite the uncom plimentary remarks of their pastor.

No, I am not romancing. You ask the name of this peculiar priest and

ideal congregation.

The pastor's name is Father Miallurd, O. M. I., and his Church is in

New Westminster Penitentiary. But, if you wish to keep in his good graces, stay away from his church. not want you.-Western Catholic.



RAILROAD MAN HAD TO LAY OFF

Until He Took GIN PILLS

Buffalo, N.Y.

"I have been a Pullman conductor on the C. P. R. and Michigan Central for

the C. P. R. and Michigan Central for the last three years.

About four years ago, I was laid up with intense pain in the groin, a very sore back, and suffered most severely when I tried to urinate.

I treated with my family physician for two months for Gravel In The Bladder but did not receive any benefit. About that time, I met another railroad man who had been similarly affected and who had been cured by GIN PILLS. and who had been cured by GIN PILLS. after having been given up by a pro-minent physicians who treated him for Diabetes. He is now running on the orad and is perfectly cured. Hestrongly advised me to try GIN PILLS which I did—with the result that the pains left ne entirely."

FRANK S. IDE. 50c. a box, 6 for \$2.50. Sample free if youwrite National Drug and Chemical Co. of Canada Limited, Toronto. 137



PROMPT AID

Times without number, a cheque from the North American Life has been the first and the only sunbeam to pierce the Deathpall enshrouding the home bereft of its

During 1912, two hundred and twentysix such messages of hope were handed to Beneficiaries of North American Life Policy-

Since organization the Company has paid over \$4,600,000 in death claims on 3.087 Policies.

The North American Life specializes in the prompt payment of Death Claims; it renders immediate assistance at the moment

North American Life Assurance Company

HEAD OFFICE, - TORONTO, CANADA

and a company and a company

O'KEEFE'S

Liquid Extract

Malt with Iron

is an ideal preparation for building up the BLOOD and BODY

It is more readily assimilated and absorbed into the circula-tory fluid than any other prepara-



Scholl's BUNION RIGHT

It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores

W. LLOYD WOOD General Agent Toronto :: Canada

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To sit with Wifie by the fireside on a winters night

With a good pipe and matches is my very great delight

Because I know the matches EDDY'S Silents are alright

They're Safe-Sure Silenteach time I strike I get a light



Hecla

FOR COAL AND WOOD

Healthful heating is not possible with a leaky furnace. Coal Gas is not only unpleasant-it is a menace to health. The Hecla will supply your whole house with pure warm air because it cannot leak gas or dust. Every point where a leak

might otherwise occur is fused by our patent process absolutely tight. Time and use cannot loosen the Hecla Fused Joint. No Dust

Fused joints

cannot leak

Is 1/7 of your Coal bill worth saving? Do you want more healthful heat?

Write for "Comfort & Health," a book on the sane heating of homes.



Steel-ribbed Fire-pot

CLARE BROS. & CO., LIMITED, Dept. R, Preston, Ont.

CHATS WITH YOUNG

MEN

A banker and broker, who has seen many men begin with very little money and amass a competence by judicious investments, makes these

INVEST YOUR SAVINGS

Your future financial condition de-

pends upon what you do now.

Many people will tell you they
have no chance to succeed and make money. That they never had the opportunities which more successful

This is absolutely untrue. The difference between the successful and unsuccessful man is purely personal and individual.

Property is the fortune held in common by all.

No form of government will ever be established that can provide prosperity to the man who sits on his doorstep waiting for it to come up

A lot of us blame the country for the state of our own affairs. We forget that the only country there is is the sum total of us all.

Let one man by thrift, industry and perseverance become a prosperous citizen, and he is a marked man. People point him out and call him

Luck is simply another word for

good judgment acted upon.

It is not luck that makes men suc cessful or prosperous. Men who are failures are those who are always waiting for something to turn up. They expect some cause outside of themselves to do them a good turn, to bring them fortune, or to turn up unexpectedly with a hot drink on a

Causes lie within a man. Effects are outside.

You can have more and be more a year, five years or ten years from now, if you think hard enough about it, and do something, or in other words act-save and invest, so as to have a sure income.

NON-CONTRADICTORY MAN

The Academy, of London, does not believe in the man who never con-

He is a poor invertebrate fellow at the best," and though he may have opinions of his own he is ready to adopt yours rather than seem unpleasant or ungracious. His mind is compared to a jelly that won't "set," and is perpetually ready to take the impression of the mould at hand.

Not for him is the keen conflict of wit, the hammer-and-tongs argument that leaves its participants glowing, unconvinced, pugnacious still, but happy. Strong men regard him with a kindly contempt if they do not pass him by as a cipher, and if he gets on in the world it is be-cause his temperament suits him peculiarly for the position of sycophant—there are always people who are willing to pay for a consistent and complimentary human echo.'

Not content to dismiss the non-contradictory man with this reprimand the Academy goes still further, and asserts:

For such men there is little use. The hard work of the work has been done and will be done by men who are not afraid to contradict, and there more need of them than ever at the present time."

Among other things this writer wants the man who contradicts to do is to contradict other men — and placed or his confidence justified by

Write for our large

Catalogue

Photo-illustrated

women, too, no doubt-who think that a play must portray perverted morals in order to be popular. "This is a contradiction that is boldly wanted "This to-day," he says, and there are others but there are not enough men to war against them.

your everyday conduct? Are you de-livering day by day with all the might that is in you? In the absence of supervision, are you shirking and "soldiering," or are you working at the same high head of pressure and

cheerfulness that greets the fore-man's or employer's eye? There is

no trait of character that more surely

makes for genuine success than

thorough dependability. That im

plies a degree of capacity, a full measure of integrity and a will to do the thing that lies before you.

FOURTEEN ERRORS OF LIFE

Attention is directed to the follow

To expect to set up our own stand-ard of right and wrong and expect

To try to measure the enjoyment

To expect uniformity of opinion in

To look for judgment and experi-

about what cannot be remedied.

OUR BOYS AND GIRLS

WANTED-A BOY

Why, what a funny advertisement! Bobby, listen to this!" and Mrs.

"Wanted-A good, smart, honest

boy. Must be red-haired and freckled.

None other need apply. Smith &

Bobby laughed. "That's me, sure,"

he said: "especially the red hair and

it were meant for you," continued his mother, so seriously that Bobby laid

down the book he was reading and

"You were just funning about the red hair and freckles, weren't you,

"No indeed; come and see for

'Whew-w-w!" whistled Bobby

looking at the paper; "I'll have to try, sure thing. But how queer for

Smith & Thompson to put in an ad.

like that. It's the very office I've had my eye on for months; but I

didn't know there was likely to be a

found himself one of a row of boys in

the waiting room outside Smith &

Thompson's private office. The youngsters all had hair of various

degrees of redness, and freckles of

all sizes and shades of brown. Some

were speckled as a turkey's egg,

others could only boast of a few of

these valuable marks. It seemed so

funny to Bobby that he forgot how badly he wanted the place himself

and greeted each rival with a friend-

The first boy to be admitted had a

fiery red head and as many rust spots

as any one could desire. Mr. Smith,

the senior partner, opened the door

himself to let him in, and swept an amused glance along the line of can-

At nine o'clock next morning Bobby

'Well, it really sounds as though

freckles. Guess I'll go around."

looked at her in surprise.

mammy" he asked.

yourself."

ly smile.

didates

Johnson read from the evening paper

ng mistakes of life:

of others by our own.

tions alike.

Thompson.'

everybody to conform to it.

Outspoken contradiction may be "bad form" at times; but it holds tremendous possibilities for good when undertaken by a wise and fearless soul full of conviction. The cry of "good manners" may be exalted unduly until it becomes as the beautiful ignis fatuus that rises from stag nant waters and unwholesome places gives it its true worth as a guide to social pleasantness and agreeable in tercourse; but let us not be afraid, when self-respect incites, to contradict, and to do it emphatically.

A MAN'S AMUSEMENTS

A fair way of measuring a man is by his amusements. Of what grade are they? Do they do any harm to others? Are they clean and wholesome? Do they make his life better worth living, or the reverse? The answers to these questions, if honestly given, are often enlightening. Catholic Columbian.

KIND DEED IS NEVER LOST Sometimes we become restless and impatient because we do not immediately see the result of our generosity. We seem to think that whatever aid we are able to give should work miracles before our eyes, and we are not content to believe that somewhere and somehow somebody's burden has been lightened because of

our faith and generosity.

Sooner or later, often when we least expect it, our deeds of kindnes come back to us a thousandfold. They may not be repaid in substantial coin, they may not even bear the stamp of our generosity, but they pour their blessings into our lives with rich interest and help us to understand the readjustment of our

It is a fine thing to be in a position to give freely and generously of those riches which, after all, are only ours during our stewardship, but it is just as gratifying and just as enno-bling to give proportionately of the more modest means which some of us command. We are not judged by what we give so much as by the manner in which we give it, and happy, indeed, is he who is not afraid to give generously even of his small means. Our charities may not sound around the world, but they are heard by some poor sufferer close at hand and what richer recompense can we ask ?-True Voice.

THE SILVER LINING

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun, is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can. a good to yourself and to others, greater than you now can think .-

In a few minutes that boy came out and another went in.
"Said my hair was too red, an' I Catholic Telegraph. had too many freckles," he intimated, with a grin which showed a front BE DEPENDABLE Young man, are you dependable? tooth missing. "Maybe you'll do, he added good naturedly to Bobby, "you

> our hair is most brown. Bobby felt encouraged, although he wondered very much about it all. But surely Mr. Smith was not a man with time to waste in looking over such a lot of boys without a purpose. "He's got his mother in there with him; a little old lady with white hair and gold-rimmed eyeglasses, an's he said I wasn't the right one at all, I was too cheeky lookin', remarked another unsuccessful one on his way out, making a face at Bobby as he

got too many freckles, and

Bobby laughed and grew still more curious. "Why should a business man have his mother in his office helping him to select an office boy "Next !" called a voice from the

open door, and Bobby was admitted.
"That's him. I should have known him anywhere. Such a manly little fellow!" exclaimed the old lady siting by the office window.

Why didn't you wait a minute after helping me off the car last night?" she continued, motioning the surprised Bobby to come nearer

"What-I beg your pardon. I don't know what you mean," stammered Bobby, knitting his sandy-colored eyebrows. "Oh!" and his freckled face brightened into a smile. didn't want anything for just helping a lady. I wouldn't even if I were so and he drew himself up with an air of sturdy pride.

"Would you like work, young man, asked Mr. Smith with a smile, and Bobby replied promptly that he

"What can you do?"

"I don't know, sir. I'm just eleven, and I've always been at school; but I'm willing to try anything, and I'll do my best. I can study at nights with my big brother," he added.

"Well, a boy who is so good at looking out for helpless old ladies as I've been told by mother you are, ought to do pretty well in any line," said Mr. Smith. "You may report here at one o'clock this afternoon."

The gentleman opened the door into the outer office and informed the red-headed brigade that they need a boy to suit him. Then he turned to his desk, and Bobby, feeling himnot wait any longer, as he had found

MOST PERFECT MADE MAKES LIGHT WHOLESOME BREAD. REFUSE SUBSTITUTES

self dismissed, hurried home to tell his good news.

MADE IN CANADA

ence in youth.

To endeavour to mould all disposi-Why, I really didn't do anything, mother," he said. "There was such a jam that the poor old lady had no To look for perfections in our own To worry ourselves and others chance to get off, for the conductor was so busy somewhere else and didn't notice, so I just helped her, that was all."

"It was a little thing, but it had big results," said his mother, and Bobby thought so, too.-Pleasant

THE VALUE OF THOROUGHNESS

There is a certain New England nan of great prominence who when a boy of fifteen found it necessary to earn his living by chopping wood in back yards and virgin forests. How he made a ladder of this wood, so to speak, is related by Senator Crane of Massachusetts.

The boy had not been very long at his work before he discovered that every different variety of wood split differently. Maple split one way, oak another, and spruce still differently. This discovery led him to the knowledge that on certain kinds of wood he did not need to expend one half the energy which he did on others, and he was able to save his strength for the harder tasks. That is good knowledge for any one to possess.

But this boy was not contented to top with this knowledge. If one kind of wood would split easily and another kind would buckle against the grain when the axe blade entered it, there must be a reason for it, a reason which nature had hidden in the cells of the wood. The swinger of the axe began to pick up pieces of pine, oak and maple and take them home for study. Some of these he boiled in water and analyzed their resins. Others he planed down and put under the microscope. Out of his small earnings he managed to purchase several important books on tree culture and nature of woods. Day after day as he chopped, either in the forest or at the front of some kitchen door, he gained more knowl edge of the material which he handling, until at the end of two years he had become known as an xpert wood craftsman.

Later he set up a small shop and advertised in a humble way that he would repair all kinds of woodwork, or would make new creations of chairs, tables, shelving and whatnots. At first patronage came slowly, so in his leisure moments he spent his time in designing artistic rockers, tables and chairs.

He had several of these finished. but there was no bidder for them, owing to the small amount of money in his home town. One day a visitor in his home town. One day a visitor from Boston chanced to enter the shop and his eyes fell upon a rocker Hi-Careme. But in Sweden the shop, and his eyes fell upon a rocker designed precisely as such chairs vere made in the days of Queen Elizabeth. It was so perfect an imitation he thought it to be a genuine him how it had been made. The

DRUNKENNESS CAN BE CURED OLD FALLACY THAT DRUNKENNESS CANNOT BE CURED EXPLODED

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and creates a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health, and makes drink actually distasteful and nauseous. It is tasteless, and odorless and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by phy sicians and hospitals. It has thousands in Canada, and restored happiness to hundreds of homes.

Read what Mrs. G—— of Hull says

of it and what it did for her:

"It is four months to-day since I started to use your remedy. I followed the directions and had the best of results. One week after I started using your remedy the patient stopped drinking and has not druck a glass or liquor since I hope you will accept my heartfelt thanks. Hoping God will be got your remedy wherever tried I remain,

"Mrs. G-- Hull. Quebec."

(Name withheld by request).

Now, if there is anyone in your town who needs this Remedy tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help them-selves. Write to-day.

A FREE TRIAL PACKAGE of

Samaria, with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain ealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package alone has often cured. Write to day.

visitor instantly offered \$50 for it

and gave an order for five duplicates From that time on the fame of the ood-worker spread far beyond his native town. He received orders from all parts of New England and from the East. He found himself no longer alone in a tiny shop, but have ing a factory on his hands, with a dozen or more assistants. To day he is one of the most famous wood designers in the world, and his fortune can hardly be calculated. He has remained through all the years the same unassuming person that he was when a boy.

This story is to illustrate the point that there is no task at the command of our hands in the beginning of life that is not worth knowing thoroughly from inside to outside. The very struggle to gain this knowledge, to understand clearly what is being done, may prove to be the one stepping-stone to real success. To go to a thing with half knowledge, to be careless about it, is to open the way for serious blunders and perhaps de struction of character.—Catholic

CONTINENTAL

SUNDAY

In the British non-Catholic press the oft used phrase "Continental Sunday" is intended to refer exclusively to Catholic countries and to mean that in those countries there is very little, if any observance of the Christian Sabbath in a religious sense, and that the day is given over entirely to amusement or to business and amusement as on ordinary days That this understanding is far from being correct is shown by a writer in the Catholic Times who takes Sweden as an example not bearing out the theory of the con-nection between the "Continental Sunday" and Catholicity. Sweden, as the Times writer says, is Protest "rootedly and profoundly Pro ant testant," yet it has its "Continental Sunday" more "Continental" than

Paris, and he goes on to describe it 'Sweden enjoys its day of rest and takes full advantage of it. As a consequence the railway time-table shows no special columns for Sunday traffic, except it be that the trains on Sunday run more frequently than during the week. Pleasure excursions on its many inland lakes are multiplied on the day of rest. The posts are delivered almost as often as on week days. The theaters not formance, but add an extra matinee performance. One often hears of carnival and riot extend the whole of Lent through. Her restaurants and cafes, in other words, her public houses (liquor saloons) entertain their lively patrons until the early hours of Monday morning."

Such is the "Continental Sunday" in Protestant Sweden, proving that such is not exclusively Catholic.

The true explanation is not in the religion of the Continental nations, but in the different social conditions and differing temperaments. There is the Continental Sunday (the Times article says) because there is not the (holiday) Saturday afternoon as in England, and also because the temperament and environment in which our Continental neighbors have been reared are far different from our own, perhaps very narrow, certainly insular in the point of

But might they not have the re quired religious observance and ample recreation and relaxation, too? They have it so in Ireland and it works well both for the spiritual and the temporal interest.—N. Y. Freeman's Journal.

The Apostolate of the Press must e a precept to-day.

There is no liberty without justice, and there is no justice without the fear of God and the love of fellow. man as our brother, because such is the will of God.

Do a little living by the wayside. Stop to consider how much more you are worth to yourself and society when you are actually doing the real thing you feel you must do some day.—Robert Carlton Brown. 28800 2



A Good Used Piano is often better than a cheap The Bell Piano and Music Warerooms



to Wash a Tubful!

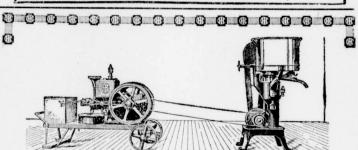
1900 Gravity Washer

> on 30 Days



Information on this subject with printed instructions for ama-teur bands and a printed form of Constitution and By-Laws for bands, together with our big catalogue, will be mailed FREE on request. Address Dept. "D."

THE WILLIAMS & SONS CO. | TORONTO ONTARIO



"That's Just What I've Been Looking For"

WHILE we were getting the opinion of farmers on our new cream separator power outfits, one of them said: "I have been looking for such a combination as this for a long time. I need an engine with that kind of a gear on it to slow down the speed. There are half a dozen small machines on my farm for that engine to run. I want that outfit." You, too, will want it when you see it. The outfit consists of an

IHC Cream Separator Dairymaid or Bluebell

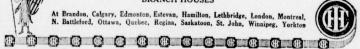
and a one-horsepower back-geared I H C engine. The engine is mounted on a portable truck, and can be used for any farm work to which power can be applied. The back gear adjustment runs at the proper speed to operate any hand turned machine.

The working parts on I H C cream separators are accurately made and all bearings are well lubricated. The shafts and spindle are the strongest used in any separator. The gears are easily accessible for cleaning. Both separators have the famous I H C dirt-arrester chamber.

er.

See the I H C local agent and ask him to explain carefully all of
the good points of these outfits. You can get catalogues and
full information from him, or, write the nearest branch house.

粮 International Harvester Company of Canada, Ltd **BRANCH HOUSES**



ISH SUITS IN AMERICAN OR ENGLISH STYLES SAVE HALF THE USUAL PRICE. Be well dressed, young man. FREE Wear good-looking, well-cut clothes—not a stock size—but Book of made to your individual measure-FASHIONS FOR MEN. Send for a free copy of this valuable book, also samples. You will be amazed at the class of materials we put into our clothing. Order your Spring and Summer garments now. At the Rego price you can get TWO made-to-measure suits, of excellent English materials, and American cut, for less than would cost you at Canadian price. ments. To dress well economically, get your clothes made in England to your own measure, and delivered through the Canadian Branch of Rego Clothiers, Limited. From best English cloths -newest patterns and latest American or English styles. Made to measure. Carriage and duty prepaid \$10. FIT AND QUALITY English suitings, as you know, are **GUARANTEEDABSOLUTELY** the best in the world—the old coun-To evidence our good faith and try is the home of genuine woollens, inspire confidence in the minds of and the London tailors are unsur-Canadians who as yet do not know passed for good workmanship. Write our Toronto office to-day for free book, samples and self-measurement chart, etc. us as well as we are known in England, we DENGLAND guarantee every suit for quality LONDON OFFICE:
122 Cheapside, London, S.E. and fit. LIMITED.



Furniture at Factory Prices

IDEALISM OF THE SUPERNATURAL

ARCHBISHOP IRELAND SETS FORTH THE GUIDING PRIN-CIPLES OF RELIGIOUS LIFE

Archbishop Ireland preached the Sermon at the profession of 20 Sisters and the reception of 38 novices the new St. Joseph's Novitiate in St. Paul on March 19. "The idealism of the Supernatural" was his subject. We regret that we cannot publish the entire. We give only a few extracts from the Catholic Bulletin:

'Idealism is the vision of realities beyond and above the lowly world dered by the reach of sense; it is the longing of the soul for those highborn realities, its flight, generous and unselfish, towards union with

There are those who despis idealism—who crave nought for the world of men but the fleeting fact of the day, the shallow and short-lived enjoyment to be wrested from it. Positivists they call themselves; they are the dire enemies of humanity Would you have the world of men grow in sweetness and charm of life, in service to fellow-creature, in grandeur of thought and exaltation of spirit, bid them look upward and onward and know that there dwell, as not in the darkened vales of earth true, the good, the beautiful that there lives and reigns the eternal God, in whom alone man finds

abiding life and felicity.

"The world to day is losing in idealism, because it is losing in religion. God put cut of sight, the ethureal regions enclose only dream earth becomes the sole God no longer thought of and loved, idealism vanishes; the selfish grasp of pelf and pleasure remains the one object of life on earth. In many ways religion is the salvation of humanity—in this, too, that it guards and perserves idealism.

Idealism of the supernatural up lifts the soul to the throne of God, there to inebriate itself with divine life and love, thence, God-like, to de scend upon humanity in copious streams of devotion and service. The argument is made against the idealism of the convent that it is the destruction of altruism; that suffer ing and needful humanity receives little from it; that it is in nature and aspiration the absolutism of egotism egotism sublime if you will, egotism still. This is a complete misapprehension of the idealism of the supernatural, a complete ignorance of the activities of the Catholic

Sisterhoods. "Do you seek the destruction of altruism? Then destroy idealism, especially the idealism of the superna-Do you seek the destruction of altruism? Then reduce the soul to an atom of earth, in warfare with towards things not one's own; no sessions; consequently, no altruism. highest? Then attune the soul to

its best, its highest form. manifestation of the divine being; it interestedness is imperative, and beloved the world, as to give His only of service, issuing from sult." The Son of man is not to be ministered unto, but to minister, and to give His life for the redemption of Light up in the human sou to whitest heat the love of the divine; stamp upon it the image of the God-head : bid it think, love and move with tensest energy, as God thinks, loves and moves-it is altruism in its loftiest pitch, with utter forgetfulness of self, with spirit of sacrifice even to immolation in death. It is altruism to perfection.

'I have made use of the word altruism-the regard of one member of the human family for the other. It is the language of the modern world. Instead, the Christian Church uses the word charity—love. Both words indicate the philosophy of motive—the motive in altruism being such as humanity itself allows; the motive in charity, the love of God and for God's sake the love of the neighbor. Altruism is of earth, charity is of heaven. Both have a common object, service to fellowmen. But the distance in motive is the distance from earth to heaven; and so the distance in the might of

consecration. "Put together in one potent appeal all motives of altruism, devised thinkers and actors in the field of beneficence, philosophers, philanthropists, socialogians-in persuasiveness it is the slender thread which gossamer web which a ripple of the breeze dissipates, side by side with the simple challenges of substituted to men.

Catholic faith, the marvel of divine grace working in human nature, the first produced are living mirror of the virtues preached living mirror of the virtues preached in the Gospel of Christ, the valiant in the Gospel of Christ, the valiant in the grace working in human nature, the catholic Church and in modern times, Leo XIII. has fenders. The effects produced are dubien!") The Emperor was much bestowed on the daily practice of it in truth, as one writer has said, like however, equal rights do not imply that to those brought about by the coming both sexes should engage promiscuarm of the Church in its plannings moved, and seemed to recollect him-



for the salvation of souls and the uplift of human society.

"What our Sisterhoods do foir fiel-low - creature? Our Sisterhoods pray and make expiation. Those of us who have the knowledge of the mysteries of divine grace lenow the value before God of prayer for others, of expiation of sin for others. This, the gift of the Sisterhoods to their sisters and brothers, tossed hither and thither on the perilous

billows of worldliness, exposed to death in fatal shipwreck unless succor from God's throne be involved upon them. Our Sisterhoods give edification, by the diffusion through the surrounding atmosphere of the fragrance of the supernatural. It was Cardinal Manning who said that the mere residence of a Sisterhood in a parish is a constant exhortation to the practices of religion. "What our Sisterhoods do for fel-

low-creatures? The land is strewn with their schools, hospitals, orphanasylums, refuges and protectorates No ill is there that their hand does not soften, no sorrow that they do not appease, no sore that they would not heal, no uplift of mind and heart to which their help is not promptly rushed. The deeper the evil and the more repulsive the sore, the more prodigal and the more unremitting their zeal. The consecration is until death; the sacrifice is without limit; the disinterestedness absolute and complete. Wherever service is possible, it is given: and given with the fullness of soul which gold and silver do not purchase, which fame applause do not reward. Our Catholic Sisterhoods their work explained only when Christ's saying is remembered: 'Amen I say to you, long as you did it to one of these My least brethren, you did it to Me.

"The debt of gratitude the Catholic Church owes to its Sisterhoods finds no measure in words. They are the abiding proof that the Gospel of Christ finds in the Church full and abiding realization. And in this, too, it is their debtor-they don its name and to its glory works mosts neces-sary to its healthness of life, to its power to win to itself a hearing from the positivist world around it.

"I speak particularly of our own times and of our own country. What were the Churches in America without Catholic schools and Catholic charities? Without Catholic schools our little ones were the prey of unbelief and secularism. Without Catholic charities the world of unbelief would ask: To what serves in humanity the Catholic Church? Is other atoms for the survival of the it not a voice without interest to us, fittest; confine it to the fatalism of without touch with the world in facts; narrow it to the circle of which alone we are concerned? things that come to day and go to Well, as matters are with us in morrow, forbidding it all vision of America, our schools and our char the beyond and the above. This ities were impossible, if we had not done, there is no spring to the soul our Catholic Sisterhoods. Our schools were impossible, because withsacrifice of one's self or of one's pos- out the disinterestedness of our Sisconsequently, no altruism.
you altruism, the best, the
until years have benumbed lip and hand for the pittance of humble idealism of the supernatural in | raiment and parsimonious meal, our schoolhouses were void of teachers The mystery of God in His love and of pupils. Impossible, no less, The Incarnation was the our charities, because here, too, diswas the manifestation of the divine cause the lustre of those charities love. Love was the cause: God so is due to that supernal sweetness begotten Son." Love was the re- which enrobes our Sisterhoods in peerless attractiveness, unpurchase able by the richest gifts of earth.'

BONAPARTE'S PENITENT END

The question whether the great general, Napoleon Bonaparte, ever became reconciled to the Church after he had so misused his power as to divorce his wife, Josephine, and carry two of the Popes off to France as his prisoners, has often been raised, and has now been settled in the affirmative authoritatively. The Gaulois recently published a most interesting letter written from Roque fort, May 5, 1890 by the late Countess de Lapeyrouse da Bonfils. She was the daughter of General Montholin, who attended Napoleon at St. Helena, and Napoleon's god-daughter. The Countess died a nonagenarian some She gives the following years ago. account of the ex Emperor's recourse to the aids of religion, as often narrated to her by her father:

A few hours before his death the Emperor expressed his desire to make his confession. He summoned Abbe Vignali, who had been sent to St. Helena from Rome by the Holy Father, invested with the fullest faculties. His Majesty wanted General Montholin, my father, to remain one rude touch breaks in twain, the in the room, but the Abbe said this could not be allowed. As the Emperor insisted, it was arranged that Catholic commentators. the incarnate God: "Amen, I say the General should remain behind it, to you, as long as you did it to one which was accordingly done. But of these My least brethren, you did from the obvious motives of respect idealism of the supernatural substituted to that of the natural,
Heaven substituted to courth of the natural, door leading into which was open, and "The idealism of the supernatural which was covered by the screen. —would you see it anear in the ful-ness of its truth? Study our Catho-hour the Abbe went to call the Genlic Sisterhoods—the glory of the Catholic faith, the marvel of divine the Emperor's bedroom, His Majesty mended by the Fathers, as by spirit-

Count Marchand has self in prayer. told me that he often joined his hands, and that one could see by the movement of his lips that he was praying. Abbe Vignali said nothing in comment upon the Emperor's dispositions; the whole affair passed be tween them in the secrecy of the sional, and he has never allud ed to the matter. The Emperor con fessed and received Extreme tion of his own initiative with the simplicity of a child that was most touching. He was bent upon mal ing a Christian end, and he openly said and declared as much. — Catho-

IF THE BIBLE WERE NOW LOST

Were the Bible lost (says the Rev Dr. Barry, in his Tradition of Scrip-ture), it has been declared with not more energy than truth, we might recover its text from the writings of our Catholic Fathers and mediaeval schoolmen. Their works, which fill great libraries, are made up to a large extent of commentaries on Scripture, and are everywhere steeped in its language and ideas. Beginning with St. Clement of Rome, St. Justin, St. Iraeneus, Tertullian, and Clement of Alexandria-from about 95 A.D. to the first decade of the third century - we find the Old Testament quoted in all parts of the Church, and the New gradually acknowledged. The African church if it did not produce, yet received from an early date before 200 A. D.) the Old Latin version celebrated by Tertullian, used by St. Cyprian and St. Augustine. In the Eastern Church, the Septuagint was familiar to all divisions from the days of the Apostles.

For the Middle Ages St. Gregory the Great, St. Bernard, St. Thomas Aquinas, and St. Bonaventure are representative men, says Dr. Barry But the undying merit of those thou sand years consists in the fact that by devout monks and nuns the very words of Scripture were preserved to us in beautiful manuscripts, such as, towards their close and on the eve of the Renaissance, Thomas a Kempis left for our use and admiration. Catholic doctrine stayed itself on the Bible; preaching went back to it; Missal and Breviary, Pontifical Rites, Papal documents and Canon Law were efforts on a grand scale to digest its teachings and apply them. Catholic art drew its favorite subjects from Holy Writ, the literature, pro verbs and daily conversation of all classes, during this long period, show that Christians were familiar with

its narratives in a striking degree. From the paintings which are still extant in Roman Catacombs, to the nosaics of St. Mark's, Venice, or the Cappella Palatina in Palermo, from the primitive religious schools of Siena, Florence, Cologne, Holland, as well as from every phase of eccles iastical architecture down to the Bible of Amiens" and the frescoes of the Sistine, it is evident that eves, and heart could tell their fill of that inspired story. Learning and sanctity wielded pen, pencil, chisel, brush, every instrument that conveys thought or evokes beauty in order that God's written word should be known and loved. The Middle Ages had their Bible in stone, on illuminated parchment, in stained of popular preachers, reflected in the hurches. It was recited in monasninstrels, so that never, perhaps, was it more universally known.

Dr. Barry takes us through the earliest periods when the Bible flourished in particular versions (e. g. 311), to those which were produced in 1520. All this vast liter ature, he says was founded on the Latin Vulgate, though in the second half of the thirteenth century, an attempt was made by some English scholars to translate from original Hebrew. Between 1456 and 1500, ninety-eight complete versions were printed under Catholic author ization. The Reformation, says the Doctor, which traced its pedigree from Waldensians, Wycliffe and the Hussites, brought in fresh dangers to the unlearned and made use of they try to belong to both classes. Scripture that it might overthrow the Church. A new discipline, as regarded the study of the Bible, was set up by the Council of Trent (sessions iv. v), which did not, however, forbid the reading or translation of Scripture in the vulgar tongue. Several Popes restricted the freedom of teachers, certainly, such as Paul but subsequent Popes repealed their predecessors' rescripts when they proved extreme in their ruling.

These historical observations will suffice to prove that Holy Church has always kept the written Word in her hands while meditating on its divine sense. A large volume would be required to record the names of teaching that the reading of Holy Scripture is obligatory, and to main tain that without such general reading the Faith cannot be truly appre-hended, or eternal life secured, is doctrine so remarkable that few can seriously believe in it, though often urged to do so for controversial ends. At the same time, a devout study of the Sacred Writings, with prayer and humble submission to the guardians "Ah, Montholin, what a ual guides like Thomas a Kempis

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St. Augustine, indeed tells us that a Christian may be perfect in faith, hope and charity who is yet unlearned in the Bible; but St Jerome, considering the duty of teachers, lays it down that "he who knows not the Scriptures, knows not

the power and wisdom of God."

Leo XIII., in his Enclyclical Provid

Deus, concludes: "It is our wish
and desire that those especially whom God's grace has called to Holy Orders, should spend more and more diligence and industry on the reading, meditation and exposition Holy Writ."-N. Y. Freeman's Jour-

CATHOLICS AND CLASS CONSCIOUSNESS

WE BELONG TO THE CLASS THAT HAS ACCEPTED CHRIST, BUT HAVE NO ENTHUSIASM FOR BUILDING HIS KINGDOM

Bishop Tihen of Lincoln, Neb., in an address to a body of men in Sioux City, not long ago, strongly insisted upon the need of unity among Cath-Among other things he said "We Catholics, in the words of the enemy, laek class consciousness." That was a mighty apposite remark we do lack class consciousness and we should not.

Class consciousness, as defined by ocialists, means a vivid realization by each member of a certain class or body of men, of the place occupied by his class in the world and of the functions to be performed by that class in the development of the human race in its progress towards perfection. The reason why men should have this realization is that only those who realize their place and function in the world will use their strength and talents with an enthusiastic vigor for the attainment of the end and object for which their class exists.

Now, while we Catholics repudiate the false system of philosophy, on which Socialists base their distinction of classes, we must admit at least two very distinct classes of men in the world, the followers of Christ and His opponents. This distinction is recognized by the Divine Founder of our "Ye are in the world. He said faith. to His disciples, but ye are not of the

It is true that the two classes should not exist, for we are all the glass. It was delivered from the lips | children of God and all are called to enter into the service of Christ. poetry of the Heliand, of Dante, of Fra | Christ came to found on earth the They could refuse and many did, and teries by day and night, quoted in do refuse. Thus there have sprung parliaments, rhymed and sung by up in the world two clearly defined and separate classes, and between these two classes there has been and will be till the end of time incessant

warfare. All Catholics belong to the class which has accepted Christ; He is their leader: His principles are theirs but, and here is where the appositeness of Bishop Tihen's remark comes in, many Catholics lack the consciousness of belonging to the kingdom of the God on earth. As a consequence they not only have no enthusiasm for the upbuilding of that kingdom, but often work against its best interests. Forgetful teaching of their Divine Head and Master, they strive to reconcile the irreconcilable—Christ and the world; Such Catholics lack class conscious-

ness. To bring Catholics to a realization of this truth, to make them see and fully understand their position in the world, to teach them their functions, as members of the kingdom of God, has been and is still the aim of the teaching body in the Church. No means are left untried; with varying needs different remedies are employed; the aim, though, and, object of all is ever the same-to bring Catholics to a realization of their place in the universe and of the duties which are attached to that

place. Among the means recently intro-It has duced and now being used with tellscreen should be put up and that never been, however, the Catholic ing effect is the Laymen's Retreat, which the Holy Father, regards as one of the greatest agencies for helping him in the task he has set him self, of restoring all things in Christ. In Europe, notably in Belgium, these retreats for men, especially workmen, have produced splendid Careless Catholics have been brought back to their duties; apathetic, though good men have been roused to enthusiasm for the work of the Church, men who had been timid and cowardly in the profession of their faith have become its outspoken de-

of the Holy Ghost upon the Apostles on Pentecost. Recently this work has been intro

duced into this country, notably in New York, Cleveland, O., and St. Mary's Kans., and everywhere the same encouraging results seen. The work should be more widely advertised; more men should be brought to the retreats. Catholic men who are content with the barest observance of the laws of God and of ic Acid. Price \$1.50. the Church should pause and think SANOL'S ANTI-DIABETES is The enemies of the Church are active the only remedy which has a record and on one point at least, opposition to Catholicity, they are united They have class consciousness, Catho lics have not .- Cleveland Universe

NON-CATHOLICS AND CONFESSION

Evidences of the value of the confessional as an aid to right living, apart from the grace imparted through the sacrament of penance have been noted in every age since the beginnings of the Church; and in modern times even Protestants have acknowledged the usefulness to so ciety of that tribunal. Leibniz says "This whole work of sacramental penance is indeed worthy of the Divine wisdom, and if aught else in the Christian dispensation is mer itorious of praise surely this won drong institutions is. For the neces sity of confessing one's sins deters man from committing them, and hope is given to him who may have fallen again after expiation. The pious and prudent confessor is in ery deed a great instrument in the hands of God for man's regeneration. For the kindly advice of God's priest helps man to control his passions, to the lurking places know avoid the occasions of evil-doing, to restore ill-gotten goods," etc. Readers of the daily press are familian with cases of restoration and restitu tion. The Bulletin Religieux, published in Bayronne, France, recently published particulars of one of these instances. A priest called at the residence of the proper official in Madrid and placed in the hands of the secretary the sum of 1.500 pesetas. The only explanation the priest grave was that the money had been handed to him by a repentant thief who desired to restore to their right ful owner his ill-gotten gains. If the thief had been a free thinker, the injured person would probably be still awaiting the restitution of his property. Another case occurred in Louisville, Ky, some time ago. Sam Harrell, who confessed to a number of postal thiefs in Chicago, informed the postoffice authorities at Louisville that in confessing he was acting on the advice received from a Cincinnati priest. According to his story he used to sit in saloons pretending to be reading a newspaper, and when he heard any of the customers state that they were expecting money from some source he would call at the postoffice and obtain the letters. His conscience began to hurt him, and when he drifted to Cincinnati he took counsel with a priest, who told him to confess his delinquences. Harrell not a Catholic, but says that he went to the priest because he had heard that "they always assist a man in trouble.'

Chapped Hands - Rough Skin poetry of the Heliand, of Dante, of Fra Jacopo, expounded on the walls, gates, and pavements of intumerable men to enter; but He left them free.

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The poetry of the Heliand, of Dante, of Fra Jacopo, expounded on the walls, gates, and pavements of intumerable men to enter; but He left them free. for a full-sized bottle postage paidmentioning this paper — to the dis-tributors, for Canada, E. G. West & Co., Toronto, Can.

THE IDEAL OF WOMANHOOD

CARDINAL GIBBONS DOES NOT e APPROVE OF MODERN AMAZONS Apropos the present "suffragette" agitation the following words of Car-

dinal Gibbons are worth pondering

over: The world it governed more by ideals than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue.

The model held up to Christian women is not the Amazon, glorying in her martial deeds and powers; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of pagan love, like Venus, whose votaries regarded beauty of form and personal charms as the highest type of female excellence; nor is it an imperious Juno. No, the model held up to woman from the very dawn of Christianity is the peerless Mother of our Blessed Redeemer. She is the pattern of virtue alike to maiden. wife and mother. She exhibits the virginal modesty becoming the maid. the conjugal fidelity and loyalty of the spouse, and the untiring devotion of the mother.

THE SEXES EQUAL NOW AND HERE-

AFTER Woman's origin and destiny are the same as man's; so is her dignity equal in every way. As both were redeemed by the same Lord and both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are partakers of the same spiritual gifts, so should they share alike the blessings and prerogatives of domestic life.

HOME BANK OF CANA

Notice is hereby given that a Dividend at the rate of Seven per cent. (7/4) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days inclusive.

ANNUAL MEETING

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,

JAMES MASON,

General Manager

BY-LAW TO INCREASE CAPITAL

It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

ously in the same pursuits, but rather that each sex should discharge those duties which are adapted to its physical constitution and sanctioned by the cans of society.

Toronto, April 16th, 1913.

To some among the gentler sex the words, "equal rights," have been, is to be feared, synonymous with similar rights."

Suffrage, or the right to vote, and the right to hold office, are ambitions which some women have that are really rights of similarity and not of equality. Seeking these so called rights alienate the feminine spirit from

its foreordained and guarded haven -the home. To debar woman from such pursuits as suffrage, or from doing a man's work, or from wearing mascu

line attire, is not to degrade her. To restrict her field of action to the gentler avocations of life is not to fetter her aspirations after the

higher and the better. WOMEN'S SUPEREMINENT RIGHTS

It is, on the contrary, to secure nen and our judiciary hold the high but those supereminent rights that can not fail to endow her with a sacred influence in her own proper sphere; for as soon as woman trenches on the domain of man, she must not be surprised to find that the reverence once accorded to her has been in part, or wholly withdrawn.

The home-whether that home is a palace or a cottage-exercises more sway in the government of the land or the uplifting of the people than our houses of Congress and State legislatures. Our President, statesmen and our judiciary hold the high offices of framing or interpreting or executing the laws. But our Christian women—wives and mothers—hold a higher place, for they mould the character of our statesmen and jurists in their childhood and instil virtue in their hearts. Our greatest statesmen have loudly and unani mously proclaimed their indebtedness to their mothers.

MOTHERHOOD PROVIDES THE NOBLES

WORK The noblest work given to woman is to take care of her children. The most important part of her apostle ship should consist in instructing them in the ways of God. The education of the young should begin at the mother's knee. The mind of a child, like softened wax, receives with ease the first impressions, which are always the deepest and most endur-ing. "A young man, according to ing. his way, even when he is old, he will not depart from it." (I Peter, II., 2.) A child is susceptible of instruction much earlier in life than parents generally imagine. Mothers watch with a jealous eve the first unfolding of the infant mind, and pour

HIGH PRAISE FROM ARCHBISHOP

into it the seed of heavenly knowl-

edge.-True Voice.

"We all take pride in owning such a body of men as the Knights of Columbus." said the Archbishop of San Francisco, in a recent address. Theirs is an organization which makes for good citizenship and the welfare of the city and State. And vet their aims are neither political commercial. Politic nothing to do with the Knights of Columbus. It takes no sides, knows no partisanship. Like the Church, of which it is a dutiful and worthy child, it refuses to interfere with anyone's thinking on political ques tions. Fraternity is its object. It stands for the teachings of Mother Church, for honesty, sobriety and pure Christian manhood."

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