#### Barley

Up in the barley a wind began; Over their levels of gold it ran, Plunged into them, And furrowed through them

Deep in their dark it dipped and shined Eye not knowing
The law of the flowing,
Real as water flowed the wind.

I was a child, and it seemed to me A hilltop river set rolling free;

Through flexile banks the unbodied stream Poured its life and mine in a dream. Currents nameless, Measureless, tameless.

Clave me, too, with rustle and gleam. If I come back to the fields to-day The sun to sift it. The wind to lift it.

The barley floods to wash it away; For here would I lie on the long-loved

ground, Seeing one sight and hearing one sound No strife to wake me, No doom o'ertake me. In that sweet harvest happily drowned

### THE NORTHERN BABYLON

From the Dublin Leader

How is it that the Catholics of Belfas number at present hardly a fourth of the population, whereas thirty years ago they made up a full third of it? The nomens cannot be accounted for by the ordinary causes affecting the natural trend of population, for Catholics not-ably increase in other places faster than Protestants. Nor can the cause of the proportionate decrease he found in the country areas from which the city popu-lation is constantly recruited, for these are as much, if not more, Catholic than Protestant. If patural causes had operated freely, the Catholics of Belfast would now number at least twenty thousand more than they do, and moreover, would have a due share of the large business and factories in their hands The reason for the present state of things is obvious to anyone who knows Beitast even slightly. It is the determined and systematic boycott of Cath-olics in every wark of life, the deliberate carrying out of the old Cromwellian tradition. We are inclined to attach too much importance to the persecution endured by the Catholics at the hands women. It rouses us to just indignation and casts a jurid light on the situation. These hooligans have succeeded better than they were ever able to accomplish before in driving many hundreds of Cath-olics from the city and keeping the rest in semi starvation, supported up to the present by charity from the rest of Ire-land. But the real and effective work of persecution, taking the form of ostra-cism, has been done by the moneyed classes—the merchants and manufact urers, the official classes and the Protestant clergy. There was a genera understanding among them all tha Catholics were to be excluded from everything as far as possible. In this great commercial city, the only business that Catholics ever got into their hands was the retail spirit and grocery trade. They succeeded years ago in getting was the retail spirit and grown. They succeeded years ago in getting almost a menopoly of this, to say the least, dangerous trade, and have managed to keep it. The reason why they aged to keep it. The reason why they could not get into other more respectable trades was simply because they able trades was simply because they pursued, by the secret operations of its persued, by the secret operations of its persued, by the secret operations of its persued, by the secret operations of its persued. Preference was always given to Protest-ants, even Scotch and English, over them. The same exclusion operated in the factories. Even those who did get into offices could never get promotion to commanding positions however long their services might be. The scandal ous revelations made by Mr. Devlin about the almost total exclusion of Catholics from employment under the Corporation are only a partial present-ment of the truth, for the same Cromwellian policy has been pursued in commercial and professional circles. It is Catholics so far behind as regards wealth and position.

The worst paid work it is their lot to rsue. The revelations about the reating carried on in Belfast should be Catholic work girls, who are to be found in large numbers in the mills and factories, are the principal victims of the system. Is it not remarkable, now that we come to think of it, what a small well-paid work of the shipyards even be fore the outrages commenced? Scotch and English Protestants could get work

in preference to Irish Catholics. The same bigoted exclusion of Catholics from everything worth having goes far to explain how it is that practically all the wholesale business and great fac-tories are in the hands of Protestants. It is not owing on the one hand to Pro-Catholic remissness. All the forces that make for worldly success are on the side of the former. They come in, raw lads from the country most of them, and are allowed to ascend without opposition the rungs of the commercial ladder. And when they have arrived at a certain point and want to launch out for themselves they are able to touch the secret sorings of capitalism. Banks and insurance offices are manned by their own kind and act with them and for them as so they can get money and credit for their business enterprises where it would be withheld from Catholics, and with it build great emparines. would be withheld from Catholics, and "Socialism as seen and heard in its with it build great emporiums while halls, its street meetings, as presented

ber of the fires that occur, by which so many have prospered, have been wilfully caused to get the insurance money. So numerons have they been in Belfast that the premiums are 25 per cent. higher than in other places. Where do these fires usually take place? In Protestant concerns. And the money is freely paid over by insurance companies manned by Protestants and Freemasons. Many of my readers, if they tax their memories, will recall similar happenings in other parts of Ireland. The huge Trust again. I will add to the fires fraudulent bankruptcies and let my fraudulent bankruptcies and let my readers draw their conclusions from

their own experiences.

And the bitterest reflection for all of us is that the Protestant prosperity of Belfast has been built up largely by Catholic money, deposited at 1 per cent, in the branch offices of northern banks by Catholic farmers and others banks by Catholic farmers and other and sent on to the city to be used ex-clusively for Protestant enterprise The tentacles stretch everywhere, such ing the life-blood of the country to fee the northern monster. If Catholics in the northern monster. It Catholics in retaliation were to withdraw their money from these banks, there is no knowing the extent of the collapse that would take place. For Belfast enterprise is built on credit. Its wealth is artificial. It has grown faster than its means warrant. Let its credit fail and it must collapse. Again, though its exports are many and its shipyards are dependent on foreign orders alone, Belfast does an enormous trade in tea, wholessie groceries, ironmongery, tobacco, linen, etc. with the rest of Ireland. Its smooth tongued travellers swarm everywhere, making themselves popular in small country towns while booking orders. If that trade were transferred to Dublin and the South, Belfast would have to blame only its own bigotry for the loss

Its attitude to Dublin and the South is one of ill concealed jealousy and con-tempt. Though the Irish Industrial movement has been of the greatest benefit to its producers, it has not only taken no part in it but has refused to reciprocate the large-minded and gener-ous action of the Catholics of the South in taking the whole of Ireland within their purview. On the contrary, Bel fast merchants repudiate all Irish manufacturers not made in their own city. So like surly dogs, they have taken all they could out of the Irish Industrial novement and are unwilling to give any-

thing in return. But there are already signs of a re taliation that is well deserved. The action of Dr. Cammins, of Roscommon, in getting his organ from England, as he refused to take Belfast into account at all, conveys a better lesson to the bigots than any number of speeches, for the only argument that appeals to them is that of the pocket. Another lesson of the same cogent nature was read to them, when a traveller to the West and South, who usually £4 000 or £5 000' worth of orders back a few weeks ago without a single

The situation was never so acute for sent. The Protestant element is bound together against them and the rest of Ireland. Merchants and shop assistants and workingmen are joined in Unionist clubs and march together as comrades. The motive is of course not only a continuance but an advance of Protestant Ascendancy. Putting aside other points of view, let us see how they regard Home Rule from the standpoint of business. "We're business men, you huge Protestant Trust, it has gathered riches to itself and controls the trade of an ever increasing area. It hopes to oust Dublin in time from its position as premier city. Now under Home Rule it tears that the eyes of Catholics may be opened which have been hither to blinded by its unbounded self assurance; that ney may break up that huge Trust exclusive interest; that they may taliate and combine for mutual fence; that they may transfer to Catholic banks and Catholic enterprises the money that is blindle allowed to help the advance of their de clared enemies; that they may wake up to business enterprise and insist on fair representation in banking and other figureial concerns. And it fears tha the bubble of Belfast prosperity and superiority may burst. "We're business

### ANTI-CHRISTIAN SOCIALISM

There is a decided affinity between Protestant preachers and Socialism in Protestant preachers and Socialism in many places, and some who are not out and out Social-ists are fond of coquetting with doctrines of the red flaggers. A writer in the Baptist Standard (Sept. 21) in an article called 'Impressions of the Northwest," says that he finds many Protestant pastors in that section of the country who are in sympathy with many of the teachings of Sociatism, but shy about saying so openly because of the violently anti-Christian speeches of Socialist orators. His testimony is worth while because of its refutation of the oft-quoted Socialist declaration that Socialism has nothing whatever to do with a man's religious beliefs; that it is simply an economic movement, a move-ment to better the condition of the working classes. Many Catholics have

Catholics have to be content with their small retail houses. Again, it is notorious that a great number of the fires that occur, by which so ics. I have attended socialists' meet ings heard their orators. Their political sentiments are uppatriotic, alien, and often bitter treason. To realize them would be to crimson our streets with blood and devour our cities with Their sentiments, if not immoral, are at best unmoral. They are in close alliance with the saloon, the hobo, and seminaries of vice and sin. Never is a word heard against the liquor traffic and its allied sins and crimes. It fights the labor unions and trades unions, it op-poses Gompers and Mitchell in their efforts to better the conditions of the laborer, but it tolerates with tenderness the criminal missionary work of Ben Reitman and Emma Goldman, and the

"Socialism, as represented by its spokesmen, is anti Christian and atheistic. Christian Socialism is a negligible quantity. The more the churches are tenounced, clergymen are assailed, and religion ridiculed, the more vociferous the cheers from a crowd on whom the odor of the distillery and brewery is usually stifling. Their teachings poison the wells of morals, of patriotism and of religion. Those are the reasons why Christian laymen and clergymen who have sympathy with some Socialistic shun the parties itself. Its eprosy is forbidding, and its power

A good many ministers dislike Rome so much that they are willing to hob-nob with the most violent enemies of the Church. The more thoroughly Know-nothing and anti-Catholic Socialism in this country becomes, the more it wins the support of such short sighted men. They will wake up some day to find that the reason why militant Socialism attacks the Catholic Church, first and foremost, is because they see in it the most powerful Christian organization. If the Church could be destroyed, the destruction of the Protestant deno ninations would be easy enough.-Sacred

### BELFAST OF THE ATROCITIES!

Dublin Leader

I promised in my former communication to look into some cases of message boys dismayed from business simply because they were of the proscribed faith. In these instances I am advised to withhold the names for the present; as I have given names in every case before back. In one large drapery place in High Street, near the Albert Memorial, a little boy was actually engaged as message boy, but it was found out very soon that he belonged to the persecuted race of "Fenians." He came to look for his job, a youth told him to get off as he was not wanted. The boy asked for the lady who had engaged him. He was told there was no work and to get away. The lad held his ground, and at last the manager, who was skulking round the corner, came out and asked what did the his reply was, we do not want any Castledawson boys here. Another little boy was engaged by a stationer up Wood-stock Road. He was dismissed without any reason, except his faith. But the huckster was not so irrational as the prince (?) merchant. The customers about Cregsgh — that is, the upper por-tion of Woodstock R oad — told Mr. Huckster that his trade would be ruined as they would buy no more newspapers if he retained the "Fenian" lad.

Four Catholics, one a foreman, named Kelly, for fifteen years, were dismissed from the Harbor Works; no reason, plenty of work, but they were of the hated faith. Mr. Bennett, the expeller, will not rest in heaven if he meets any "Fenians" there. These are city works carried on by public money. The "Fenians" must not be allowed to "hew wood or draw water" in future. On civil and religious liberty!

These words bring strange ideas to the northern Papist. Your readers must have judged what civil liberty exists in darkest Ulster. Civil and religious liberty is not even conditional like our loyalty. There is an institution in this city called the "Reform Club." This is the place where all the gods of Unionism meet. Lord Londonderry, the Duke of Abercorn, together with minor deities, are always at home here. It is said that "Doctors" Wright and Mc-Dermott ( Detors of Presbyterian Divinity, causa honoris, for the rowdies and hooliganesses are all doctors of divinity. as they are all supposed by right divine to know all theology), are allowed in on tolerance, provided the former swears he will not call Lord Dunleath "Masther Mahollan," and the latter that he will give the proper pronunciation of Lord "Lundendri." An old Catholic woman who did charwoman for years in this club was dismissed simply because she was of the ancient faith. A hardware merchant on Antrim Road dismissed a Catholic girl typist when he heard she was a Catholic. These sickening, shabby cases are no novelty in this city. The young Catholic boy and girl were invar-iably asked their religion or the school which they had attended, and in nine cases out of ten they were told that they would receive a letter if their services were required, but the letter neve came. It will not be believed that there are trades in this city which never had one Catholic apprentice. Even in Harland and Wolff's there are many such trades. The Catholic lad may have been admitted by the firm, but things were made so hot he had very soon to fly. Here is a typical case of this kind. A young Ca holic became an apprentice to a certain trade on the Island. The foreman kindly put him in charge of a Catholic tradesman who had bily together on mutually respecting learned his art in Wexford. The young terms, without jealousy and without learned his art in wextors. The young lad's bench was strewn every morning with skulls and cross bones on wood and paper, and notices to quit or he would be murdered. He held out bravely, but the stream of later than the word was a minority in any country treated with more justice, more

LONDON, ONTARIO, SATURDAY, OCTOBER 19, 1912 one evening he was surrounded by a mob and thrown into the water, and only a little boat was near he would Province of Quebec have been treated." and thrown into the water, and only a little boat was near he would have been drowned. This happened in "peaceful" times. Some Catholics dread a boycott coming upon us now. Do they not know that we have been always boycotted; we were engaged in work simply because we were material to be sweated. I saked a young Catholic workman from Davidson's Sirroco Works would the Catholics all be driven out, his reply was no, unless the shipyards was not unless the sarpyards are running very low, for no Orangeman would work for 15s. per week when he can get 21s. in the yard. Mr. Birrell was near the truth when he said there were only soavengers employed by the Corporation. Let us give a word of praise to the Englishman, A. Nance, who always employs the suitable man who always employs the suitable man for the trams, no matter what his creed may be. In a general boycott a few Catholics may suffer, but the majority cannot be worse, and they will get as good work and as good pay anywhere. There are some rumours that Catholic maids have been dismissed from domestic service. These neonle simply the service. tic service. These people simply employ Catholic maids because Procest ant maids do not suit so well. Indeed, it will be no grievance if these girls go to America or elsewhere, their faith

to America or eisewhere, their mind will be at least respected and certainly their morals will not be more imperilled. Behold our civil liberty. Then you can add. Cassidy turned over the can add. Cassidy turned over the furnace, Delahunt kicked to a pulp, with split nose and split lip, etc., etc.; little girls knocked on the head against walls and iron rails because they will not curse the Pope, Catholic houses wrecked, Catholics driven out of streets (for instance, Frazer Street, Hornby Street, Frome Street, Dee Street, Island Street, etc.); numberless boys and girls walking about idle, who were driven from rope

works, etc., by violence—this is civil liberty—as we know it. Indeed, this civil liberty existed always in Belfast and neighbourhood, but there was not quite so much of it, nor was it so openly practised as at present. In Downpatrick Union there has been elected a good majority of Catholic and Nationalist Rural Cotneilors to the local Council every term except the first. This was a great change from the old grand jury. Catholics were in a majority, there was no Catholic paid a salary except the chaplain? There was no Catholic dispensary doctor, no Catholic purse, no Catholic anywhere. But this was civil

There is one species of atrocities which I did not mention, for the good reason that it is so common in "pesceful" times that I imagined everybody knew of it, but some of your readers might like to have it verified in the Leader. It is the savage custom of gaugs of young rowdies falling upon one little Catholic lad and making him curse the Pope. In every mixed district this occurs daily, even when times are sup-posed to be normal. Let your readers or anyone else examine the following cases of a kind whose name is legion. A little boy pamed Thompson, of Park Parade, was beaten by a number of young roughs in Lordon Street. A big fellow, of Ravenhill Road, was the leader. He was so badly beaten that the doctor had to be called in. His head was so much damaged that he took con-Pardysburn Hospital, as he imagined it was a case of spotted fever. He takes convulsions regularly since then. He was a healthy boy before this event. The little King's, of Westbourne Street, have suffered untold misery from their civil and religious liberty neighbour 20 000 000.
children. One of the boys was caught by a band of hopeful would according to the country of youths, and because he not curse the Pope he was thrown down and his mouth filed with filth and dirt and clay. These Christian boys even have come into King's hall and beat the King children when Mrs. King was supposed to be in the yard. But what can you expect when babes and sucklings are taught in their mother's arms to curse the Pope? They lisp in curses, and the curses come perhaps by diabolical help, for such small children would seem to be unable by natural powers to curse. Remember, the above all occur in normal times.

Let me say one word about Saturday's riot at the football match. It was an ingenious stroke premeditated to bring the so far missed fire. Now what use is the secret service or the detectives? At least one Catholic was warned in the shipyard by a friend "in the know" not to go to Celtic Park, as the braves would be out for blood. Why did the police not know this and provide accordingly? Are the local heads of the police for in sympathy with the civil warriors? I it was the A. O. H. who were plotting murder, what a different tale? I hope to treat of "religious liberty" as we

know it, at no far distant date.

### HOW IT IS IN QUEBEC

Recently the London Times asserted that "Canadians know by experience how little paper guarantees or constitu-tional devices would prevail to protect Ulster against the power of the Irish majority," the suggestion being that in Canada there is or was a persecuted Protestant minority. Noting this "argument," the Dublin Freeman says that it may be best refuted by a quotation from a speech of Mr. Cooley, a distin guished Protestant member of the Quebec Parliament, to which reference was made in the British House of Com-mons on 12th April 1893. The Pro-testants and Catholics of the Province of Quebec," said Mr. Colley, "live hap-pily together on mutually respecting

Everyone knows (the Freeman remarks) that in Canada racial animosity is to day unknown and sectarian hatre is practically dead. The French and mony and goodwill, each race using its own language and proud of its origin but grasping hands in devotion to the great, free Canadian nation of which they both are equally free citizens. The Protestants have their own schools

where the Protestant religion is taught and, side by side, the Catholics have their schools where the Catholic faith is taught. That is religious toleration in Catholic Quebec. Where can the like be found where there is a Protestant ma-

### CHURCH MEMBERSHIP

STATISTICS SHOW THAT THE NUMBER OF CATHOLICS IN ABOUT FIFTY PER CENT.

The statistics of Church membership in the United States presented by Prof. W. B. Bailey in the last of his series of ociological chartlets in the Independ ent make a pleasing exhibit. One won-ders, says the Boston Transcript, whether the statistics of church attendance if such were compilable, would make assatisfactory a showing. Accord-ing to the figures over one third of the population is enrolled in the member-ship of the churches. The total number of communicants, Protestant and Epis

opal being 33,000 000.

The distribution of the church mem hership between the Protestant denominations and the Catholic Church is approximately in the ratio of two to one, the Catholics numbering roundly 12 000,000. Among the Protestant bodies the Methodists lead with 5 750, hold fourth place with 1830 000. It is rather surprising to find the disciples with 1,142 000, in the lead of the Eliscopalisus, who number only 886 000.
The Congregationalists hold seventh place with 700 000. The Unitarians do not appear at all in the table, which includes only denominations reporting

over 500 000 members.

The comparative increase of church membership during the fifteen - year period covered by the statistics, 1890-1906, shows tome striking facts. The membership of the Cathol of Church almost doubled. All the leading Protestant denominations except the Methodist increased about 50 per cent. The increase in the case of the Methodists was slightly in excess of 20

per cent. The statistics yield some strange gleanings for the curious. It appears that almost one-half of the membership of the Catholic Church is com-posed of males, while less than 40 per cent. of the membership of the Protest seating capacity of the Catholic churches is much less than the member ship, the figures being 4 500 000 and 12 000 000 respectively. The ratio of seating capacity to membership is approximately reversed in the Protestant churches, which afters seats to over 53 000 000 while the membership is about 20 000 000. The total seating capacity of both Catholic and Protestant churches of the population at one time.

The number of ministers reported is 164 830 of whom only 15 000 are in the Catholic Church. The propor-Catholic Church. The propor-tion of clergy to laity in the Protestant bodies is nearly 1 to 100 while in the Catholic Church it is roughly 1 to 1000. In the foregoing the number of Cath-olics in the United States is placed at 12 000 000. This falls far below the actual number for the reason that it includes only those who are communicants and does not take into consideration the arge number of children belonging to the Church. Protestant denominations reckon their membership by the number of communicants; while Catholics count the number of souls, and include both children and adults. The official Catholic Directory places the number of Catholics in the United States at 15 015 569: but even this number is be lieved to be much lower than the actual Catholic population. When we take into account immigration and natural directory seems to be rather below than actual number of Catholics in the United States.

### The Revival of Faith in France

That a new sense of religious need is everywhere making himself felt throughout the French national life is the conviction of Canon Lilley, a prominent member of the English Church In a paper contributed to the Contemporary, he says: 'The religious future of France is bound up with Catholicism. That is the conclusion to which every one will be forced who recognizes what is in any case true, that France is still profoundly Christian. The Frenchman continues to think of the Church in the Mediaeval fashion, as the religious aspect of organized human existence For him the Church ought to be at the centre of actual contemporary life, interpreting under an eternal aspect its tomed to think of what we call 'churchgoing' as the test of our real connection with our particular religious commucion. If an Englishman gives up 'going to religious connection with that church. But the Frenchman can still feel himself

at one with the Church if he has sought

The Frenchman is not easy to understand, and is not to be judged like other men. He may be thinking most serious-ly of religion when he manifests least concern about it, and is often on the point of returning to the practices of his faith when his disregard of them seems utterly reckless.

### IRELAND AND MODERNISM

The staid Churchman (Episcopalian sometimes nods. Speaking of an arcticle in a recent number of the Church of Ireland Gazette by Rev. R. J. Hodges, it says: "Contrary to what is usually supposed he holds that Modernism is to be found among Irish Romanists."

Now the editor must have been nod-Now the eartor must have been nod-ding when he passed that "Romanists." That is a slangy, nickname generally spoken with a sneer and with bitterness. It is distasteful to us. We have always THE UNITED STATES DOUBLED IN FIFTEEN YEARS AND THAT PROTESTANTS INCREASED ammes their chief weapon of attack but names their chief weapon of attack but decent people, refined people, do not call names. And religious people, especially, do not descend to such uncharitableness. They leave that kind of argument to renegades and to The Menace. We trust that it was merely a lapse that permit-ted it to soil the pages of the Church

In fact there was a nodding on the part of the editor in passing the paragraph at all. Listen to it. "There is says the Rev. R. J. Hodges, "on the part of many who outwardly adhere to the tenets of Rome. A spirit of inquiry is abroad, thoughtful men are discussing the claims of churches from a national point of view, the continued increase in the sale of the Scriptures in Ireland show the trend of thought. deep and silent resentment, and all the deeper because silent is being felt against the appropriation by the different orders of monks and nuns 000 closely rursued by the Baptists with the different orders of monks and nuns 5,660 000. The Lutherans stand third of many of the educational, nursing with 2 112,000 and the Presbyterians and industrial interests that by right belong to the laity. All things point

to a comisg change."
We have heard of the man who looked for a needle in the haystack, but his courage pales by the side of that of the man who affects to discover Modernism among Irish Catholics. Why, bless your heart, the Irish have not time to be bothered with Modernism. They are too busy saving their souls, too busy going to Mass and saying their beads.

They hardly know what Modernism is. The Irish Moderists! Why one might almost as soon expect to find the Hely Father a Moderist when the Hely Father a Moderist was soon expect to find the Hely Father was soon expect was soon expect to find the Hely Father was soon expect to f ernist as to find the Irish such. For the Irishman is devoted b. dy and soul to the Church and the Pope. It is in his blood. It has been there for centuries and he is not going to change now. to answer the accusation is to dignify it. long bow.-Pilet.

### REBUKING RIGOTRY

Samples of anti-Catholic sheets have been sent to us from time to time, but we deemed them unworthy of notice, as to repel honest readers and create a re-action in favor of the Church they so vilely assailed. Nor did we believe or the influence they pretended, even in those districts where inherited bigotry has not been yet relieved by religious enlightenment. A recent incident in enlightenment. A recent incident in Georgia supports this view. Mr. Jos. F. Gray, a prominent Savannah Catholic, was a candidate for Railroad Commissioner in the State elections. An opponent placarded posters bearing the legend: "Joseph Gray is a Roman Catholic, a Knight of Columbus, against free speech, free press and our liberties. Boys, scratch him." It was a direct appeal to the bigoted constituency of the notorious "Mad Mullah" of Georgia. who is now awaiting trial for sending immoral matter through the mails relat ing to Catholic subjects and persons, and who also harangued his followers to smother this slave of Rome in the ballobox. Mr. Gray was elected by a sweeping majority, his opponent having failen to carry a single county in Georgia. The Atlanta Constitution, which like the Georgia press generally, has been outspoken in condemnation of the bigots, rightly regards the result as a tribute to the intelligence of the people of the State. The unprecedented vote, says the Augustua Chronicle, was given to Mr. Gray " in rebuke for the attack on him because of his religious belief." In a free country proscriptive bigotry is a boomerang. The "Guardians of Lib. erty," should take notice.—America.

Whoever would live his life over sgain, that he might live a better life, would do well to remember that he might do little better than he is now doing. If you want to begin over again

begin now.

There are three great engravers of character — heredity, environment and education. No man who wants his character fixely set and clearly defined can afford to neglect any one of these character engravers.— Rev. Bernard Vanghan, S J.

Might I give counsel to any young man, I would say to him: Try to frequent the company of your betters. In books and in life, that is the most wholesome society. Learn to admire rightly; the great pleasure of life is in that. Note what great men admire; they admire great things. Narrow spirits admire basely, and worship meanly .- Thackeray.

### CATHOLIC NOTES

A crusade of Christian decency has been inaugurated by the women of Spain, not only against grosser exhibi-tions and publications, but also whatever in dress or custom scandalizes the ancient traditions of Christian modesty.

A committee of St. Paul citizens without regard to creed has decided to raise a fund a \$100,000 to be presented to Archbishop Ireland to build a dome on the new cathedral. The gift is designed to show their respect for the venerable prelate.

The results of the latest census of the Catholic word, according to the Sacred Congregation of the Propagands, in-dicates that the number of Catholics scattered over the face of the globe is 263,000,000. The increase is at the rate

The Franciscan Sisters of Winnipeg are building a hotel for the reception of girl and women immigrants and others desiring temporary accommodation under Catholic auspices. The building will be near the Immaculate Conception Church, in the heart of the city, and near to the railroad depots.

According to the Apostolic Mission House at Washington, Mobile had last year 738 converts, Louisville 302, Covington 191, Columbus 273, Omaha 402, Nashville 150, Baltimore 861, Grand Rapids 378, Alton 322, Indianapolis 445, Peoria 325. Fort Wayne 346, and Kansas City 203.

Many of the French pilgrims recently presented to the Holy Father in Rome were workingmen, and this fact was adverted to by the Pope when, addressing the pilgrims, he reminded them of how manual labor had been ennobled and sanctified by Our Lord Himself.

The Jewish residents of Flatbush. N. Y., sought everywhere for a place in which to celebrate their New Years. which to celebrate their New Years.
They finally called upon Rev. Timothy Hickey, rector of St. Brendan's
Church, and he gladly gave them the use of the parish hall on Coney I land Avenue, without charge. They are loud in their praise of Father Hickey.

Mrs. Mary Henry-Ruffian, the wellknown Catholic writer, the author of several popular books, was received into the order of Sisters of Charity at Emmitsburg, Md., last month. She will be known as Sister Mary. Her daughter entered the conven

Rev. Benedict Masselis, S. J., celebrated at Detroit, Mich., on September 27, the seventieth anniversary of his entrance into the Society of Jesus. entrance into the Society of Jesus.
Father Masselis was ninety-two years of age last St. Patrick's day. He is still hale and hearty and is able to celebrate Mass every day.

"It is a significant fact," says the British Congregationalist, "that the Catholic Church is the only one which (the last decade in England) has to re-And the only answer that can be given is that it is not so. Surely the Rev. gree of accuracy, assert that it has not Mr. Hodges was imposed on by a few lost members to either the Anglican or the Free Churches.

Archer M. Huntington (son of the late Collis P. Huntington, the railway magnate) who gave \$75.000, to the new Spanish Church in New York, is an Episcopalian. Other non - Catholics who helped to build the Church, or presented altars and furnishings, were J. Pierpont Morgan, Mrs. Frederick Vanderbilt, and Amos Eno. Mr. Huntington's brother drew the plans for the church.

With a flourish of trumpets the Pro testants of Milwaukee some years ago took up work in the Third ward among the Italians. The Methodists erected the Evangelists church, a large bric his wife in charge, and the Episcopalians—unlike the Methodists—though not openly proselytizing, depended for their membership mostly on ex Catholics. Now the Evangelista has closed its doors, and the Episcopalian church has been moved to another part of the city.

"Years before the pilgrims anchored within Cape Cod," says Bancroft, "the Catholic Church had been planted by missionaries from France in the eastern half of Maine; and Le Caron, an unambitious Franciscan, had penetrated the land of the Mohawk, had passed to the north in the hunting grounds of the Wyandots, and, bound by his vows o the life of a beggar, had on foot, or paddling a bark canoe, gone onward and still onward, taking alms of the savages, ill he reached the rivers of Lake Huron."

An interesting intimation comes from Washington affecting Old Kentucky to the effect that the "Kentucky coffee tree, hitherto used only for ornamental purposes, may have its name changed to "Rosary Tree." Hitherto it has "Rosary Tree." Hitherto it has been chiefly used for ornamental purposes; now says the Record, its oval seeds, which become dark and hard in winter with a beautiful polish resembling stone, are used as beads, and may be strung without break-ing. A rosary of them was recently made at the Franciscan Monastery and Commissariate of the Holy Land, and was much admired and valued.

That begging among the colored people of Baltimore is rare, and that when they do beg they are in need of charity in every sense of the word, was the statement made by Cardinal Gibbons recently in the sermon he preached after administering confirmation at St. Barna-bas' Church, Biddle street and Peunsylvania avenue. The Cardinal said that he had come to that conclusion after a careful investigation during the last several years. St. Barnabas' Church is one of the three colored Catholic churches in Baltimore. It was founded about six years ago, and at present the congregation numbers 1,500 members.

#### FATHER FENWICK'S STORY

"Conversions," Father Fenwick said meditatively. "Well, I suppose no two are exactly similar. Some converts reach the sure haven of Catholicity over dark and stormy seas, others eucounter no stress of weather; some have long periods of indecision and doubt, while in other cases all doubts vanished at one."

at once."

Father Fenwick was a member of a religious order and an Englishman. He was giving a short mission to the people of Derryloran, a country parish in Uister.

"I haven't had any experience to speak of with converts," the parish

speak of with converts," the parish priest, Father Murphy, said, filcking away a crumb from the dinner table. "The few non-Catholics in the parish where I have worked were generally bigoted Protestants, and not at all likely to become Catholics."

"I was a rather bigoted Protestant myself," Father Fenwick remarked, with a smile.

"Bigoted 1.

ted! I can't fancy you bigoted,

"Bigoted: I can't stately you bigoted,
the Irish priest objected.
"Well, ignorant, which is pretty much
the same thing." Father Fenwick
glanced at the clock; a couple of hours
lay between him and the work of the
evening. "If you have nothing better
to do than listen to my story I shall tell
""

"I haven't." Father Murphy rose. He threw a few logs of wood in the wide fireplace, gave the fire a vigorous poke, drew his chair closer to the chimney

drew his chair closer to the chimney corner, and prepared to listen.

"I was brought up in an atmosphere common enough in England some decades back," Father Fenwick said. "We went to church on Sundays with fair regularity, subscribed liberally to Church funds, gave doles at Christmastide, and left everything else to the vicar. Yes, I'm afraid we thought very little about religious matters during the little about religious matters during the week and were quite content to adop the clergyman's views for an hour or two on Sundays. Dissenters were a low, mean sort of people, while Catholics were low and mean and, in addition,

ingerous and unscrupulous.
"I had inherited Fenwick Priory from an uncle. The latter, by name Paul Fen-wick, had quarrelied with his son, and announced his intention of making his hew, Charles Fenwick, his heir, en Paul died a will was produced by When Paul died a will was produced by his lawyer. It had been made soon after the quarrel between father and son, and, with the exception of a few trifling bequests, the dead man's property passed to his nephew, my uncle. He did not enjoy his new possessions for any length of time, and I became master of Fenwick Priory, a shooting lodge in the Highlands, and a house in London while I was yet a young man."

was yet a young man."
Father Fenwick paused. "I suppose I was an ordinary sort of squire. I enjoyed hunting and shooting, and I had an intelligent interest in farm-ing and live stock, and sat on the bench ing and live stock, and sat on the bench and supported Conservative interests. My mother and I spent a few weeks in London during the season, and filled the Priory with guests during the winter. Fenwick Priory is in the north Midlands, and an outlying portion of the estate is close to a small mining village. A few Irish families lived there, and the priest in charge of the mission was seeking a site for his church. He—we'll name him Father Burke—wrote to me asking a site. I curtly refused, and the priest insisted on an interview." Father Fenwick smiled. "I fear we both lost our tempers, and the conversation was decidedly acrimonous. Father Burke next applied to a connection of mine for ground. applied to a connection of mine for ground.

I induced that landowner to refuse to give a site for a Catholic church, and during the remainder of Father Burke's stay in our neighborhood the relations between us were particularly unpleasant. This, I am certain, was quite as much way fault as his." my fault as his.

Yes?" Father Murphy's word had a note of interrogation.
"You remember the Anington railway disaster? The accident to the Scotch

I was lying on a sort of bed or couch in what I knew later was a laborer's cottage The accident had occurred in a thinly populated district, you remember, and the few houses were crowded with sufferers. As my senses returned I heard the sound of voices from an adjoining room, which was only separated from the narrow spartment where I lay by a wooden partition, and soon I understood that I was listening to the confession of a woman. I was at first too dazed to consider that I should reveal my where bouts as a matter of common h had only a vague notion respecting con-fession—and then the woman mentioned Fenwick Priory. From her voice I judged her to be Irith, and I supposed later that she had neglected her religious duties for long. She had evidently been protesting against something the priest in attendance had said.

"I'll tell it my own way, your Reverence,' she said. 'Ouch, I should never have married a Protestant at all! There no one knew that Mr. Fenwick had was no one knew that Mr. Fenwick had made a will on his deathbed but my husband and me. He had left every-thing to his son. Mr. Charles gave us a sum of money to keep quiet, and he thought we burned the will; but I hid thought we burned the Wint, but I had to behind the Romney portrait in the dining-room, between the canvas and—'
The woman paused, and I heard the priest say something about making a public declaration. I recognized his voice. It was Father Burke's."

"Yes," Father Murphy said.
"'Between the canvas and the outer covering,' the woman said. 'Henry's dead, and I often thought I should go to my duty and make things—' There ca pause, a hurried movement, and the s voice rose in the words of abso-I tried to rise, groaned in agony, and fell back into unconsciousness. When I recovered again I learned that my next-door neighbor had died very suddenly.

the communication I expected him to make. I learned that he was in charge of a parish at some distance from Fenmake. I learned that he was in charge of a parish at some distance from Fenwick Priory, and that he had been traveling north on the ill-fated Scotch express to visit a dying relative. As time went on I began to hope that I had merely imagined the conversation. That hope was shattered when I reached the Priory, I took down the Romney lady—we were very proud of her—and detached the ferme. The work was easily we were very proud of her tached the frame. The work was easily done, and I found Paul Fenwick's will. e very pro y drawn up in his own handwriting signed by two witnesses—one of om I knew to be alive. By this will substantial sum of money was be-ueathed to Charles Fenwick. All else was left Dr. Jasper Fenwick, Paul's son. The family lawyer was astounded when I placed the document in his hands. Be-fore doing this, however, I sought Father Burke." The speaker again smiled at a

memory.

"I received a very proper drubbing when I broached the subject which had brought me to him, and I'm not sure that he didn't order me out of the room and house. Later on we became good friends He died of a fever caught while attend ng a penitent. God rest him!"
"Amen," Father Murphy said. "But

your conversion ?"

"Oh, that began, I think, at the very moment that Father Burke pronounced the words of absolution over the woman who had been injured in the accident. I was a very good Latin scholar, and the words sounded so consoling! Then, I words sounded so consoling! Then, had the luck to fall into the hands of had the luck to fall into the Landsone Catholic doctor, and he explained some thing about the nature of confer and as I became convalescent he lent me books. I was one of the persons who voyage rapidly to safe anchorage. I was a Catholic within a year of the accident, thank God!"

"And the estate ?" Father Murphy said, after a pause. " Went to Jasper Fenwick's grands went to Jasper remarks grandson, a fine young fellow, and deserving of such a place as the Priory. He has given ground for a church and school at the mining village I spoke of. I said Mass in the church once when I visited the Priory after my ordination. It was for the happy repose of Father Burke's soul." — Magdalen Rock in the Sacred Haart Messenger.

### THE ATTRIBUTES OF CATHOLIC CHARITY

By the late Very Rev. Thomas N. Bourke, O. P. [Delivered in the Church of Our Lady of Grace Hoboken, N.J., on the Thursday, April 25 1872, in aid of St. Mary's Hospital, in charge of the Sisters of

My dear Friends: We all read the Scriptures; but of the many who read then how few there are who take the trouble thinging profoundly on what they read! thinging profoundly on what they read it Any one single passage of the Scriptures represents, in a few words, a portion of the infinite wisdom of the Almighty God. Consequently, any one sentence of those inspired writings should furnish the Christian mind with sufficient matter for thought for many and many a long day. Now, we, Catholic priests, are obliged, every day of our lives, in our daily office, to recite a large portion of the divine and in-spired Word of God, in the form of prayer. Never was there a greater mistake than that made by those who think that Catholics do not read the Scriptures. All the prayers that we, priests, have to say—seven times a day approaching the Almighty God—are all embodied in the words of the Holy Scriptures; and not only are we obliged to recite them as prayers, but we are also obliged to make them the subject also obliged to make them the subject of our daily and our constant thought. I purpose, therefore, in approaching this great subject of the Attributes of Christian Charity, to put before you a text of Scripture which many of you have, no doubt, read over and over again—viz. the first verse of the Fortieth Psalm, in which the Psalmist says: "Blessed in the man that understandeth concerning "Blessed is

disaster? The accident to the Scotch express?" the English priest asked.
"Yes, yes, of course. There were many deaths," Father Murphy replied.
"Fifteen deaths. I was among the injured. I was going to Scotland for the grouse shooting. I had an arm broken and some slight concussion of the brain. When I regained consciousness I was ling on a sort of hed or cough in the state of the sort of head or cough in was and their necessities before us; to be so little mystery about them; they meet us at every corner; put their wants and their necessities before us; they force the sight of their misery upon our eyes; and the most fastidious and the most unwilling are obliged to look upon their sorrows, and to hear the voice of their complaint and their sufferings. What mystery is there, then, in voice of their complaint and their sufferings. What mystery is there, then, in the needy and the poor? What mystery can there be? And yet, in the needy, and the poor, and the stricken, there is so profound a mystery that the Almighty God declared that few men understand it; and "blessed is he that is able to fathom its depths." What is this mystery? What is this stricken. mystery? What is this subject
—the one which I have come to explain to you? A deep and mysterious subject; one that presents to us far more of the wisdom of the designs of God than might appear at first. What is the mystery which is hidden in the ready and the work and in which we needy and the poor, and in which we are pronounced "blessed" if we can only understand it thoroughly, and, like true men, act upon that understanding? Let me congratulate you, first, that, whether you understand this mystery or not, your presence here to-night attests that you wish to act upon it; that yours are the instincts of Christian charity; that the needy and the poor and the stricken ones of God have only to put forth their claims to you, at the pure hands of these spouses of our Lord, and you are ready, in the compassion and the tenderness of heart which is the inheritance of the

children of Christ, to fill their hands, that your blessings may find their way to the needy and the poor. And yet, although so prompt in answering the call of charity, perhaps it will interest you, or instruct you, that I should invite your consideration to this mystery. What is it? In order to comprehend it, let us reflect. The Apostle, St. Paul, writing to his recently-converted Christians, lays down this great value for them. That, for the When I recovered again I learned that my next-door neighbor had died very suddenly.

For three three or four weeks I was in the doctor's hands, and I waited daily for the tidings from Father Burke. The secrecy of the confessional had been one of the things at which I had been wont to smile, and I thought that Father Burke would be no ways grieved over Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father Burke would be no ways grieved over the secrecy of the confessional had been wont to smile, and I thought that Father burke. The christians, lays down this great rule for them: That, for the Christians, lays down this great rule for them: That, for the Christians, lays down this profit the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from the day that He only was He poor from t

brethren," he says, "Faith, Hope, and Charity—these three; but the greatest of these is Charity." The life of the Christian, therefore, must be the life of a believer—a "man of Faith." It must be a hopeful life—an anticipative life—a life that looks beyond the mere horizon of the present time into the far-stretching eternity that goes beyond it—a life of hope: but, most of all, it must be a life of divine love. Those are the three elements of the Christian character. Nowadays, it is the fashion to pervert three virtues. The man of faith is no longer the simple believer. Faith means three virtues. The man of faith is no longer the simple believer. Faith means a bowing down of the intellect to things that we cannot understand, because they are mysteries of God. But the idea of religion, nowadays, is to reason and not believe. The Apostle, if he were writing to the men of this nineteenth century, would be obliged to say. "Brethren, now there remain to you argument and reason:" but not you argument and reason;" but not faith; for faith means, in the mind of the same Apostle, the humbling, into full the same Apostle, the humbling, into full humiliation, of intelligence, before the mystery which was hidden for ages with Christ in God. "Faith," says St. Paul, "is the argument of things that appear not." The Catholic Church, nowadys, is called the enslaver of the intelligence—the incubus upon the mind of man. And why? Because she asks him to believe. Mind—men of intelligence who listen to me—because she asks a man to believed; because she says to him, "My son. I cannot explain this to you; it is

son, I cannot explain this to you; it is a mystery of God;" and there is no faith where there is no mystery. Where there is the clear vision, the compre-hensive conviction of the intelligence, arising from argumentation and reason, there is no sacrifice of the intellect there is no sacrifi there is no faith.

Hope, nowadays, has changed its aspect altogether. Men put their hopes in anything rather than in Christ. It in anything rather than in Christ. 16 is only a few days ago I was speaking to a very intellectual man. He was a Unitarian—a man of deep learning and profound research. Speaking with him of the futurelle said to'me: "Oh, Father, my future is the ennoblement of the human future is the ennoblement of the human race; the grandeur of the 'coming man'; the perfect development, by every scientific attainment, by every grand quality that can ennoble him, of the man who is to be formed out of the civilization and the progress and the scientific attainments of this nineteenth century." That was his language; and I answered him! and said: My dear sir, we hope is to see Christ, the Son of God. my hope is to see Christ, the Son of God, shining forth in all my fellowmen here,

that He may shine in them forever here-after. I have no other hope."

The charity of to-day has changed its aspect. It has become a mere human virtue. It is compassionate, I grapt you; but not with the compassion that our Lord demands from His people. It is benevolent, I am willing to grant you. We live in an age of benevolence. I bow down before that human virtue; and I am glad to behold it. I was proud of my fellowmen, seeing the readiness and generosity with which, for instance, they came to the relief of the great burned city on the shores of the northern lake. I am proud when I come here to hear New York and Jersey City and Hoboken called "cities of charities." It is the grandest title that they could have. But when I come that they could have. But when I come to look at that charity—when I come to look at that charity through the micro-scope that the Son of God has put in my hands, viz.:—the light of divine faith—I find all the divine traits disastral and as the divine trains unsappear, and it remains only a human virtue; relieving the poor, yet not recognizing the virtue that reposes in them; alleviating their sufferings, touching them with the hand of kindness, or of benevolence, but not with the reverential, loving hand of faith

and of sacrifice. On the other hand, loudly protesting against this spirit of our age which admits the bad, and spoils the good; which lets in sin, and then tries to deprive of its sacramental character the modicum of virtue that remains—protesting against all this, stands the great Catholic Church and says: "Children of men, children of God, Faith, Hope, Charity, must be the life of you; but your Faith and your Hope must be the foundation of your charity, for the greatest of these virtues is Charity." And why? What is Faith? Faith

greatest of these virtues is Charity."
And why? What is Faith? Faith is an act of human intelligence; looking up for the light that cometh from on high—from the bosom of God, from the eternal wisdom of God. Recognizing God in that light, Faith catches a gleam of Him, and rejoices in its knowledge. Hope is an act of the will, striving after God clinging to His promises, and trying, by realizing the conditions, to realize the glory which is the burden of that promise. Charity, alone, succeeds in laying hold of God. The God whom faith catches a glimpse of—the God whom hope strains after—charity seizes and makes it own. And, therefore, "the greatest of these is charity." When the veil shall fall from the face of God, and when we shall behold Him in heaven, even as He is and as He sees us, there shall be no more faith; it shall be absorbed in vision. When that which we strain after, and hope for, to-day, shall be given us, there shall be no more hope. It shall be lost in fruition. But the charity that siezes upon God to-day, shall hold for all eternity. Charity, alone, shall remain, the very tile of the elect of God. And therefore, Charity, alone, shall remain, the very life of the elect of God. And therefore,

"the greatest of these is charity."
Are there amongst you, this evening, any who are not Catholics? If there be, you may imagine that because I come before you in the garb of a Dominican friar of the thirteenth century with seven hundred years not only of the traditions of holiness, but even of historic responsibility on my shoulders, in virtue of the habit that I wear—you in virtue of the habit that I wear—you may imagine that I come amongst you, perhaps, with an estranged heart and embittered spirit against those without, the pale of my holy, great, loving mother, the Church of God—for which mother, the Church of God—for which some day, God grant it may be my privilege to die. But no! If there be one here to-night who is not a Catholic, I tell him that I love in him every virtue that he possesses. I tell him "I

you faith? Have you simple belief— the bowing down of the intelligence to the admission of a mystery into your minds—acknowledging its truth—whilst you cannot explain it to your reason? Have you faith, my beloved?—the faith that humbles a man—the faith that makes a man intellectually as a little child siting down at the awful little child sitting down at the awful feet of the Saviour, speaking to that child, through His Church? If you have not this faith, but if you go groping for an argumant here or an argument there, trying to build upon a human foundation the supernatural structure of divino belief—then, I ask you, how can you have hope? seeing that Almighty God stands before you and says: "Without Faith it is impossible to approach Me; without Faith it is impossible to approach Me; without Faith your must be destroyed; for I have said it—and My word cannot fail—he that believesh not shall be condemned." And if you have not Faith and Hope—the foundation—how can you have the superstructure of

these considerations of Fatth, hope and Love. Certain it is that the charity which the Almighty God commands us to have—that is to say, the love which He commands us to have for Himself—is united to the other commandment of united to the other commandment of the love that the Christian man must have for his neighbor. Certain also it is, that the poorer, the more prostrate, the more helpless that neighbor is, the stronger becomes his claim upon our love. Thirdly: it is equally certain from the Savigntons that the charity love. Thirdly: it is equally certain from the Scriptures that the charity must be a mere sentiment of benevolence, mere feeling of compassion, but it mus not be the strong, the powerful hand extended to benefit, to console and to extended to benefit, to console and to uplift the stricken, the powerless, and the poor "For," says St. John, "let us not love in word, or in tongue, but in deed and in truth." And he adds: "He that hath the substance of the world, and shall see his brother in need,

and shall shut up his bowels from him how doth the charity of God abide in him?" Therefore, your charity must be a practical and an earnest charity. see a practical and an earnest charity. Such being the precept of God with respect to the needy and the poor, let us see how far faith and hope become the substratum of that charity which must move us towards them. What does faith fall as about these faith tell us about these poor? If we follow the example of the world, building up great prisons, paying physicians, paying those whom it deems worth paying those whom it deems worth while to pay for attending the poor, the sick, and the sorrowful—if we consult the world, building up its work-houses, immuring the poor there as if poverty was a crime—separating the husband from the wife, and the mother from the abilding was according to the poor of the second trace. children — we see no trace here of Divine faith. And why? Because Divine faith must always respect its object. Faith is the virtue by which we catch a gleam of God. Do we catch a gleam of Him in His poor? If so, they claim our veneration, tenderness, and love. Now, I assert, that the poor of God, the afflicted, the heart-broken, the sick, the sorrowful—represent our Lord Jesus Christ upon this earth. Christ, Our Lord, declared that He would remain upon the earth and would never leave it. "Behold," He said, "I never leave it. never leave it. "Behold," He said, "I am with you all days unto the consummation of the world." Now, in three ways Christ fulfilled that promise. First of all, He fulfilled it in remaining with His Church - the abiding spirit of truth and holiness-to enable that Church to be, until the end of time, the infallible messenger of Divine truth, that is to say, the light of the world — the unceasing and laborious sanctifier of mankind. "You are the light of the world," says Christ; "you are the salt of the earth. You are not

only to illumine, but you are to preserve and to purify. In order that you may do this, I will remain with you all days." Therefore is He present in the Church. Secondly, He is present in the adorable sacrament of the altar, and in the tabernacles of the Church—

her best, her purest; and she considers to the highest honor. to remain when, taking bread and wine, he transubstantiated them into His body and blood, saying, over the bread, "This is My Body," and over the wine, "This is My Blood." But in both these ways Christ, Our Lord, remains invisibly upon the earth. No man sees Him. We know that He is present in the Church; and, therefore, when the Church of God speaks, we bow down and say, "I believe," because I believe and I know that the voice that speaks to me re-echoes the voice of my God, to me re-echoes the voice of my the God of Truth. When Christ the God of Truth. When Christ, Our Lord, is put upon that altar, lifted up in the hands of the priest—lifted up in holy benediction, we bow down and adore the present God, saying: "I see Thee not, O Lord, but I know that behind the hind that sacramental veil Thou art present, for Thou hast said; Lo, I am ere! This is My Body! This is My

But, in the third way, Christ Our Lord remains upon earth—visibly, and no longer invisible. And in that third way He remains in the persons of the poor, the sick, and the afflicted. He identifies Himself with them. Not only during the thirty-three years of His mortal life, when He was poor with the poor, when He was sorrowful and afflicted with the sorrowful, when He bore the burden of their poverty and the burden of our sins on His own shoulders—not only was His place found amongst the poor—He who said "the birds of the air have their nests, the beasts of the field and the foxes have their holes—but the Son of Man hath no place whereon to lay His head" not

Do you wish to speak to Me words of cosolation and of love? Oh, Christian man, go seek the poor and the naked, the sick, the hungry, and the famishing! Seek the afflicted and the heart-broken,

shall be condemned." And if you have not Faith and Hope—the foundation—how can you have the superstructure of divine Charity? How can we believe God unless we know Him? How can we love Him unless in proportion as we know Him? Oh, God, exclaimed the great St. Augustine, "let me know Thee and know Thee well, that I may love Thee and love Thee well!"

Now, these being the three virtues that belong to the Christian character, let us see how far the mystery which is in the needy and the poor enters into these considerations of Faith, Hope and Love. Certain it is that the charity

and in them will you find Me; for, Amen, I say unto you, whatsoever you do unto them, ithat you do unto Me!" Thus does Christ, Our Lord, identify Himself with the poor and the Church. He remains in the world, in His Church, commanding that we shall obey her-for He is God. In His sacrament for He is God. In His sacramental presence we may adore Him: He is God. In His poor—in the sflicted, naked, hungry, famishing, that we may bend down and life Him up—He is God still! A most beautiful example of how the saints were able to realize this do we find recorded in the life of one of the beautiful saints of our Dominican Order — a man who wore this habit. He was a Spanish friar. His name was Alvarez of Cordova. He was noted amongst his brothers for the wonderful earnestness and cheerfulness with which he always sought the poor and the afflicted, to succor and console them. Well, it happened upon a day that this man of God, absorbed in God and in prayer, went forth from his convent to preach to the people, and, as he journeyed along the high-road, he saw, stretched helplessly by the roadside, a man covered with a hideous leprosy—ulfoerated from head to foot—hideous to behold; and this man turned to him his ness and cheerfulness with which pehold: and this man turned to him his languid eyes, and with faint voice, appealed to him for mercy and succor. The sun, in all its noonday fervour, was beating down fercely upon that stricken man's head. He was unable to move. Every man that saw him fled from him. ment the saint saw him he over to him and knelt down by his side, and he kissed the sores of the leprous man. Then taking off the outer portion of our habit-this black closk - he laid it upon the ground, and he tenderly took the poor man and folded him in the cloak, lifted him in his arms, and returned to his convent. He entered the convent. He brought the leper to his own cell, and laid him on his own little conventual bed. And, having laid him there, he went off to find some refresh ment for him, and such means as he could for consoling him. He returned with some food and drink in his hands, laid them aside, went over to the bed, and there he found the sick man. He annoided the closk that was wrapped around him. Oh! what is this that he beholds? The man's head wears a crown of thorns; on his hands and his feet are the mark of nails, and forth from the wounded side streams the fresh blocd.'
He is dead; but the marks of the Lord are upon him; and then the saint knew that the man whom he had lifted up from that the man whom he had lifted up from the roadside was Christ, his God and his Saviour! And so, with the eyes of faith, do we recognize Christ in His poor. What follows from this? It fol-lows, my friends, that the man who thus sees his God in the poor, who looks upon them with the eyes of faith, who recognizes in them something sacramental, the touch of which will sanctify him who approaches them—that that man will approach them with tenderness and with reverence—that he will consult their feelings—that he will seek to console the heart while he revives the body, and while he puts mest and drink before the sick man or the poor man, he will not put away from his heart the source of his comfort. He will not separate him from the wife of his bosom or the children of his love. He will not relieve him with a voice unmindful of compassion; bending down, as it were, to re-lieve him in the truth of his soul, as recognizing in that man one who is identified, in the divinity of love and of identified, in the divinity of love and of tenderness, with his Lord and Master. This explains to you the fact, that when the high-minded, the highly-educated, the noblest and best of the children of the Catholic Church—the young lady with all the prospects of the world glittering before her—with fortune and its enjoyments around her — with the beauty of nature and of the property of the propert the beauty of nature and grace beaming from her pure counter ance—when the young lady, enamored of heaven, and of the things of heaven, and disgusted with the world, comes to

really and truly—as really and truly as
He is upon the right hand of His
Father. Therefore He said, "I will remain." And He indicated how He was
to remain when, taking bread and wine,

I have a right with the sacred habit of religion, and tells her to go and take her
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ligion her to go and tak ligion, and tells her to go and take her place in the hospital, or in the poor-house, or in the infirmary, or in the or-phanage, and sit down and minister to the poor; not as relieving them, but as humbly serving them; not as compassionating them, but as approaching them with an almost infinite reverence, as if she were approaching Christ Himself. we see how the Catholic virtue of charity springs from heaven. All tenderness of heart, all benevolence, all compassion, may be there; as no doubt it is, in these hearts, in these consecrated ones, who, in order that they might love Christ and His poor all the might love Christ and his poor all the more tenderly, all the more strongly, vowed to the Saviour, at His altar, that no love should enter into their bosoms, no emotions of affection should ever no emotions of affection "should ever thrill their hearts, except love for Him; for Him, wherever they found Him: and they have found Him in His poor and in His sick. All the tenderest emotions of human benevolence, of human com-passion, of human gentleness, may be there; all that makes the good Protest-ant lady—the good infidel lady, if you ant lady—the good infidel lady, if you will—so compassionate to the poor; yet whilst the worldling, and those without the Church bend down to an act of condescension in their charity, these spouses of the Son of God look up to the poor, and in their obedience seek to serve them; for their compassion, their benevolence, their divinely tender hearts are influenced by the divine faith which recognizes the Son of God in the persons of the poor and the needy the stricken and the afflicted.

This is the Catholic idea of charity in

This is the Catholic ides of charity in its associations. What follows from this? It follows, that when I, or the

begging. Oh, no! But we come with a strong voice of authority, as commanding you, "If you would see the Father's brightness, remember the poor, and at your peril, surround them with all the ministrations of charity and of mercy."

And how does home enter, into these

And how does hope enter into these considerations? Ah, my friends, what do you hope for at all? What are your hopes, I ask the Christian man, the benevolent brother? I don't care what religion you are of: Brother, tell me of your hope; because hope from its very your hope; religion you are of: Brother, tell me of your hope; because hope from its very nature goes out into the future; hope is a realizing by anticipation, of that which will one day come and be in our possession. What are your hopes? Every man has his hopes. No man lives without them. Every man hopes to attain to some position in this world, or to gain a certain happiness. One man hopes to make money and become a rich map. Another man aspires to certain dignities, hopes for them, and labors assiduously until he attains them. Another man centres his hope in certain passions, and immerses himself in the anticipations of sensual delights. But I don's tions of sensual delights. But I don's tions of sensal designs. But I don's care what your hopes are; this I ask you: Are your hopes circumscribed by this world, or do they go beyond the tomb? Is all hope to cease when the sid hour comes that will find each and every one of you stretched helpless on his bed of death, and the awful angel, bearing the summons of God, cries out, "Come forth, O soul, and come with me to the judgment-seas of Christ!" Is all hope to perish then? No! no! but the Christian's hope then only begins to be realized. No; this life is as authing the common with that endless eternity. mpared with that endless eternity that awaits us beyond the grave; and there all our hopes are; and the hope of the Christian man is that when that of the Christian man is that when that hour comes that shall find his soul trem-bling before its impending doom, await-ing the sentence—that sentence will not be, "Depart from Me accursed," but that it will be, "Come, My friend, My blessed one, come and enjoy the happiness and the joy which was prepared for thee!" —this is our hope. Accursed is the man who has it not. Miserable is the wretch that has it not! What would this life be—even if it were a life of ten thousand years, replete with every pleasure—every erjoyment—unmixed by the slightest evil of sickness or of sorrow, if we knew that at the end of those ten thousand years, the eternity beyond, that should never know an end, was to be for us an eternity of sorrow and of despair! We should be, of all mer, and of despair! We should be, of all men, the most miserable; "for," says the Apostle, "if in this life only we have hope in Christ, we are of all men the most miserable." "But, Christ is risen from the dead; our hope;" and we look forward to the day when "we shall be taken up in the clouds to meet Christ in the air, and so shall we be always with the Lord;" translated from glory unto glory, until we behold His glory unto glory, until we behold His face, unshrouded and unveiled, and be happy forever in the contemplation of God. This is our hope; yours and mine. But, remember, that although the Almighty God has promised this, the Almighty God has promised this, and our hope is built upon the fidelity with which He keeps His word, still ro man can expect the reward, nor can build up his hope on a solid foundation, unless he enters into the designs of God, and complies with the conditions that God has attached to His promises of clary. What we these conditions? glory. What are these conditions? Think how largely the poor and the afflicted enter into them! "Come," the Redeemer and Judge will say, "Come unto Me, ye blessed of My Father! This is not the first time that you have seen is not the first time that you have seen
Me. I was hungry and gave Me to eat!
I was thirsty, and you gave Me to drink!
I was naked, and you clothed Me! I was
sick, and you visited Me, and consoled
Me!" And then the just shall exclaim: "Lord! when did we ever behold Thee, oh, powerful and terrible Son of God! when did we behold Thee naked, or hungry, or sick?" And He, answering, will call the poor—the poor to whom we minister to-day; the poor whom we console, and whose drooping heads we lift up to-day—He will call them, and say: "Do you know these?" And they will cry out : "Oh, yes ; these are the whom we saw hungry, and we fed them ; whom we saw naked and we clothed them: whom we saw sick, and we consoled and visited them. These are the poor that we were so familiar with, and that we we were so familiar with, and that we employed Thy spouses, O Christ, to minister unto, and to console!" Then He will answer, and say: "I swear to you that, as I am God, as often as you have done it to the least of these, ye have done it unto Me!" But if, on the have done it unto Me!" But if, on the other hand, we come before Him, glorying in the strength of our faith; magniloquent in our professions of Christianity; splendid in our assumption of the highest principles; correct in many of the leading traits of the Christian character—but with hands empty of the works of mercy; if we are only obliged to say with truth, "Lord, I claim heaven; but I never clothed the naked; I never fed the hungry; I never lifted up the drooping head of the sick and the sflicted." Christ, our Lord, will answer and say: "Depart from Me! I know you not; I do not recognize you. I was hungry, and ye would not feed Me in My hunger; I was naked, and you would not clothe and ye would not lead the limit budget,
I was naked, and you would not clothe
Me in My nakedness; I was thirsty and
sick, and you would not relieve Me, nor
console Me in My sickness." And the
reprobate will answer; "Lord, we never saw Thee hungry, or naked, or sick."
And then once more, will He call the
poor, and say: "Behold these; to these
did you refuse your mercy, your pity,
your charity; and I swear to you that,
as I am God, in the day that you refused to comfort and to succor and to
console them, You refused to do it unto
Me. Therefore, there is no heaven for
you." The golden key that opens the
gate of heaven is the key of mercy,
therefore He will say: "As often as you
are merciful to the poor you are merci-Thee hungry, or naked, or sick.

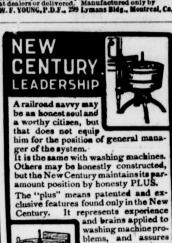
are merciful to the poor you are merciful to Me. I have said: Blessed are the merciful, for they shall find mercy.'

Who, therefore, amongst you, believing in these things, does not at once see that there is no true faith that does not

that there is no true tank that does not recognize Christ in His poor, and so succor them with veneration; who does not see that his hope is built upon the relations which are established between him and the poor of God? Thus, out of this faith and out of this hope springs

the charity with which we must relieve them. Now, mark how beautifully all this is organized in the Catholic Church.

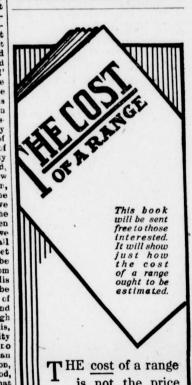




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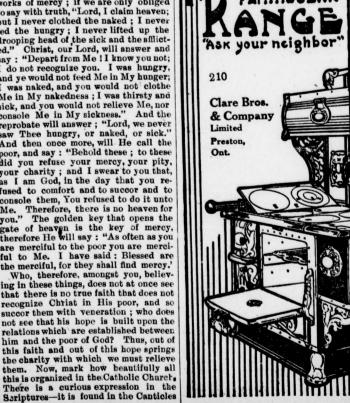
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cellar, and repairs every now and then, make an originally cheap stove a very dear one indeed. Before laying in your coal

for the winter - Before patching up the old range-Before buying a new one -INVEST A CENT and get our new booklet. "THE COST OF A RANGE."

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of Solomon—where the spouse of the King—that is to say, the Church of God—amougst other things, says:

"My Lord and my King has organized charity in me." "Ordinavit in me. continuem." Thus it is not the mere themporary flash of enthusiasm—it is not the mere beenporary flash of the training of the envelone of the middle and placid face of the Sister of the mere been possing feeling of benevolened by the sight of their misery, that influences the Catholic Church; along the principles of the Christian faith, recognizing which is the poor are, and our Christian hope, building up all the conditions of the form of the group of the following the place of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No woman is hand will insure protection for hope, building up all the conditions of the world. No woman's hand will insure protection for hope, building up all the conditions of the world. No woman's hand will insure protection for the further of the world. No woman's hand will insure protection for the chart of the world. No woman's hand will insure protection for the chart of the world. No woman's hand will insure protection for the poor, specially the same of the poor, specially the same of the world. No woman's hand will insure protection for the poor, specially the poor of whom in the one vestige of charity there; it becomes political economy. The State believes it is more economical to pick up the political economy. The State believes it is more economical to pick up the poor from the streets and lanes, to take them from their sick-beds, transferring them into poor-houses and hospitals, and, whilst there, overwhelming them with the miserable pity that patronizes, making its gifts a curse and not a blessing, by breaking the heart whilst it relieves the body. Such is "State there's be body. Such is "State to strend a poor woman. I went, and found, in a back lane in a city, a room on of Dublin, I got a sick-call. It was to attend a poor woman. I went, and found, in a back lane in a city, a room on a garret. I climbed up to the place. There I found, without exaggeration, four bare walls, and a woman seventyfive years of age, covered with a few squalid rags, and lying on the bare floor was upon her. What was her story:
She was the mother of six children; a
lady, educated in a lady-like manner; a
lady, beginning her career of life in affluence and in comfort. The six children ence and in comfort. The six children grew up. Some married; some emigrated; some died. But the weak and aged mother was alone, and apparently forgotten. And now, she was literally dying, not only of the fever that was upon her, but—of starvation! As I knelt there on the floor, and as I litted her aged, gray-haired head upon my hands. I act of the start of the start of the departing spirit—his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children!" Oh, fair and beautiful Church, that knows so well how to console the afflicted, to bind the market of the start of the departing when his voice was faltering—when his voice was faltering—when his voice became that of the departing spirit—his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children last of the departing spirit when his voice became that of the departing spirit —his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children last of the departing spirit —his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children last of the departing spirit —his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children last of the departing spirit —his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children last of the departing spirit —his last words were: "You sent to me angels of God, and they told me that of the departing spirit —his last words were: "You sent to me angels of God, and they told me that of the departing spirit —his last words were: "You sent to me angels of God, and they told me that of the departing spirit —his last words were: "Y her aged, gray-haired head upon my hands, I said to her, "Let me ,for God's hands, I said to her, "Let me ,for God's sake, have you taken to the workhouse hospital; at least you will have a bed to lie upon!" She turned and looked at me. Two great tears came from her dying eyes, as she said: "Oh, that I should have lived to hear a Catholic priest talk to me about a poor-house!" I felt that I had almost broken this aged heart. On my knees I begged her pardon. "No," she said, "let me die in peace!" And there, whilst I knell it at her side, her afflicted and chastened spirit passed away to God; but the taint the side, her afflicted and chastened spirit passed away to God; but the taint the side, her afflicted and chastened spirit passed away to God; but the taint the side, when the side is the side, her afflicted and chastened spirit passed away to God; but the taint the side is the side is the side is the side in the side is the side is the side is the side in the side is the side i spirit passed away to God; but the taint of the "charity of the State" was not

passing from this cold and wicked atmosphere of political ecomony, through the purer and more genial air o brough the purer and the derness—of benevolence, charity, and tenderness—of which there is so much, even outside the Church — we enter into the halls of the Church — we enter into the nais of the Catholic Church. There, amongst the varied beauties—amongst the "consecrated forms of loveliness" with which Christ adorned His Church—we find the golden garment of an organized charity. We find the highest, the best, and the present devoted to its service and to its cause. We find every form of misery which the hand of God, or the malice of man, or their own errors, can attach to the poor, provided for. The child of the poor, provided for. The child of misfortune wanders through the streets of the city, wasting her young heart, polluting the very air that she breathes—a living sin! The sight of her is sin the thought of her is death—the touch of her hand is pollution unutterable! No man can look upon her face and live! In a moment of divine compassion, the benighted and the wicked heart is moved to turn to God. With the tears of the penitent upon her young the tears of the penitent upon her young and singul face, she turns to the portals of the Church; and there, at the very threshold of the sanctuary of God, she threshold of the sanctuary of God, and finds the very ideal of purity—the highest, the grandest, the noblest of the Church's children. The woman who has never known the pollution of a wicked thought—the woman whose virtues gin bosom has never been crossed by the shadow of a thought of sin — the woman snadow of a thought of sin — the woman breathing purity, innocence, grace — receives the woman whose breath is the pestilence of heli! Extremes meet. Mary, the virgin, takes the hand of Mary, the Magdalene; and, in the organized charity of the Church of God, the penitent enters in to be saved and the penitent enters in to be saved and

sanctified.

The poor man, worn down and broken by poverty, exposed in his dally labor to the winds and the rains of heaven, with failing health and drooping heart, lies down to die. There, by his bedside, stands the wife, and around her, her group of little children. They depend upon his daily labor for their daily bread. Now, that hand that labored for them so long and so lovingly, is palsied and stricken by his side. Now, his dying eyes are grieved with the sight of their misery. His ears are filled with the cry of the little ones for bread. The despair of their doom come to embitter his dyof the little ones for bread. The despair of their doom come to embitter his dying moments. He looks from that bed of death out upon the gloomy world. He sees the wife of his bosom consigned to a pauper's cell, to await a pauper's grave: and, for these inneent faces that surround him, he sees no future but the future of ignorance and of crime; of punishment without hops of amendment; and of the world's crimes and misdeeds. But, whilst he it thus mournfully brooding, with sad and despairing thoughts what

voice almost as gentle, almost as tender, and what the poor are, and our Christian hope, building up all the conditions of its future glory upon this foundation. Therefore it is that in the Catholic Church, alone, is found the grand organized charity of the world. Nowhere, without her pale, do you find charity organized. You may find a fair and beautiful ebullition of pity, here and there, as when a rich man dies and there were seven little children in the house. There were seven little children in the house. There was a woman, the mother of those children, the wife of house. There was a woman, the mother of those children, the wife of house. There was a woman, the mother of those children, the wife of the was dying there. Two years before, this man had fallen from a scaffold, and was so shattered that he was paralyzed; and for two years he had lain upon that bed, starving as well as dying. When I was called to visit this man, I spoke to him so the poor; goes into the house of that fair and beautiful compassion that runs in so many hearts, and if you go one step farther into the cold atmosphere of political or State charity, there is not one vestige of charity there; it becomes political economy. The State believes to the mercy of God! I have been to me of the mercy of God! I have been to me of the mercy of God! I have been to me of the mercy of the mother Superior, for God's sake, to send one or two of the nuns to the house. They went. Next day I visited him. Oh, what a change I found! No longer the dull eye of despair. He looked up bold-ly and cheerfully from his bed of sorfive years of age, covered with a few squalid rags, and lying on the bare floor not as much as a little straw had she under her head. I asked for a cup to give her a drink of water. There was no such thing to be had; and there was no one there to give it. I had to go out and beg amongst the neighbors, until I got a cupful of cold water. I put it to her dying lips. I had to kneel down upon that bare floor to hear that dying woman's confession. The hand of death was upon her. What was her story? She was the mother of six children; a lady, educated in a lady-like manner; a lady, beginning her career of life in affluence and in comfort. The six children is when his voice was faltering—when his

and beautiful Church, that knows so well how to console the afflicted, to bind up the wounds of the breaking heart, to lift up the weary and the dropping head. Every form of human misery, every form

wipe away every tear from the eyes of His elect, and there shall be no more weeping, nor sorrow, nor any pain, for the former things have passed away." the former things have passed away."

And thus, my friends, we see how beautifully charity is organized in the Catholic Church. Not one penny of your charity is wasted. Every farthing that you contribute will be expended wisely, judiciously, and extended to its farthest length of usefulness in the service of God's poor and stricken ones. And, lest the poor might be humbled whilst they are relieved, lest they might be hurt in their feelings whilst consoled

are the dasglets of the solution of the re-tundred years ago now, almost, there arose in the city of Assisi, in Umbria, in Italy, a man so filled with the sweet love of Christ—so impregnated with the spirit of the Son of God, made man—the spirit of the Son of God, made man—that, in the rapture of his prayer, the "stigmata"—the marks of the nails upon the hands and of the thorns upon the brow, of the wounds upon the side of the Redeemer—were given to Francis of Assisi. Men beheld him and started from the sight, giving glory to God that they had caught a gleam of Jesus Christ upon the earth. He was the only saint of whom we read, that, without opening his lips, but simply coming and walking through the ways of the city, moved all eyes that heheld him to tears of tenderness and divine love: and he "preached"

eyes that heheld him to tears of tenderness and divine love: and he "preached Christ and Him crucified," by merely showing Himself to men. These are the daughters of this saint, inheriting his spirit; and he, in the Church, is the very ideal saint of divine and religious poverty. He would not have a shoe to his foot. He would not have a second cost. He would not have in his bag

arst hospital founded in this State; that at a time when men, concentrating their energies to amss wealth, immersed in their business, trying to heap up accumu-lations, and gather riches and large possessions, never thought of their poor; or, if the poor obtruded themselves, brushed them out of their path, and told them to be gone; then there came the brushed them out of their path, and told them to be gone; then there came the Church of Christ into the midst of you. She sought not money, nor land, nor possessions. She brought these poor nuns, vowed to poverty, despising all the things of the world, and leaving them behind them; she built up her hospital for the sick; she brought her children of St. Francis of Assisi to minister to them, in mercy, in faith, and children of St. Francis of Assisi to minister to them, in mercy, in faith, and hope; and in the gentleness of Divine charity, to-night the Franciscan nuns say to you, "Blessed is the man that understandeth concerning the needy and I hope I may have thrown."

I hope I may have thrown

I hope I may have thrown some light into the mind of even one amongst you, this evening, and let him see how blessed is the man who knows his position concerning the needy and the poor. I hope that those to whom my words give no light, may, at least, be given encouragement to presevere. Per-severe, Catholics of Heboken and Jersey City, in maintaining these Sisters, in filling their hands with your benefactions, in enabling them to pursue their calm but glorious career of charity and of mercy. I know that in thus encouraging you, I am advancing the best interests of your souls; and that the couraging you, I am advancing the best interests of your souls; and that the mite that you give to day, which might she given for pleasure, or sinfulness—shall return to you one day in the form of a crown—the crown of glory which will be set upon your heads, for ever and for ever, before the Throne of God, by the hands of the poor of Christ. Again I say to you, will you hear the voice from the Throne: "Whatever you do to the poor, you do it unto Me!" Oh, may God send down His angel of mercy! may the spirit of His mercy breathe amongst us! may the charity, springing from an enlightened and pure faith, and from a true and substantial hope—bring your reward; that so, in the day when Faith shall perish with time—when Hope shall be lost, either in joy or sorrow—either in the fruition of heaven or in the despair of hell—that on that day you may be able to exclaim, when you first catch sight of the unveiled glory of the Saviour, "Oh, Christ, of all the beauties of God, it is true, the greatest is Charity." true, the greatest is Charity.'

### AN IMMORAL TRAINING

One fruit of Godless education is shown in a marriage contract signed recently by Miss Heluise Chandler, aged twenty-one, of Philadelphia, and Mr. Marion Foster Washburne, aged twenty three, of Pasadena, California. The wedding

agreement provides as follows:
"That the marriage shall not be a bond giving either any control over or pessession of the other; that it shall not be a bar to other marriage, should this be a bar to other marriage, should this dupon them, the Church of God, with a wisdom more than human, appoints as her ministers of the poor, those who, for the love of Christ, have become poor like them. Behold these nuns! They are the daughters of St. Francis. Seven how a ground a ground and are the daughters of St. Francis. Seven how a ground a groun prove unfruitful; that the tie shall terminate simultaneously with the death of love on either side; that neither shall have the right to restrain the other, should he or she see fit to incur other parental responsibility; that since at present the State provides no income for mothers and children, it shall be the duty of the man to share equally with for mothers and children, it shall be the duty of the man to share equally with his wife all earnings and property at such time as she may be incapacitated for work; that the expenses of the household and the children shall be equally divided; and that, in case of separation, the financial responsibility shall be equally shared no matter through whose fault the divorce may occur.

This couple are college graduates.

This couple are college graduates.
The man studied at the University of Chicago and Stanford University in California. The young woman was graduated from two Pennsylvania institu tions. If the twain are specimens of the sort of Christians turned out by the schools which gave them the education that made them what they are, then the sooner these colleges close their doors for good the better for the republic.—Catholic Oolumbian.

### AUTHORITY IN RELIGION

AND FREEDOM OF PRIVATE THOUGHT AND OPINION

The idea of authority in matters of The idea of authority in matters of religion has been much cried down in modern times as being injurious to liberty of conscience, writes Father Hull, S. J., in a Catholic Truth publication. Yet when it is a case of ascertaining facts which some one else knows and which we cannot find out for ourselves, it is necessary for us, if we wish to acquire them at all, to take them on the authority of another. Once being convinced that the living voice of the Catholic Church is authorized and guaranteed by Christ, the only

and of the priest who explains 10, we shall ultimately come to the Bishop of the diocese, who is responsible for the teachings of the faith within the limits of his own jurisdiction. The Catechism of one diocese is practically the same as that of every other and thus it represents the unanimous teaching of the Bishops all over the world. Catho the Bishops all over the world. Catholic Bishops are the successors of the
Apostles; they have neither the gift of
inspiration ner of miracles, nor of personal infallibility, nor of universal
jurisdiction; yet they are infallible in
this sense, that they cannot collectively be guilty of false teaching, and so
lead the whole Church astray. As soon
as defection is marked in the case of a
Bishop, he loses his office as a teacher

ers that the promises of Christ apply.
Consequently it is believed that any doctrine unanimously taught by this collective body, as part of the deposit of faith, must be infallibly correct; since otherwise the whole Church, clergy and laity (whose belief is simply a reflection of the teaching of the Bishops) would be committed to a false doctrine. The unanimous teaching and belief of the Church is, therefore, guarbelief of the Church is, therefore, guar-anteed according to the Founder's promise. The Pope is the supreme teacher of the whole Church, as well as the Supreme Ruler. As ruler he has the power to make disciplinary laws supreme teacher, he possesses authority to settle disputed points of faith and morals.

Thus, when a heresy arises, and the of traditional doctrine, the respect of traditional doctrine, the need of a supreme teacher is seen. When in respect of decisions as to doc-trine, rendered by him as supreme teacher, the Pope is infallible. Unless the Pope were absolutely reliable in such decisions, the faith of the Church might be corrupted by error. The Pope is not inspired; he receives no private revelations; he does not carry in his mind the whole of Christ's teaching as a miraculous treasure on which to draw at will. He has learned the Faith as we learned it. If he wishes to know the two sides of a dispute, he must study it as we must. At no time can he depend or count on new revela-tion or inspiration of a personal kind. Yet when he renders his decision, we Yet when he renders his decision, we believe that, in virtue of Christ's promise that the gates of hell will not prevail against the Church, he is acting as the Founders would have acted.

not always act as president; he has no presidential authority, for instance, when he expresses his views about a picture, or about music, or about a yacht race. Eren when he addresses a deputation of Presbyterians, Jews, or Baptists, or Catholics the standard of the sta Non-Catholics find a great difficulty in believing that infallibility means more than this. Yet it is seen that, say, a President of the United States does deputation of Presbyterians, Jews, or Baptists, or Catholics, the full authority of his office as President does not attach to his utterance. It is only when signing a bill that this becomes law, or a treaty, that the full of the significance is the significance of the financial schemes destined to end in air. It is not a talisman to create a fortuse over night. It is a sound business proposition endorsed by banks and government officials. law, or a treaty, that the fullest exercise of his power as President comes into play. As it is with the President, so it is with the Pope. In his private acts the Pope may make a mistake. But if he made an error in committing the whole Church to a point of faith or morals the damage would be irreparated to the book, or you lose."

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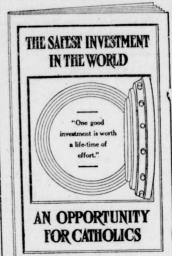
HAD RHEUMATISM

able; the teaching of Christ's revela-tion would be adulterated, and the Church would cease to be the guaranteed delegate of Christ. — Catholio Bulletin.

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sither.
So I told him I wanted to try the herse for a month. He sald "All right," but pay me first, and I'll give you back your mency if the herse isn't all right."
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hinking, You see I make Wash-ng Machines—the "1860 Yeu see I make Washing Machines—the "1890
Machines—the "1890
Machines—the "1890
And I said to myself, lots of peeple may think
about my Washing Machine as I thought about
the barse, and about the man who owned it.
But I'd never knew, because they wouldn't
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wanted to try the horse.
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I know it will wash a tub full of vary dirty slothes in Six Minutes. I know no other machine ever invested as do fant, without wearing the ever invested on the state of the source of of th

Washer must be all that I say is is?
And you can pay me out of what it caves for you. Bit will save its whele cost in a few months in wear and tear on the clostons sione. And then it will save 50 to 15 cents a week over that in washwoman's wages. If you keep the manching siter the month's trial, I'll let you pay for it out of what it caves you. If it saves you 60 cents a work, send me 16 cents a week 'till paid for. It have that the sherfully, and I'll wait for my money said the machine itself carus it balance. I here were a line to-day, and let me send you a book about the "1900 Gravity" Washer that machine dothes in six minutes.

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Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is imbued with a strong
Catholic spirit. It stremuously defends Catholic
principles and rights, and stands firmly by the teach
largand authority of the Church, at the same time
formoting the best interests of the country. Follow
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the welfare of religion and country, and it wil
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, carnestly recommend it to Catholic families. With my blessing on
your work, and best wishes for its continued success,
Yours very incertely in Christ.

DONATUS, Archbishop of Benesus,
DONATUS, Archbishop of DONATUS.
Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

off. Thomas Coffey
Dear Sir: For some time past I have read your
satinable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its 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 remain. Yours faithfully in Jesus Christ.

7D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, OCTOBER 19, 1912 DEATH OF MR. DOMINIC FALLON There died in Cornwall, on the 11th of October, Mr. Dominic Fallon, in the seventy-seventh year of his age. He had been ill for a couple of weeks with pneumonia and made a brave fight to live yet longer in a land which he loved and for whose welfare he had done his full part. But in the winter of life disease has the vantage ground, and the noble soul had to succumb to the inevitable. The deceased gentleman was father of the Right Reverend M. F. Fallon, D. D., Bishop of London. He is survived also by his faithful life partner, by Rev. James Fallon, Ottawa University, Charles Fallon, who is studyfor the priesthood at Tewksbury, Mass., Joseph, Thomas and Vincent Fallon who reside in Cornwall, and Frank Fallon, of London, Ont. It will thus be seen that the family consists of seven sons, three of whom are devoting their lives to the service of God at the altar. The deceased gentleman had heen residing in Cornwall for the past four years. Before that time he had been a resident of Kingston, where he was known as one of its most enterprising and respected citizens. The death of Mr. Dominic Fallon brings to our mind thoughts of the old days when a splendid type of manhood left the Emerald Isle to seek a home and happiness and prosperity in a land where vested wrongs were unknown - a land where equal opportunity for advancement were as free for all as God's sun that shines over us. Praise be to those who shone in the councils of the country who gave of their best to shape its destiny. Their names are deservedly honoured and will go down in Canadian history as deserving our kindliest thoughts. But the real makers of Canada were men of the stamp of Dominic Fallon. From Ireland's holy land they brought with them to Canada, and it remained with them fresh and green and intense until the sod covered them. a simple trust and loving faith like unto that which hallowed the holy home of Nazareth. They brought with them that virtue which made their native land the Isle of Saints and they brought with them too a sturdy manhood, an honesty of purpose, large and warm hearts, and a perseverance which brought its reward. What wonder, then, that the men of old builded well the foundations of our Dominion-what wonder that they gave us children who will perpetuate the noble traditions of their forbears and whose life work now contributes not a little to what is bravest and best and noblest in Canadian life. The tear will come when at last the curtain is drawn and a sigh will escape their kindred and a thought will come that it were a pity such men grow old and leave us. But comfort will come in the reflection that God knows best; that He has a right to take His own when He so wills. And such is life! The new coming in and the old going out! It was ever thus and so it will be to the end. Dominic Fallon has gone to his reward and we hope those of his kindred who remain will take comfort in the reflection that in the minds of those who knew him there will be but one thought -he was a good man. That is the noblest panegyric that humanity can claim and upon the lips of all there will be

the fervent invocation .- may our blessed

A TYPICAL BELFASTIAN Mr. Maurice Ireland is a prominent linen manufacturer of Belfast. Presently he is on a visit to Canada. His utterances in this country will bring him but odium. Hear him: "Home Rule, even if passed by the British Government, will go to smash in six onths. Ulster has armed herself to resist, not the British army but the rest of Ireland, and will never pay the taxes without which a government cannot be carried on." This is the talk of a crazed Orangeman, not a member of the Independent body who are Home Rulers, but that branch of the unholy organization who are so ignorant and so bigoted, so blinded by a brutal prejudice, that they cannot see that the Carsons are but humbugging them for their own private ends. It were difficult to find a solution of Mr. Maurice Ireland's position. The Home Rule bill, we will say, is passed. It has become the law of the land, and it is the business of the British army to enforce the law. Mr. Maurice Ireland would not fight the army, but he wants to fight the people of the South of Ireland. including the women and children, like his forbear Cromwell, knowing that they are unarmed. As Mr. Ireland is such a stupidly bigoted person we are not surprised, notwithstanding the fact that he is a linen manufacturer, that he makes statements not in accordance with facts. He says he admits that two-thirds of Ireland is for Home Rule and only onethird against it. Mr. Asquith and the sensus statistics tell us that the Home Rulers number seven eigths. We prefer to believe the latter. Hear him again : "The people of the South don't really care about Home Rule anyway. They are a lazy, ignorant lot. We will not stand for any measure of self-government which will mean that we will be ruled from the South. We simply won't pay the taxes, and, as we are the richest part of the country, the government will go to smash in six months." We have also good statistical reasons for doubting Mr. Ireland's further state ment that Ulster pays two-thirds of Irish taxes. But even if this ware the case explanation is easy. Mr. Ireland is a lineal descendant of the footpads of old, who robbed the Irish of their possessions and of educational opportunities, and tried to rob them of their faith and then ccused them of poverty and ignorance. Their horrible system of government sought to degrade the Irish people. They were partially successful, and not their descendants, such as this gentleman with a name which does not properly fit him, accuse them of being not up to-date. Furthermore, we are told in press despatches that many employers of labor in Belfast have discharged their Catholic employees, and no doubt if these unfortunate people now become a charge upon the community the Carsons and the Irelands will tell us that they are a thriftless lot. Home Rule is of a certainty coming, and if the Irelands will not obey the law they will have to face British bayonets or move

conducted an elaborately furnished flat for the purpose of enticing young girls there and leading them astray. No arrests have been made, and it was conceded that the warning in the newspapers would be a sufficient incentive for the actual perpetrators to desigt in their present conduct. The fact that they are prominent business men is no excuse whatever for leniency. It should prove an added reason for a quick trial; and, if guilt is established, a stiff sentence in penitentiary. We have had altogether too many illustrations of a farcical administration of the law in this province. The influence exerted by oath bound secret combinations has had much to do with defeating the ends of justice. Happenings of this sort supply the gasoline for the socialistic and anarchistic automobiles.

MR. TEBBS, OF HESPELER A gentleman named George W. Tebbs resides in Hespeler. He has appealled with success to The Globe to give him an opportunity of remarking that the best positions in Belfast as well as else. where in Ireland are occupied by Protestants because Catholics are not competent therefor. He claims to have in his possession what he calls the suppressed hand book of the Catholic Association in which admission is made that would give color to his argument. We are to take it then that it is not Protestant bigotry but inefficiency that keeps Catholics out of office in not only intensely bigoted districts like Belfast but even in Catholic centres. We shall write to Ireland for information in regard to this subject. Meantime we would ask Mr. Tebbs if there is no Catholic in Toronto, Hamilton or London competent to occupy the position of Redeemer give him the light of glory Chief Magistrate. Not since they were

this office, while in the great Catholic city of Montreal Protestants are frequently elected to the Chief Magistracy. If Mr. Tebbs would take the trouble to turn up the files of the Mail and Empire of thirty years ago he will find resolutions of Orange lodges protesting against the selection of Sir John Thompson, a "Papist." as Premier of the Dominion. Was there a thought of inefficiency in this case? If he will go about amongst his neighbors he will find that many of them cast their votes in the last election against the Liberal party because its premier, Sir Wilfred Laurier, was a Catholic. Will inefflciency be put forward as an excuse in this instance? Almost every day we are given examples of like intolerance and bigotry. The man in this country or in any other country who will refuse to vote for a good man because of his faith. be he Catholic or Protestant, and who will refuse to give employment to a fellow-being for the same reason, is a miserable, narrow-minded undesirable citizen and the country would be all the better without him. We have been publishing the CATHOLIC RECORD for thirtyfour years and in all that time in the employment of labor we never knew or never asked what a man's faith was when he applied for work. If Mr. Tebbe knows of any Catholic employer who would refuse work to a man because his Protestant belief we would like to have his name. He needs instruction in his faith. We have yet to hear of a single Catholic guilty of such mean behaviour. A friend of Mr. Tebbs told him that in one county in Ireland while the Protestants numbered only 15 per cent. of the population they paid 75 per cent. of the taxation. Mr. Tebbs is not a politician otherwise he would not have have advanced this argument. How comes it that there is so much poverty on the one hand and so much wealth on the other? For explanation of this we would ask him to study Irish history from the time of Oliver Cromwell to Castlereagh, and from Castlereagh to Carson Mr. Tebbs does know, and if he is honest he will admit, that if a Catholic is nominsted for Parliament in almost every constituency in Ontario party managers at once canvass his weakness at the polls because of his faith. Mr. Tebbs does know, and if he is honest he will admit, that in the administrative work of Ontario cities Catholics are practically boycotted because of their faith. Mr Tebbs will hear from us again. We doubt not there is just as little reason for the inefficiency argument in Ireland as there is in Ontario. Meantime we would ask him to read an article in this issue under the heading "Belfast of the

"Our war cry in Canada, as in Ulster, is 'No Surren ler: We should stand by our Ulster, is 'No surfer, ler.' We should stand by our Ulster brethren. The some rulers are attempting to take from us our orrange blood bought privileges, which would altimately cause disloyalty to the British Crown Let us have one flag, one country, one school system and one language in Canada."—Rev. G. E. Perry Forente.

AND THEN, we suppose the band played Croppie Lie Down." Rev. G. E. Perry ought to be ashamed of himself. Speak out. Move out they will, we feel ing in this wise to a lot of people who assured. Ireland is not the place for are not over-weighted with intelligence, them. There is nothing Irish about and inflaming the dormant passions of bigotry, is most unbecoming especially a gentleman wearing the clerical garb A DESPATCH to the Globe from Hamil- and claiming to be a disciple of the allton states that speculation is rife in that loving Jesus. Catholics, Protestants, city of the identity of two prominent Jews and Gentiles should be inculcated than with lessons of unholy hatred one of the other. The latter will be the re sult of Mr. Perry's utterances. From Catholic pulpits are never heard un Christian-like harangues of this kind. Mr. Perry ought to know that he is infisming the basest passions. With such bodies as the Orange Association and the Sons of England and such preachers as the Rev. Mr. Perry it will be a diffi cult matter to make Canada an ideal country to live in. All who love it truly should frown upon such incendiary

#### IS HOME RULE AN IRISH QUESTIO N?

The opinion is wide-spread that the question whether the people of Ireland should have control of their own domestic affairs, ought to be settled with due regard to the feelings and wishes of the overwhelming majority of the people of that island. We say that that opinion is entertained by many fairminded people throughout the English. speaking world. We find, however, that it is erroneous. The question is not to be settled and should not be settled in that way. Ireland should not get Home Rule even if the people urgently demand it, because they are not the people who should decide the matter. It is the people of Toronto, not the people of Ireland, who are to be consulted. Just fancy what a change is bound to come over the members of the present British Government when it is learned that s mass meeting was held in Toronto and resolutions were passed disapproving of the Home Rule Bill! What boots it that the large majority of the electors of England, Scotland, Ireland and Wales, regard it as a measure of its labors. The gaol statistics for the justice, so long as the electors of Toronto say nay? And imagine the impetus that founded has a Catholic been elected to would be given to the movement

if one could only raise his voice in the mother of Parliaments and say : Toronto s agreed. Hereafter in matters affecting Ireland, a measure must receive not only the assent of the Sovereign, and be passed by and with the advice and consent of the Lords spiritual and temporal and commons, but also with the kind and gracious consent of the electors of Toronto, in mass meeting assembled. It is really a pity that we have all been so oblivious of the importance of that city. In due time, all the rest of Canada may learn to take off its hat, metaphorically, and beg the permission of Toronto to be allowed to live, to think, and, when necessary, to pass laws for the common well-being.

WE ARE PLEASED to know that at least one minister, Key, F. W. Hollinrake Methodist, of Windsor, appears to have studied the Ne Temere decree in a sane mood, and, without special reference to that much discussed document, has taken inspiration from it. On the 6th inst, he expressed an unfavorable opinion on mixed marriages, because, as he declared, seldom is there an instance where happiness results from the uniting of a Protestant with a Roman Catholic. He also advised the "young people strongly against secret riages and elopements. He believed the parents of both bride and bride groom should be present at the marriage, and the ceremony should be perforned by the pastor of the church with which the contracting parties were identified." How different this from the danger-to-our-civil and religious-liberties crusade indulged in by many of his fellow ministers who have spoken on this subject, impelled by passion and prejudice, and discarding the judicial trend of thought

THE EMIGRANT'S FRIEND In the watchful Catholic Book Notes of London, J. B. successfully makes a point against the Catholic Eucylopedia when it remarks that that excellent series has no mention of Caroline Chisholm, better known as "the Emigrant's Friend." Mrs. Chisholm's philanthropic work was of such magnitude as to earn for her in her own day the consideration of the leading statesmen of the Empire. A sketch of her life and labours appears in The Dictionary of National Biography, and as she was a devout Catholic, it were fitting that mention of her were made in the Encyclopedia. Many less important personages are honored with sketches. Yet we must expect some omissions and oversights. These creep into the best books of that description.

It may be of some interest to our eaders to learn something of Mrs. Chisholm. She was born in Northamptonshire, and in 1830 married Capt. Archibald Chisholm, a Scottish Highlander who was an officer in the East India Company's service. In 1832 she went to Madras and there established schools for young girls and the orphan children of poor soldiers. These schools oon developed into a large system. In 1838 Capt. and Mrs. Chisholm left India for Van Deiman's Land and finally settled in Sydney, where in 1841, Mrs. Chisholm established a home for the reception of newly arrived colonists. Her energy in this work knew no limit: she often went into the interior of the country in charge of parties of women and saw them well established. Thi work was carried on at her own personal expense, but later public contributions came in and she enlarged her work. When she left Sydney in 1846, the colonists presented her with a purse of 150 guineas in recognition of her work, which she continued after her return to Lond n. In the year following she gave evidence in the House of Lords before a special committee appointed to consider the execution of the criminal laws, and her evidence was specially mentioned in the report of the committee.

Her next efforts were directed to the establishment of a loan society, the object of which was to advance money to people of slender means to pay their the amount to be by them repaid in instalments. She published two books on Colonization and Emigration, in which she roundly denounced the then existing plans of emigration. In 1854 she returned to Australia, and carried on her work for twelve years. After her return to England the Government recognized her great public services by granting her a civil list pension of £100 a year.

She died in 1877, and was buried at Northampton, the funeral service being conducted by the Catholic bishop. The leading newspapers of the day paid eloquent tributes to her memory. The French writer Michelet deals with her work in his book La Femme.

THE SPLENDID work done in the caus of temperance in the city of Peter borough is bearing abundant fruit. The Catholic Total Abstinence Society of that city is veritably a benediction and we congratulate Bishop O'Connor. the priests and people on the result of past year have been published, and out of a total number of 237 commitments we find there are Catholics, 63; Church

of England, 67; Presbyterian, 18; Methodist, 69; and other denomination 20. In the Catholic column there would be a much better showing, we think were it not swelled by arrests amongst the foreign element for minor crimes. due to the consumption of intoxicants. Coming to nationalities we must express pride in the fact that the Irish make splendid showing. The figures are : Canadian, 151; English 51; Irish, 7; Scotel 9; United States 3; other countries, 1 We hope this great temperance work will go on space. It means much for the temporal as well as the spiritual welfare of the people.

### CONTRARIETIES

The Hon. S. H. Blake, K. C., of Toronto, is a peculiar gentleman. Strangest of contrasts characterize his actions and his expressions. A warm-hearted Irishman is Mr. S. H. Blake, but withal he carries with him a mass of unreason able and unreasoning bigotry. Thoughts of the Catholic Church bring to his lips the bitterest invective. This on the platform or in the public press, but, unlike the typical Orangeman or other bigot, he has a soft spot in his heart for his Catholic fellow-countrymen. He would not, like the Ulsterites, bludgeon them and starve them because of their faith. In a moment of passionate hatred of the old Church he might strike down "Romanist" but would fly to the telephone to call for a doctor. Mr. S. H. Blake is a bundle of attractive contrarieties. We can forgive him much on ac count of his attitude towards Home Rule. At a meeting of Irishmen lately held in Toronto he wrote Mr. Cronin expressing sympathy for the Home Rule cause and belief in its triumph. He followed this up with a bit of real Irish humor: "Perhaps it is unnecessary to mention to you the fact, which I believe can be certified to by many people in our city, that I am a Protestant." A pity it is that such is the case. In his veins flow the blood of the Blakes of Galway and his forbears dealt many a blow to the invader in times long gone by; and they held fast to the faith of Patrick. Some weak opportunist amongst them. in need or for greed, deserted the flag. However, we still have hopes for Mr. S. H. Blake, and will pray that as he advances into the winter of life he may find the faith that was deserted by some member of the family in the long ago, and send for a priest ere the vital spark takes flight.

### THE PRESS AND ULSTER

It has been amply shown that Ulster s not all Protestant, and that all the Protestants of Ulster are not opposed to Home Rule. Indeed, the clamor against Home Rule is confined to a section of Ulster. But why does the Canadian Press give so much space te the actions of Sir Edward Carson and his deluded followers, and try to make it appear as if all Ulster is rising? Why does the Canadian Press Association make so much of the affair and serve it up to Canadians as if the fate of the British Empire depended upon the noisy and lawless element in Ulster? Why does the London correspondent of the MontrealStar.who writes under the name of Windermere, give such prominence to the movements and speeches of these outwardly it has every appearance of to influence Canadian opinion on the Irish question. If it is, The Star should not be a party to it in any shape or form. The Star has a large circulation among Irishmen and Catholics, and it would be well for it to consider whether Irishmen and Catholics take kindly to the idea of supporting a journal which becomes the purveyor of news which is so apparently colored to promote the purposes of the Carson outfit. Besides, it is stated, with what truth we cannot say, that the proprietor of The Star is willing to represent the country in London. Would it not be well, if he has such ambitions, to have the sympathy and contransportation charges to the colonies, fidence of the large body of Canadians who favour Home Rule? Or would he prefer to be the representative only of the noisy patriots who explode usually in the neighborhood of Toronto?

### ARCHBISHOP McNEIL

From the Toronto Globe of Monday we take the following complimentary reference to the new Archbishop elect of Toronto. The favorable opinion entertained in his regard by people of all creeds in Vancouver will, we doubt not, follow him to Toronto. He has a great and a cultured mind, a heart ever peating with love for his fellowman and s prudence of action which makes him eminently fitted for a position of grave responsibility:

Professor G. C. Pidgeon of Vancouver has just bassed through Toronto on his way to Edinburgh. He referred to the great loss which British Columbia has sustained in the removal of Archbishop MacNeil to Toronto. The Archbishop has been recognized by all as a leader in every movement for moral and socia

In the recent campaign for the cleaning up of the city his influence was quietly but strongly exerted in favor of the enforcement of the law. At the

last meeting of the Provincial Moral Reform Council, which is composed of representatives of all the denominations, the Archbishop, by special invitation, gave an address on the moral problems now before the churches of the west. His Grace was given a cordial reception and a hearty vote of appreciation of his work was passed unanimously.

#### A PRESBYTERIAN MINISTER'S THEOLOGY

Rev. Dr. Milligan, of St. Andrew's Coronto, is a romantic theologian. Preaching recently to the congregation of Knox church, London, he gave a very romantic interpretation of the second chapter, 18th verse, of the Enistle to the Hebrews: "For in that He Himself has suffered being tempted, He is able to succor them that are tempted." "Christ came into the world that He night be tempted . . . that He might go back to His Father and tell Him what suffering, death and sin meant. God knew nothing of suffering, sorrowand sin, because He was a perfect man and could not know." Perhans Dr. Milligan knows what that means! We confess we do not. God knows nothing of suffering, death and sin! God is a perfect nan! Really, Dr. Milligan! We ought to be thankful the doctor drew the line somewhere. There are those who will not concede even as much as Dr. Milliganthe editor of the New York Call. fo instance, who holds that "Christ should be taken into court as a vagrant and committed to the farm colony for

tramps." If Rev. Dr. Milligan turned over the page of his "open Bible" he would find in the 13th verse of the fourth chapter of the Hebrews, "All things are naked and open to His eyes." Yet Dr. Milligan tells us He knew nothing of suffering, sorrow and sin until Christ went back to Heaven and told him. But isn't God immutable or unchangeable, Dr. Milligan? "With Him there is no change nor shadow of alteration." (James I 17.) Yet if He knows now, since Christ became man, something He was ignorant of before, He has changed. We pause for a reply.

Rev. Dr. Milligan told his audience that God was a perfect Man, and we search the printed page in vain for any expression of disapproval. If it had only been the Ne Temere, or Home Rule for Ireland, that the Doctor had chosen to discuss we could expect to hear the windows rattle with the vehemence of their protest and indignation. But they held their peace whilst this exponent of free interpretation explained away the Divinity. Would we be in order in suggesting that those Protestant missionaries who are consumed with zeal to Christianize the pagans might work off a little of their fervour in converting such as Rev. Dr. Milligan to belief in the Divinity. Surely the pagan ideal of a God is as sublime a

that of the Rev. Doctor! " Eternal punishment : I don't like the phrase," says Rev. Dr. Milligan, All right then, doctor, abolish it, for are you not a law unto yourself? But like the Pharisees of old, he hesitates at the knat after swallowing the camel. He denies the Divinity but cannot make up his mind about hell. "There are different beliefs regarding that," he tells us, and "time makes changes in theories." We are to suppose, apparently, that people ? It cannot be altogether mere God changes His plans to suit our enterprise on the part of that newspaper. theories! The doctor didn't like to sholish hell because that would leave being a cunningly organized campaign the eternal destiny of the Pope rather doubtful. Next thing the Belfast Orangemen would be signing a "coven, ant "to have hell restored. Dr. Milligan doesn't like the phrase "eternal punishment." Perish the thought, then It is so logical to deny the existence of things we don't like.

Here is another choice thought from

Dr. Milligan : "God causes diseases." Having denied the Divinity Dr. Milligan finds it easy to deny God's absolute goodness. We thought St. Paul wrote to the Romans : " By one man sin entered into the world, and by sin death and so death passed upon all men, in whom all have sinned." If, then, death is a punishment of sin, and disease is the natural forerunner of death, may we not suppose that disease, too, is a punishment for sin? Suffering is the penal consequence of wilful disobedience to the law of God on the part of our first parents. Not only did they forfeit their supernatural endowments, namely, sanctifying grace, adoption as children of God, and a right to the beatific vision out also those gifts which we may call 'supernatural in a wider sense." their intellect was darkened, their will weakened, concupiscence was left unchecked death and suffering decreed, Adam's sin, then, not God, is the cause of disease and death, since these same consequences have descended to every one of Adam's posterity.

Christian philosophy attributes all brought about the evil from which he the section where these zealots had had suffers by transgressing the law of God, for generations their own way. What on obedience to which his happiness de- he felt was required was adequate assurpended. The errors of mankind, mistaking the true conditions of its own wellbeing, have been the cause of moral and was no idle fear recent events had shown physical evil. God permits evil that to demonstration. To the same effect is good may come of it. "God," says St. | the comment of Mrs. J. R. Green, widow

Augustine, "judged it better to bring good out of evil than to suffer no evil to exist." Evil contributes to the perfection of the universe as shadows to the perfection of a picture, for instance, if there were no wrongdoing there would be no sphere for justice and patience. God is Infinite Goodness, therefore no evil can be directly caused. It is permitted only that good may come of it.

The great evil of the day, according to Dr. Milligan, is the lack of the consciousness of sin. We are of opinion that romantic theological thinking goes a long way towards explaining this lack. Preachers like Dr. Milligan have denied the Divinity, have thrown doubt on the existence of eternal punishment. have ruled purgatory out of court. Why, then, should men seek to do right? If the preachers were more conscious of the truth we doubt not but that their congregations would be more sensitive to deviations from it. But all slike are lost on a sea of uncertainty. If Dr. Milligan would like to see a people who have not lost the consciousness of sin let him but observe the crowds that gather about the Catholic confessional. Christ is indeed "the only door through which we can enter into the Kingdom of God," but the romantic preachers bar the way.

#### NOTES AND COMMENTS

THE MIRACLE of the liquefaction of the blood of St. Januarius again took place at Naples on the Saint's feast-day, September 19th, amid the acclamations of the people. To the Neapolitans this wondrous event never grows old. It s hailed as evidence of the continued favor of Providence over Italy and her people. And it is an outstanding rebuke to the materializing temper of the

THE SAN Francisco Monitor had some sane reflections recently upon the publication under Catholic auspices of liquor advertisements. "Cut out the beer and whiskey 'ads' and the 'dancing every night' announcements from your Catholic programmes and 'souvenirs,' beloved brethren. . . Such 'ads' have no place in Catholic publications They give scandal and invite criticism." And, it might be added, they are to many a young man sign-posts to destruc-

THE DEATH OF Right Rev. Dr. Macfarlane, Bishop of Dunkeld, removes an interesting figure from the ranks of the Scottish hierarchy. He died somewhat suddenly in the last week of September. He was the third occupant of that See since the restoration of the hierarchy in 1878, his predecessors being the present Archbishop Smith of Edinburgh, and the late Bishop Rigg, who died in 1887.

BISHOP MACFARLANE was a man of varied accomplishments, among them being that of an expert stenographer, in which capacity he was called upon to to act officially at the Vatican Council -an experience that gave him a profound working knowledge of ecclesiastical procedure and canon law, of which he was able to make good use in the reconstruction of the Church in Scotland after the restoration. He was also known for his practical sympathy with newspaper men. He had many his country at the Montreal Eucharistic Congress, where we were privileged to make his acquaintance. His death is deen ly regretted, particularly in the West of Scotland, where his pastoral life was almost wholly spent. R. I. P.

In opening a bazaar in aid of St. Agnes' Church, Glasgow, recently, Mr. T. Scanlan, M. P., made an effective protest against the administration of the Education Law in Scotland. The Catholic community, he said, had built their own schools from the pennies of the poor and maintained them at such a high state of officiency as to place them, in that respect, on a par with the Board schools, to which Catholics also contributed in their proportion of rates and taxes. He made a strong plea for recognition by the Government of the great service Catholics were in this way rendering to the State and to society. This is, of course, the language of equity and of common sense. The "men of Ulster" would call it an insidious attempt to undermine the constitution and " smash the Empire."

SPEAKING OF ULSTER, and the now historic "Covenant," Mr. W. G. C. Gladstone (a name of good omen to Ireland), addressing his constituents at Kilmarnock, turned the tables very neatly on the Belfast belligerents. Much has been heard of the danger from Home Rule to the Protestant minority moral or physical evil to the action of in Ireland. It was singular that all created free will. Man has himself these noisy protests should come from ance of protection to the Nationalist and Catholic minority there. That this

of the historian of the English people, and himself the bearer of an honorable reputation in the same field. " Does the Government," it was asked, "still think we have no fire-arms in Belfast ?" A strange question for men of "order and peace!" A strange question surely, if we failed to recollect the history of Orange domination in Ulster or else-

One of the most affecting monument to the "zeal" of the Scottish Reformers is the beautiful ruin of Balmerino Abbey to the history of which attention has recently been drawn by a well-known writer. It occupies a commanding situation overlooking the valley of the Tay. the estuary, the famous Carse of Gowrie, and, in the distance, the Grampian Hills. Little now remains of the once splendid foundation, but that little speaks eloquently of the glories of pre-Reformation Scotland. The monastery belonged to the Cistercian Order, and its foundation dates back to 1229, when Ermengarde, widow of William the Lion. and mother of Alexander 11., set apart this tract as a place of "prayer and reparation forever." This pious intention was not destined to be fulfilled for a longer period than three centuries, for with the dawn of the 'Reformation" cam the sacking and demolition by the rabble crew that followed the Lords of the Congregation from St. Andrews in 1559. The ruin of the stately edifice was complete. A portion of the refectory and a few pillars alone remain. Of the church there is scarcely a trace. But meagre as they are they speak across the centuries alike of the glories that once were, and of the future. possibly, that is to be.

WHATEVER BE the future of the Church in Scotland (and she certainly bears upon her now a note of hope and promise) it is consoling to reflect upon the continued prosperity of the Benedictine Order in Scotland and England, and of the extension of its work to Canada. The Cistercians of Balmerino followed in their day the rule of St. Benedict; the monastery of Fort Augustus, which continues to thrive, observes the same venerable rule in ours. To the new North West of Canada, so instinct with hope for the future, these same Benedictine monks come now to take up the same works-prayer, reparation, education-and to carry on the traditions of the Order. The Bishop of Regins has entrusted to them the foundation of a secondary college at Calgary, and also the establishment of missions wherever the need presents itself. The Abbot of Ampleforth, who visited Calgary last year, and appraised the situation, has enthusiastically accepted the chargeand is sending out as first Superior Dom Clarkson, who has been filling the post of Rector of St. Mary's, Brownredge, Preston. He will come to Canada immediately, and undertake without delay the erection of the college. Missionary work will follow, and in due time other Fathers will join him, and prosecute the work in the age-long spirit of their Founder. It augurs well for the future of Alberta that the sons of St. Benedict are to have a part in the moulding of its destinies.

THE ACTION of the United States Government in appointing a special officer at Port Huron to protect young and innocent girls from being dragged into infamy by white slavers, comes none too soon. Immigration officers at that point have reported an appalling increase in this infernal traffic from Canada within the past few years, and it is high time organized effort was made to put an end to it. The subject has been much discussed of late years, but while philanthropic societies have been listening to declamations, and "resoluting" valiantly against it the traffic has gone on unchecked. Now Washington has set an able and experienced official, in the person of Major-General Wagner, to put a check upon it. In this laudable campaign he will have the support of every good citizen on either side of the line.

As INDICATED by press reports of the Methodist Missionary conference at Brantford, the good people are still in the threes of anxiety as to their prospects. One of the cries which we hear from them most frequently is the "success" of their proselytizing efforts among foreign Catholics in Canada. They have plenty of money for unsavory work of that kind, but when they come to take an inventory, the cry of despair which has just emanated from Brantford becomes the predominant note. Their receipts for missions last year fell \$26,000 short of their expenditures, and they flud themselves in the position of being "unable to furnish a single additional man " for the year to come. One delegate, a former editor of the Christian Guardian, was particularly pessimistic, and, notwithstanding indignant protests, his resolution to retrench carried. Notwithstanding the progress and development of Canada, Methodism certainly (if we may judge from its own utterances) is going backward. Its financial position not improved with the liberalization is theology. Both of his argument, that the Chronicle man should employ that very choice quotation (it seemss to be a quotation, though whence it comes I know not) with which he closes his article. As regards Home Rule, the Asquith Government has played the game fairly. If you will need to remember the great difficulty of freeing their minds from the influence of the atmosphere around them, and of

are on the down grade. Yet its votarie shut their eyes to the realities and cor tinue to squander their resources upon phantoms such as "Italian missions and the like. Inability to profit by experience has become with them a deominational characteristic.

A QUEBEC EDITOR AND HOME RULE

Quebec, Oct., 5, 1912. To the Editor CATHOLIC RECORD,

London, Ont.: Dear Sir—The acompanying letter was written in refutation of a strongly biassed anti-Home Rule editorial which appeared in the Quebec Chronicle of the 23rd ult. As you will see by the letter it was addressed to the Daily Telegraph

of this city, a paper generally recognized by the Irish people of Quebec as favor-able to the cause. For reasons best known to the management of that paper the letter was first gladly accepted with a promise to publish, and, on further consideration was refused that privilege. consideration was refused that privilege.
As the CATHOLIC RECORD has a very
large circulation in the city of
Quebec I would be very much
pleased if you could extend the courtesy of your columns to the enclosed letter, together with this, which will netter, together with this, which will afford an opportunity for the Irish people of this city to appreciate the policy which seems to dominate the Daily Telegraph.

Yours very truly

To the Editor of the Daily Telegraph Sir: In Monday's issue of the Chron-icle, that paper takes what it is pleased to call the "Asquith Churchill Ministry to task for a contemplated striking off the name of Sir Edward Carson from

the list of Privy Counciliors.

The writer of this letter is not given newspaper controversy. But when an article, so obviously unfair and biassed as that of Monday is flaunted biassed as that of Monday is naunted in the faces of the Chronicle's Irish Catholic readers, who, I believe, are no inconsiderable proportion of the whole, one is constrained to take issue with it and to place before the public through the medium of the Telegraph some es of the Irish question

I am not aware that the government proposes to deprive Sir Edward Carson of his Privy Councillorship. This may be but newspaper rumor. But if it have any basis in fact, there would seem to be any basis in fact, there would seem to be abundant justification on the pert of the government in exercising its preroga-tive. And should this except by re-buke be administered, it would not be for the reason the Chronicle states, "because he has the courage of his own con-victions, etc., etc."

Rather would it be for the very Material reason that this Sir Edward Carson has, for some time, been, and is presently engaged, in inciting the Pro-testants of Ulster to sedition. One does not need to have the rank of Privy Councillor to appreciate to the full the possible consequences of Sir Edward Carson's seditious oratory. But the offence is the more flagrant in one who offence is the more flagrant in one who has been honored by his Sovereiga and from whose intelligence a more constitutional course might be expected. "To have the courage of one's convictions" (a very much over-worked expression) is a laudable attribute in any man, but it can be offert by the course. man, but it can be offset by the equally hackneyed expression, "discretion is the better part of valor." Sir Edward Carson's fiery valor seems to have entirely overwhelmed his discretion, an not at the moment, a traitor to the British crown, it is because the beneficent laws of his country do not harply define where sedition

treason begins.
You. Mr. Editor, cannot be unfamilia. You, Mr. Eastor, cannot be unsammer with the history of Ireland, during the last half century. In the early 80's we read daily of the outrages under the Coercion and Crimea Acts. We saw how Mr. Parnell and his followers were ast into prison for advising their people to resist cruel and unjust laws, inflicted the direst misery on the Irish people. Indeed, Sir Henry W. Lucy, that brilliant parliamentary writer, tells of the time when practically every Irish M. P. at Westminster, when addressing the House would begin his speech "Mr. Speaker, when I was in jail—"

Let us, for one moment, contrast the conduct of Parnell and his followers of that day, with that of Sir Edward Car-son and his friends of to day. It is true that Parnell resisted laws which were actually on the statute books, but he resisted them in the name of the vast mass of the Irish people. And why? Need I ask why? Not in fear of a pending evolution in government, not in affected misgiving or alarm that their condition would be worse under prospective legislation—that could not well be—but in face of very real suffering, starvation and sorrow. Not a mere handful of people, bear in mind, subjected to the coercive legislation of a great majority, but a great majority endeavouring to eke out a bare existence —and not even succeeding in this —at the behest of a mere handful. The Chronicle mentions "British Fair Play." Somewhere I have heard that expression before. If the British people had exercised their much vaunted sense of fair play to Ireland in those days, there would not rankle in the breasts of true Irishmen, that irradicable con-tempt for the British governments

inder which Ireland suffered. under which Ireland suffered.

But Sir Edward Carson and his cohorts, now that Home Rule seems to
be in sight, advises the people of Ulster
to resist. Resist what? If his words,
and the language of that solemn covenant to be signed next Saturday, mean anything, they mean that the Home Rule Bill, once it becomes law, will be esisted even to the extent of armed rebellion. True, the people are not ex-horted to revoit against the law, but against prospective law — a law, sought for and welcomed by seven-eighths of the people, though detested by the one-eighth of whom Sir Edward Carson is the

recognized leader.

It is rather unfortunate for the force of his argument, that the Chronicle man

ermit me, I might improvise a term permit me, I might improvise a term which must appeal to that ultra-British heart of the Chronicle man. They have played the game "Britishly." Home Rule has been to the fore during at least two sessions of parliament. There has been no Star Chamber work in presenting that legislation to parliament, and every provision of the bill has been scrutinized and criticized by its opponents. "Sneaking round by a hidden pathway" cannot be said to characterize the course of Winston Churchill on the 8th of February last, when, after publicly course of Winston Churchill on the sten of February last, when, after publicly announcing his intention weeks before, he went to the city of Belfast to explain to the people of Uister the Home Rule Bill. And this in the face of malicious and even sanguinary threats loud enough and blatant enough, to intimidate many a man of stout heart. But Mr. Church-hill knew his men. He was not deterred from his purpose and the heavens did

In like manner, I venture the predic-tion that Sir Edward Carson's exhortations, his marshalling in arms, his "solemn covenant" (which by the way, has an ominous seventeenth century sound) will be as barren of results as far as the ipassing of the Home Rule Bill is concerned, as was that sorry exhibition of impotence prior to the 8th of February. Sir Edward Carson is leading a forlorn

hope. His agitation is as silly as it is oriminal. That poor deluded Lord George Gordon, who in 1780 fomented the anti-popery rising, which bears his name, was not more ignoble in the motives which inspired him, nor did he present a more pitiable spectacle, than his knightly imitator of the present day. But the "agitation in Ulster" oft-recurring one, that, to thinking people, it no longer causes alarm. It has quite a venerable respectability as it dates from 1690, with spasmodic recruired to the state of the state o ces (as the doctors might say) descences (as the doctors might say) from time to time, of varying degrees of malignity and threatened violence. It divides, honors with Halley's comet, whose visitations recur at long intervals, and whose advent is heralded by many dire predictions—yet this earth remains interest.

"Ulster will fight and Ulster will be right," we were told by Lord Randolph Churchill. Yes, Ulster will fight. Ulster has a disposition to fight on every conceivable provocation, great or small. But when will Ulster be "right?" Ulster fought in a very "right?" Ulster fought in a very valiant fashion in 1829, sgainst the granting of Catholic Emancipation— but she was not "right" on that occasion. Ulster was quite as formidable in her threats and her war-like spirit as she is to-day in the few months preceding 1869, when Mr. Gladstone disestablished the Irish Church-but again, Ulster wa

not "right."
And as one who has seen considerable And as one who has seen considerable of what is regarded as manly fighting, both in a physical and moral sense, let me add that I have yet to see on the part of Ulster a manifestation of any action to merit the name of "fighting." Fiery; speeches, sanguinary threats, rumors of provisional (but largely "visional") governments do not constitute fighting. They do not even effect what they are primarily intended to effect—the intimidation of the government into a modification of the Bill, by action to merit the name of "fighting which Ulster would be placed beyond

which Ulster would be produced the scope of its operation.

I enclose my card, Mr. Editor, and thanking you for the space, beg to subtranking you for the space, beg to subtranking youlf.

Quebec, 26th Sept., 1912.

ARE CATHOLICS INTOLERANT? AN ASSUMPTION THAT IS SHAT-TERED BY HISTORY

W. J. Geer, A. M .- until recently Anglican Cu in All Saints, Woollhahra

In the Sydney morning papers Feb. 22ad appeared an account of the death of the Samoan High Chief Matsafa. He is described as a "noble figure-per haps the greatest Samoan that has ever lived." The correspondent of the Daily Telegraph wrote: "Mataafa died, as Telegraph wrote: he had lived for many years, a devout life and a regular attendant at the church, he was ever tolerant in his manner." Here we have the quiet assumption that Catholics, as a rule, are intellections. Catholic, but, though a Cat assumption that Catholics, as a rule, are intolerant, and that it is an exception to the general rule to find one who is not intolerant.

This is the ordinary Frotestant notion.

How many times have I heard the remark: "If they (the Catholics) get the mark: "If they (the Catholics) get the upper hand again they would be just the same as they used to be, and persecute us Protestants." And then some reference is made about "Bloody Mary," or "The horrors of the Spanish Inquisition," or, perhaps, "The Massacre of St. Bartholomew" is given as a proof that "Rev. Mr. Smith and his nice young curate and Miss Jones, who sings in the choir, and our family would all be wiped out." It is very curious that Protestants should be under this strange delusion when, as a matter of fact, history shows that the boot is on the other foot. The plain truth is that the Catholic Church never has claimed—and never

The plain truth is that the Catholic Church never has claimed—and never will claim—the right to compel people by force to become Catholics. Her only methods are those of persuasion, instrucmethods are those of persuasion, instruc-tion and example. It is true that a few Catholic sovereigns have allowed per-secutions, as did Queen Mary of Eng-land, or have ever been persecutors, as was Louis XIV. of France in his measures against the Huguenots—likewise some Spanish Kings—for the Spanish Inquisition was the creation of the government, and dealt in most cases with colitical offenders. It was not the creation of the Church to deal with heretics. Indeed, the Popes tried to induce the inquisitors to mitigate the extreme

penalties. THE PAST, VIEWED FROM OUR AGE

THE PAST, VIEWED FROM OUR AGE

We live in an age of tolera-ion, and
it is hard for us to understand the
fierce persecutions of days gone by.
Cato, when at the age of eighty-six he
was accused of certain offences of his
past life, he said: "It is difficult to
render an account of one's conduct to
men belonging to an age different from men belonging to an age different from that in which one has lived." So, both

ods, and particular circumstances. Catholics hold no brief for Queen Mary or the French and Spanish monarchs or do they wish to maintain that their nor do they wish to maintain that their measures were right. Nor is it fair to the Catholic Church to pick out the blackest acts of some of her members, and then call Catholicism a religion of tyranny. Suppose you picked out all the fatal mistakes of doctors, and then called their profession one of murder, that mends he as instagying out about that would be as just crying out about "the fires of Smithfield" and "the massaore of the Huguenots," and then brand-ing the Catholic Church as persecuting

PROTESTANT AND CATHOLIC PERSECUTIONS COMPAREL

But Protestants should be the very last to speak about religious intolerance. Protestant victims of religious persecu-tion are few in number compared with Catholic victims. Suppose we compare them. During Queen Mary's reign about two hundred were put to death Who advised their execution ? Certainly not the Catholic Church. The Protest ant Bishop Burnet writes that "Car-dinal Pole, the Papal Legate, never set on the clergy to persecute heretics, but to reform themselves": and that "he advised that no open persecution should be raised against the Protestants."

Nor was it Queen Mary. Although many of the two hundred has aimed at many of the two nundred has aimed at stirring up a rebellion and dethroning her. Queen Mary continually advised her council to act "with moderation" and "without rashness." When we remember how Mary had seen the Catholic Bishops confined for years in dungeons, how the Protestant reformers wrote and preached against her in the filthiest terms, and how terribly she suffered from ill health, the wonder is that Mary pleaded for and obtained the release of as many as she did. Her biographer shows that the Queen was not present at the council when Cranmer's case was dealt with. In any case, Queen Mary was not the instigator of the persecution in her It was the work of ber ministers reign. It was the work of her ministers and her council, and almost every one of them had conformed to Protestantism Edward's reign. This shows that they were men of no religious principle, who simply acted from motives of politiwho simply acted from motives of politi-cal expediency. Cranmer, Ridley and Latimer were fanatics who would again kill and destroy the moment they had the power, therefore (so they argued) they had better be put out of the way.

FOXE'S BOOK OF LIES But compare two hundred put to death in Mary's reign with more than seventy thousand who were executed under Henry VIII. And poor "Bloody" Mary had no such blot on her memory as has "good Queen Bess," who kept Mary Queen of Scots shut up in prison for nineteen years and then had her be-headed. In contrast with the policy of Cardinal Pole, the Protestant Arch-Parker urged the "taking of her away." The Protestant tradition about "Blood" Mary is no doubt mainly due "Blood" Mary is no doubt mainly due to Foxe's "Book of Martyrs." The Anglican Church has now dropped this "Book of Lies." Dr. Littledale, a bitter opponent of "Romanism," though one of the first to introduce "Roman" doctrines and practices into the Church of Eogland, described Foxe as "that un-mitigated liar" in the Church Times, when he was the editor of that High

Anglican paper. However, Foxe and many another "unmitigated liar" helped to create the Protestant tradition when, for nearly three centuries, no one was allowed to write or speak on the other

"Good Queen Bess" had her Catholic victims tortured before their death. The rack," says the historian Hallam, seldom stood idle in the tower for all the latter part of Eiizabeth's reign."
Many forms of torture were introduced
in her reign, one of the most horrible being "the dungeon of rats" into which water flowed at high tide. Queen Eliz-abeth established the reformed religion in England by making the profession of the Catholic religion a crime by law, and by enforcing that law with the most barbarous penalties. All the Catholic Bishops save one were deprived of their sees, and took refuge on the contin-ent, and every Catholic priest who was caught was tortured, drawn, hanged and quartered.

HOW IRISH CATHOLICS WERE TORTURED The story of the sufferings of Irish Catholics is well known. English Pro-testants for more than two hundred years starved, robbed and slaughtered helpless Irish Catholics. It is estimated that two millions of the Irish died for their Faith. Cromwell butchered six hundred thousand men, women and children, and sold twenty thousand as slaves to the planters of the West Indies. The sole crime of the Irish was their allegiance to the old Faith, and the history of the world has no parallel for such savage and such long con-tinued persecutions. The sufferings of the early Christians under Nero were not so terrible as the sufferings Irish Catholic Bishops, priest and people inder Protestant rule. AND IN SCOTLAND

Ronald Stewart, a Scotchman, has written of "the long-drawn-out agony" of Scotch Catholics. He says: "The endurance of the survivors of the old Catholic Church of Scotland through those slow-dragging ages of slavery and persecution can never be sufficiently honored. And what can be said of the heroism of the little band of priests. heroism of the little band of priests. To comfort and security they said good-bye for ever. Tracked by spies, hidden in rocks and hillsides, or concealed in the house of some Catholic family exposed, shelterless, to the rigors of the northern winters; or, again, suffering in filthy and over crowded prisons, the priests of the Scottish mission never faltered from their duty. They were doomed to witness every day some new exercise of oppression and persecution on their sorely tired and impoverished people, to see frequently some noble Scottish family, renowned for its fidel-ity to the ancient Faith, sink into beggary under the confiscations of the dom inant enemies of the Church; and they age them to persevere, despite their misfortunes, and not to purchase ease and security as the price of apostasy."

I think Cardinal Newman said: "To be deep in bistory is to cease to be a little the more vigorous it becomes and the more inexhaustible are its remove its remove inexhaustible are its remove inexhaustible are its remove inexhaustible are its remove its remove inexhaustible are had to console the afflicted and encour

Projestant." If only Protestants could riogestant. If only processants could learn the true facts about one beginnings of their various religions, they would not for very shame talk any more about "Bloody Mary" or "those bigoted Catholies." The Catholies of to-day do not want to show any bitterness for what they have suffered in the past, but to live on friendly terms with their Protest-ant citizens. My work in the Anglican Church began on the east side of Ballarat, where Irish Catholics are in an overwhelming majority. From Elaine to Ballarat, from Wallace to Pootilla, I knew almost every Protestant family and they always spoke in the highest terms of the good will and kindness of their Catholic neighbors. I remember an exciting State election there, when an exciting state election there, when the seat was contested by a Methodist and a Catholic and the Methodist, won easily. My late father often said that he had always been treated with the greatest respect by Catholics.

In the south of Ireland, where Catholics greatly contempler Professionals.

In the south of Ireland, where Catholics greatly outnumber Protes ants, in some parts by 100 to I, a Protestant Mayor is quite common; and in the north, where Protestants are in the majority, Catholics and Protestants live side by side on the best of terms until the 12th of July comes when Orange preachers by their wild and whirling talk, so work upon the feeling of their hearers that they come out shouting "to hearers that they come out shouting "to hell with the Pope," and almost ready to eat their unoffending Catholic neigh-

The record of Protestantism is the record of persecution. Luther advocated persecution. Calvin burnt Servetus, John Kuox taught: "The people are bound to put to death the Queen, along with all her priests." Cranmer, Ridley and Latimer revelled in blood-shedding. The Protestant Archbishop Usher

taught: "To give any toleration to Papists is a grievous sin." The Huguenote butchered thousands of priests and Was it ever enacted in any Catholic country that everyone who refused to attend Mass should be heavily fined? Was it ever enacted in any ountry that no Protestant should keep

horse worth more than £5, and if did so, Catholics might take it from him? And that no Protestant children could inherit lands until they conformed to the Catholic Faith? Was it ever nacted in any Catholic country that a Protestant should be racked ten time for his Protestantism a punishment which was inflicted upon Father Southwell; or that a Protestant woman should pressed to death between stones for harboring a Protestant clergyman, a punishment which was inflicted upon Margaret Clitherce? But enough of Everyone knows the reality

THE LAST MESSAGE

these horrors, though for three hundred

years they have been omitted from Protestant histories.

OF THE LATE FATHER ALEXAN. DER DOYLE WAS ON CONVER-SION OF AMERICA TO TRUE FAITH OF JESUS CHRIST

The missionary heart of the late Rev. Alexander Doyle was dominated by a great idea, the conversion of America to the true faith of Jesus Christ.

His zeal, truly apostolic, was Catholic, too. It could not be otherwise, for e loved the Church, not only for his country's sake, but, and above all, be-cause she is the world-wide Church of

the Master.
From the first announcement of the etablishment in this country of a national seminary for foreign missions, Father Doyle gave the idea his enthusiastic approval, taking advantage of every occasion to impress his own sentiments upon all whom he could

reach.
In one of the most recent numbers of his bright little monthly, The Missionary, he wrote what has proved to be his last message on this important topic, and we quote from it for the benefit of our readers, the following passages : CATHOLIC CHURCH NOT NATIONAL

The Catholic Church is the Universal Church, and it must not be identified anywhere in the world with any one nationality to the exclusion of others so as to make it appear that it is a national church. This is particularly the case with the nations which have not yet been converted to Christianity. They know little beyond what they see in their own environment. They have not that outlook over the world that will furnish them with a broad view of affairs, and, therefore, Christianity must come to them tinged not with any nationality, lest perchance they may think that the Catholic Church is French, or German, or of any other disfrench, or German, or of any other dis-tinctive nationality. If, perchance, it must come presented by some special type of priest, the type must either be varied, or for the time being be the type that they love the best.

AMERICA FAVORED IN THE EAST

America is one of the favoured nations now in the Orient, and for this reason there should be Americans to bear the banners of Christianity. This reason alone should create the American Foreign Missionary Seminary. There is very great need in China and elsewhere in the East to persuade the where in the East to persuade the people that everything American is not Protestant; that the Catholic Church flourishes in the United States, beyond all other churches, and to be an American and a Catholic at the same time is no anomaly. Herein ites a second vital reason for the existence of a foreign seminary that will prepare Americans for the foreign field.

for the foreign field.

Then, again, our faith has come to us from the nations of Europe. Only to a small extent has it been an American growth and, therefore, in gratitude for what we have received from others we should be ready to extend the blessing of the faith of the nations who are with out it.

WE NEED THE FOREIGN MISSION SPIRIT It is one of the anomalies of the world—the more we give of our own faith the more vigorous it becomes and the more inexhaustible are its re-

one of the surest incentives to priest-liness of spirit I could set before the pupils of my seminary, is the recital of deeds and trials of missionaries in oreign lands.

The Field Afar is the organ of the iety, nov established in its permanent home at Maryknoll, Ossining, P.O., New York Send for a sample copy, and discover fo yourself its attractive qualities.

JOURNALISTIC IGNORANCE

"The appalling ignorance of the major with the matters of Catholic doctrine, discipline and belief," says the Irish Catholic, "is strikingly illustrated by a Catholic, "is strikingly liustrated by a reference in a recent issue of the Pall Mall Gazette to the action of Queen Elens of Italy, who in the absence of a priest, gave absolution to a dying workman." It would be hard to beat this, but no doubt most of the Protestant readers of the Pall Mall accept it as groupel truth." gospel truth."

The description of a woman confessor is ludicrous enough but the Irish Catholics ought to be glad that the Pali Mall lies ought to be glad that the Fall Mail Gazette stopped with the mere narration of the supposed fact. If some of our American papers had published the sweet, pretty story, there would have been a picture of the Queen in the act of giving absolution, and very likely clothed in surplice and stole. For many of our journals display as much ignor ance as the Pall Mall Gazette, when dealing with Catholic theology and

Catholic practice. Nowadays one does not read the strange things which used to come from the pen of the young non-Catholic reporter when writing up some ecclesias tical function. We no longer meet the priest who enters the sanctuary carry-ing an acolyte in each hand, nor the one who is clad in a gold thurifer. Let us be thankful that those days of ignorant, even if unintentional, caricature are

The wonder is that any editor ever llowed a reporter to do things of which his ignorance was illimitable. There would be as much sense in our trying to describe the gowns at a social function and candidiv we admit that we do not know the difference between crepe dechene and cheese cloth.

Some reporters, however, know every thing. And even to-day their blunders about Catholic things are egregious Not considering the matter of Catholic theology, where some of them are guilty of a distinct heresy in every line, it is in the matter of Catholic terminology that they work havoc. It is quite com-mon now to read of the priest who "performs" Mass or "performs the Sacrament," or who sometimes "performs an appropriate Mass."

Again there is the priest who "says the Benediction of the Sacrament," or "chants the Rosary." Not long since we read in one of the suburban papers that the local Church celebrated "the least day of the Forty Hours."

There is a humorous side to it, for tentional. But the humor becomes be, irritating. The Catholic Church, its To one poor soul it was Calvary."

doctrines, its practices, the comme ordinary phraseology used in describ-ing them are open to every one who can read. The number of books containing the necessary information is unlimited. But in spite of that it might be worth while for some Catholic journalist to get out a little book entitled "Don'ts for Reporters Who Write of Catholic Affairs."—Pilot.

MAILING OF CATHOLIC LITERATURE

The Catholic Truth Society of Canada have been sending for some time through the kindly offices of their members and their friends copies of Catholic newspapers weekly to the addresses of poor and neglected Catholic families throughout Canada, who through carlessness or poverty do not subscribe for such. They have invited the co-operation of the priesthood throughout Ontario, Eastern and Western Canada and Newfoundland. The work has attained such dimensions we find it necessary to make an appeal to all Catholics to assist in this effort. Many thousands of families in Canada are receiving Catholic papers, which after being read are unfortunately con-signed to the waste-paper basket, whereafter being read are unfortunately consigned to the waste-paper basket, whereas they could be made useful adjuncts to the work of the Church by being remailed to some of the families in question. On the other hand it is possible that some who read this letter may feel that they prefer not to trust to their memory, and to have a newspaper sent direct from the office of newspaper sent direct from the omce of publication. For these I beg to say that special arrangements have been made with the CATHOLIC RECORD, and papers for this purpose may be for-warded direct from the CATHOLIC RECORD office. In either case the Catholic Truth Society would be very glad to have the Society would be very glad to have the co-operation of all subscribers to Catho-lic Journals, and if any one should feel sufficiently interested, if they will kindly drop a line to the Remailing Committee, Catholic Truth Society, P. O., Box 383, Toronto, Canada, stating how many papers they can or will mail weekly, corresponding addresses will be sent to them immediately.

In The Street

I've seen a woman kneeling down

In the dirty street, An' she took no heed of her tattered gown, Or the broken boots on her feet:

she took no heed of the people there,

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

For the thing that she'd spied

pane
Was a cross with a Figure crucified. She took no heed of the driving rain, An' them that would turn to look again, She took no heed of the noisy street, But knelt down there at her Saviour's

What matter at all what the place might

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### FIVE-MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

HOW TO BECOME A SAINT

Brethren: God is continually bring ing home to our minds by visible signs His love and care for all His creatures His love and care for all His creatures, and especially for man. God is everywhere and in everything, by His power, by His essence, by His love. Everything about us, everything that happens to us by the providence of God, is a manifestation of His loving care, and all the events of life are intended as so many aids for our sanctification.

None of us would dare question the statement of St. Paul that we are all called to be saints, to holiness of life;

called to be saints, to holiness of life; but how few of us fancy it possible or but how few of us fancy it possible or realize how easy it is to attain sanctity!
"To be a saint! God forgive me!"
you say, "I never practically thought of such a thing as possible for one like me. I know, and so do my neighbors, that such a state, such high perfection is farthest from my thoughts. Saints!
Why, those are people we read about, not every-day Christians, who have a thousand daily cares to annoy and distract them."

tract them."

Brethren, if you do not talk this way I know that in your inmost soul you often think these things. Sanctity is to your minds something away off; it is the top of the highest mountain, at whose base you stand; you look up, wish you were there, shake your heads sadly, and say: No, I cannot reach the top; some few chosen souls may attempt it, but I must stand just where I am, satisfied to remain in the shadow of its great height.

great height.

Oh! what foolishness of heart, what want of confidence in God! Does He want of confidence in God! Does he not most earnestly desire our sanctification? Does he not want us all to be saints? And if so, has he made the road to sanctity so difficult, so disheartening that most of us must give up the struggle through want of courage?

If the work of our salvation, brethren

ms so beset with obstacles apparent ly insurmountable, it is assuredly be-cause we have no just idea of what holiness of life is. For be convinced of this, that sanctity simply consists in fidelity to the order of God in our daily lives, and this fidelity is possible and within the reach of all. And what is the order of God to which we are bound to be faithful? In the first place we must be faithful to the duties imposed upon us by the commandments of God and His Church, as well as to those belonghis Church, as well as to those belong-ing to the particular state of life we have chosen. And again, we must willingly accept all that God sends us each moment of our lives. Now, in this is there anything beyond

our strength? To enable us to keep His commandments God gives us those seven great channels of grace and mercy—the Sacraments of the Church; and to fulfil the duties of our special calling He sends us attractions and aids to facilitate their presides. (1.2) to facilitate their practice. "All this have I done from my youth," you may say with the young man in the Gospel. "The commandments I succeed in keeping fairly well, but my difficulty is to know how to fulfil the order of God in

know how to fulfil the order of God in the duties of the present moment." Brethren, the duties of the present moment is for you the sacrament of the present moment, the outward sign by ans of which. God bestows His grad upon you. Every care, every trial, sickness and health, poverty and wealth, sorrow and joys, all that comes upon you, are so many means by which the providence of God works towards your

onctification.
Our lives consist in a great number of unimportant actions. Yet it is through fidelity in performing these commonplace actions that we are going to sanctify ourselves, accepting with love and patience what we too frequently endure with weariness and irritation. endure with weariness and irreston.
This great treasure, this constant and
ever-present means of grace, this sacrament of the present moment, is yours,
brethren, present everywhere and at
all times and in making use of it lies a sure road to sanctity, your helmet of

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### THE ROSARY

HISTORY OF THE ORIGIN AND SPREAD OF THIS BEAUTIFUL DEVOTION

In the beginning of the thirteenth century a fearful heresy ravaged the Church of God, and Catholic belief, once the ornament of France and Spain, once the ornament of France and Spain, was giving way before the bloody sword of the Albigensian fanatic. All that religious enthusiasm could suggest, all that Catholic loyalty could prompt was done to stem the torrent; but all was done to stem the torrent; but all was born down in the fearful flood of error, whose path through France and Spain and Northern Italy was marked by pill-age, rapine and murder. In their pride these heretics would hearken to nothing. They cut down those who attempted to instruct them and in vilcet treaspears instruct them, and in vilest treachery murdered the legate of the Pope. Even the sword of the Crusader was power-less to stop their terrible advance, and their own stubborn steel cut out a path

their own stubborn steel cut out a path ever widening and more threatening. With her fairest provinces ravaged, with flaunting error steadily advancing, this was a trying moment for the Church. But such crises, in which human institutions go down serve only to show the divine protection promised by Christ to his Church. Behold, at this very time Dominic de Guzman, a young and brilliant Spaniard, threw himself into the breach and with very eloquence, and all unmindful of threatened death, fought the advancing error. But nothing human could avail. He spoke to hearts of stone and to intellects still more impervious. All looked disheartening. One of commoner

### **DOCTORS COULD** NOT HELP MY KIDNEYS

"Fruit-a-tives" Gured Me



CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me no good. They said my case was incurable and I would suffer all my life. I doctored with different medical men and tried many advertised remedies, but there was none that suited my casa. Nearly a year ago, I tried "Fruit-a-tives". I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my Kidneys and I give "Fruit-a-tives" the credit of doing what the doctors said was impossible. I am seventy-six years old and am in first class health."

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clay would despaired, but Dominic be-thought him of a patron whose power of intercession was all-powerful, and called on Mary to help them in this dire hour

Then was handed down from heaven Then was handed down from heaven that wonderful devotion whose simplicity and sweetness have since held the world astounding. The Mother of God appeared to Dominic, and handing him a rosary, told the saint to recite the Aves while meditating on the life, death and glory of her Son, thus uniting the devotion to Mother and Child. "Be of good courage, Dominic," she said; "the fruits of your labor will be abundant. The remedy for the evils said; "the fruits of your labor will be abundant. The remedy for the evils you lament will be meditation on the life, death and glory of my Son, uniting thereto the recitation of the Angelic Salutation, by which the mystery of redemption was announced to the world. The earth will remain barren till watered by this heavenly dew—my rosary. Inculcate this devotion by your preaching, as a practice most dear your preaching, as a practice most dear to my Son and to me—as a most power-ful means of dissipating heresy, extin-guishing vice propagating virtue, of im-ploring the divine mercy and of obtainobtain from it innumerable advantages, and will always find me ready to aid them in their wants. This is the precious gift which I leave to you and your

The saint preached the Rosary, and, behold, the fierce invective of bitter controversy died away. The glitter of steel, the bloody fray were past.
Where the rhythm of the rosary
ascended like incense there came to dwell
true Christian love, and error perished
from the land. And the spread of the rosary was eagerly sought for, and soon it proved the truth of Mary's promise in the death-knell of the Albigensian heresy. The rosary, however, remained, and victories and favors of no less mag-nitude than the defeat of Albigensian error have ever marked its progress through the world, until to-day among all the devotions that voice the true Catholic love of Mary it stands easily preeminent both in popularity and

THE PROPAGATOR OF CHRISTIANITY

In view of its history and achievements, one easily realizes why Pope Urban calls the rosary "the propagator of Christianity," and why Pope Clement VIII. declares it "the protection and the security of the faithful," or why Julius III. holds it "a most illustrious ornament of the Catholic Church."

Rejoicing in a heavenly origin, com-posed by the great Mother of God her-self, this devotion has spread wherever true Catholic faith is found. Its prestrue Catholic faith is found. Its presence has been recognized by miracles the most astounding, but the countless souls whom in its secret, unfailing and marvelous efficacy it has saved from hell will be known only on the day of judgment. In the hands of the living, the rosary is an augury of final perseverance; and seen in the death chamber, it ance; and seen in the death chamber, it is a token of salvation. All religious orders recite it daily, and Popes have vied with one another in enriching it with lavish indulgences. Gregory XIII. calls it "the appeaser of the anger of God, the rainbow of peace uniting angered heaven with guilty earth." And elsewhere the same Pontiff calls it "a heavenly shield." Gregory XIV. calls it "the destroyer of sin," and Paul V. describes it as the "treasury of all graces." Our own great Leo XIII, pronounces it "most holy," and to be its queen he deems a title worth joining to

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forth the glories of Mary.

Now, wherein does the excellence of this devotion lie? And what is the scoret of the wonderful favor it obtains among Catholics? Is all this to be found in its august institution, in the miracles that ever accompany it, or in the priceless indulgences that enrich it? The fact that this devotion was instituted by the great Mother of God and was preached by her special command would be sufficient to make it the favorite devotion of Catholics. And, again, the countless indulgences that enrich it would make all eager for its fervent practice. But while these things contribute to make the devotion popular, yet is there an inherent excelthings contribute to make the devotion popular, yet is there an inherent excellence in the devotion itself, which makes it most fitting for Catholics. There is its admirable simplicity. What more easy than to count the beads by aves, and what more simple than to select a mystery and think about it while counting the beads? A devotion in which the simplest child can delight, and one whose possibilities for reflection and deep thought the greatest mind can leave unfathomed, it combines the humble earnestness of vocal prayer with the highest flights of divine meditation. In the words of Mary herself it comprises In the words of Mary herself it comprises in one beautiful tribute the devotion to Mother and child, and in it is realized Mother and child, and in it is resulted that constant wish of the saints that Jesus be approached through Mary. In proposing the mysteries of the iife of Christ and of Mary it lays open the entire gospel for our consideration. In the several mysteries of the rosary are recalled to all alike, the literateur or the peass nt, the king or subject, the priest or child, the wonderful tribute of God's ove and mercy, the incarnation, the life and death of the Man-God—those tributes which constitute the well - springs of man's love and the incentive for man's devotion. And thus the mind can find food for fittest thought; or if wearied, can still find profit and relaxation in the imple and loving reiteration of the two greatest prayers, the Pater and the Ave.

THE SYMBOL OF OUR LOVE

Whether from Mary herself in in-stituting it, or from Dominic in preach-ing it, or from the faithful in using it whencesoever it takes its name, the word rosary is eminently fitting the devotion. Long before the prophet sang of Mary "as a rose planted beside brooklets have I fructined," and we, while admiring her perfect purity, while reverencing her unspeakable dignity, rejoice in that perfect charity, dignity, rejoice in that percect charity, which embraces even us poor mortals, permitting us to call her mother and to feel towards her a deep and tender love, an earnest of which we offer in the chaplet itself—a crown of roses and symbol of love.

The devotion of the rosary has been enriched by numerous indulgences, plenary and partial; and while the faithful in general, by the simple recitation of the rosary, may gain these indulgences, yet are there special favors attached to the organizations known as the Confraternity of the Rosary, the Living Rosary and the Perpetual Rosary. These societies, which widely obtain cannot be commended too highly, for to all the advantages predicated of the rosary devotion they unite that excellence which is obtained by union, and are a means of mutual edification and encouragement. The devotion of the rosary has been

While from its institution the rosary has been popular, still in these later years it enjoys a pre-eminence before unequalled "Queen of the Most Holy Rosary, pray for us!" is the daily call of millions; churches named in honour of the rosary have been erected every of the rosary have been erected every-where; organizations whose object is the greater culture of the devotion exist in every parish. A feast exists, with Mass and office, and even a whole month (October) has been set apart wherein the rosary forms the public prayer of the Church, and in which de-vout rosarians assemble and daily offer to the Ocean of Heaven a chaplet whose

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When we say RE-NU, that includes removing every speck of dust, dirt and grease—restoring the original brightness and disinfecting every thing it touches.

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the august litany of titles which show forth the glories of Mary.

Now, wherein does the excellence of this devotion lie? And what is the secret of the wonderful favor it obtain among Catholice? Is all this to be

the trials and curing the evils of life.

The Church of God to-day is fighting a battle of far greater consequence than when it sought to stem the Albigensian heresy. To-day the great evils that are sapping all religious life are rationalism and indifferentism. So great have been the achievements of seigness that men forget its limits and science that men forget its limits, and now refuse to believe whatever science can not demonstrate. The sublime mysteries of religion being above human comprehension, and therefore impossible of scientific demonstration, are rejected. mere worldly affairs, the pursuit of wealth and pleasure, and tainted with the spirit that is abroad as the result of the disintegration of Protestantism, men are ibecoming indifferent to all religion, and secretly ask, in their wavering fatth. Is not one religion as good as another? If ever the Church of God stood in need of a heavenly protector, she does to-day, in order to combat these two evils of rationalism and indifferentism. This devotion, therefore, is for the safety of the Catholic Church, for the honor of Mary, for the sanctification of individuals. Can any Catholic, then, afford to be a stranger to it, and will not the love of Mary which burns in every Catholic heart rise to a greater fame at this concretenity and manifest.

flame at this opportunity and manifest itself in an earnest practice of this mighty and lovable devotion? Confidence in God is a virtue that many of us need. Our souls are affrighted at the future as if God could repudiate His promises. We need to ponder the words of St. Paul: "I know ponder the words of St. Paul: "I know Whom I have believed, and I am cer-tain that He is able to keep that which I have committed to Him against that day, being a just Judge."

CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps Her Husband to aCure Through Samaria Prescription

Mrs. S., of Trenton was in despain A loving father and a careful provider when sober—her husband had gradually fallen into drinking babits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural crav-ing that kills conscience, love, honor and

But read her letter:

"I feel it my duty to say a few words about your Tablets. As you are aware, I sent and get a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Port Arthur for the summer, so I had to tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy.

"Mrs. S—, Trenton, Ont."

Samaria Prescription stops the craving for drink. It restores the shaking nerves, improves the appetite and general health and makes drink distasteful and even nauseous. It is used regularly by Physicians and Hospitals, and is attached to the statement of the s

by Payacians and Rospissis, and its tasteless and odorless, dissolving instantly in tea, coffee or food.

Now if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on

nusband, lather, brother or friend on whom the habit is getting its hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of Sa-maria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in plain sealed package to anyone asking for it and mentioning this paper. your resarians assemble and daily offer to the Queen of Heaven a chaplet whose acceptable fragrance is as of heavenly roses. Thus, during the month from Canada.

### NONE-SO-EASY CATHOLIC EDUCATION

Another exchange quotes Dr. Windle, F. R. S., a university president, as saying that: "Born and brought up a Protestant, I was educated at a great public school, for which I still retain consider-

## PRESIDENT

CONVERTS ON DANGER OF NON-

A recent convert from Protestantism, says the "Messenger of the Sacred Heart," one, too, who had to do brave, hard things to purchase the faith, and who did them observed of his school days: "I was brought up on rigid, hopeless Calvinism. Gradually, from the atmosphere of my school life, there penetrated deeply into me the idea of unalterable predestination one way or the other. Heaven or hell had been fixed for me, and I was helpless to change or better it. And I've never been able fully to get that thing out of my system since. In the chapel and in the day's work for God, I've got to fight, against it even now." A statement like the beinges attack to the day's work for God, I've got to fight; against it even now." A statement like this brings straight home to us the Church's anxiety about the education of her tender ones. Unquestionably the school is a mighty engine in shaping souls for God or sgainst Him. It not only forms or deforms the young mind and heart, but in coloring his attitude of mind, it fixes his way of thinking, and consequently of acting for the rest of consequently of acting for the rest of his days. It does this largely by what it positively teaches or leaves untaught; but it does so principally by the mental and moral atmosphere it gives the boy or girl to live and be formed in.

able respect, and even affection; but I wish to say, with a due sense of responsibility, that the Catholic parent who sends his son to a non-Catholic public shadow of justification exposes him to the almost certain loss of his faith and to the grave danger of the corrup-tion of his morals."

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insuring his property is not looked upon as a safe or desirable man with whom Yet, what creditors are there who have such great claims upon a man as

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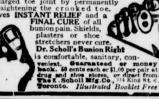
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portant features.

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in case your first choice is sold before your order is receivea.

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Mason & Risch — 7\frac{1}{3} Octave Up right Piano by Mason & Risch, in neat Walnut case, simple but attractive in design. This instrument is small in case but has full rich tone, with full trichord overstrung scale. Sale Price \$210 Mendelssohn—A very dainty Mission Upright Piano by Mendelssohn

Company, Toronto, in simple Mission style of attractive design in sion style of attractive design in figured quartered oak, trichord overstrung scale, ivory and ebony keys. Has been used only six-months. Sale Price \$215 Whaley-Royce — Grand Cabinet Upright Piano by Whaley & Royce in figured walnut case; full length panels and music desk; three ped-als with practice muffler, ivory and

ebony keys; is a very sweet toned piano. Sale Price \$225 Dominion—7½ octave upright piano by the Dominion Piano Co., Bow-manville, in rich dark mahogany case of medium size, attractive style with plain polish d panels,

trichord overstrung scale, ivory and ebony keys, etc. Sale Price \$225 Winter—7½ Octave Upright Piano, Cabinet Grand Scale of our special Gourlay—The New Grand Scale "Winter" design and scale; has Boston fallboard, full length polished panels and music desk; ivory and ebony keys, three pedals, practice muffler, etc. Just like new.

Sale Price \$248 Karn—A very handsome Upright Piano by D. W. Karn & Co., in at-tractively figured walnut case, full

length music desk; three pedals, full iron frame, ivory and ebony keys, etc., modern style, looks and sounds just like new. Sale Price \$257

Mason & Risch—7½ Octave Uprigat Piano by Mason & Risch Co.,
Toronto, in full sized Cabinet
Grand case of handsome walnut; full length music desk, Boston fall-board, three pedals, etc.; is just as good as new. Sale Price \$267

McMillan-71 octave upright piaro of our own manufacture, cased in rich mahogany of simple Floren-tine Style, without carvings; has full iron frame, three pedals, in-cluding sustaining pedal, and in addition practice or muffler stop; has only been used a few months. Sale Price \$275

Gourlay-71 octave Cabinet Grand Courley—74 octave Cabinet Grand Upright Gourlay Piano, in plain but attractive case of figured manhogany. This plano is of Gourlay manufacture—which is to say the "highest in every particular." Has been used professionally for a short time; cannot be told from new.

Gourlay in figured walnut case, superb in design and without car-vings. The New Grand Scale is the largest and most costly Gour-lay Scale, the tone is rich, sympathetic and of a singing quality, more like that of the Baby or Concert Grand than the average upright. Sale Price \$325

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The only Baking Powder

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mend the one pound cans.

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mind me of the man they tell about who

was asked whether he was happy at his work: 'Happy?' he said. 'Of course, I'm happy! Don't stand around here in my way and ask foolish questions when I'm busy. Happy! I haven't time to be anything else.'' And Uncle Dick went

TEMPERANCE

The Two Streets

By Nixon Watern

A sad one and a fair ;

Bread,

In one a dark deepair, In one the light of love is shed,

I wo streets there are in many towns,

one good cheer and peace abound,

In one grief's bitter tear; The name of one of these streets

The name of the other is Beer.

And happy homes and wives; In Beer street the degraded den,

And sad and broken lives In Bread street Plenty sings her song,

Wrong And idleness and crime.

All in your power to make

And Labor chants her rhyme :

Oh, men and mothers, strive to do

The children shun the ones who brew

One street there is their feet should

And one their feet should fear; The name of one of the streets is Bread The name of the other is Beer.

DRUNKENNESS AND WHAT IT

Commenting on St. Paul's words to the

Ephesians: "Be not drunk with wine, wherein is luxury," the Very Rev. M. A. Lambing shows, in the Pittsburg Ob-

server, how drunkenness becomes the open door to even more deadly sins: "Drunkenness robs man of that which

distinguishes him from the beast-his

human nature well, connects the vice of drunkenness with another, which is its

LEADS TO

n Bread street there are busy men,

in Beer street Want is joined with

sked whether he was happy at his

EW.GILLETT

PUL BISCUIT, CAKE

DIRECTIONS.

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### CHATS WITH YOUNG MEN

HIS DISORDERLY DESK

The disorderly man has a disorderly desk. He lacks system, neatness, and regularity; so do his papers and books. His character can be discerned from his

The desk is covered with letters and The desk is covered with letters and papers which have been over-turned now and then, but waiting files have long yawned for them in vain. Dust and odds and ends are plentifully present, although this desk is daily used and its owner sits long hours be-

sits before such a one?
longs to no particular profession or business, just to the seedy class. Does he have a large correspondence? No. If such were desirable, and he ever had it, it has dwindled, for this manager, no, this owner of the business, is a back number. No manager could hold his job long in this day and generation if he was forever behind with his work, unless he was accomplishing such a volume that leniency would naturally likely an life.

SMILES A SOURCE OF POWER

No person ever gained popularity who did not understand how and when to smile. Not that one can take a course of study in smiling. It is purely a master of tact and intelligence. But the man who smiles his way through life always has a nuch better time than he who cultivates a sober face at all times. We do not know a person until we see wan wan that leniency would naturally likely an life.

No person ever gained popularity who did not understand how and when to smile. Not that one can take a course of study in smiling. It is purely a matter of tact and intelligence. But the man who smiles his way through life always has a nuch better time than he who cultivates a sober face at all times. We do not know a person until we see when the man who smiles his way through life always has a nuch better time than he was constituted in the man who smiles his way through life always has a nuch better time than he was the nuch he was a nuch b

Very likely an hour would more than suffice for putting this deak in order, and perhaps the waiting business could be dispatched in a half day. And yet the owner does not take that sixty minutes to find out just where he is standing, that half day to clear the decks and start out afreeh. Month in and month out there lies some little and month out there lies some little piece of business that ought to be got out of the way, some matter that ought to be cleared up. And in the meantime the accumulation of real debris has not grown less. The man is always behind. He cannot pull himself together or he does not bring himself together, or he does not bring himself up to time. The desk is only the open tative of conditions, in his mi and throughout all his affairs. His mind is littered up and slovenly; his

### CHARACTER

Character is, after all, the chief ac-complishment. Character, according to Emerson, is reserved force or latent power by whose impulses a man is guided, but whose counsels he cannot impart; a talent which acts by presence directly and without means; something in a man finer than what he does and says; some strong element that gives him superiority and ascendency everyssion of attributes and where; a possession of attributes and qualities in a degree that creates a magnetism, and compels acknowledg-ment and homage always, and by every-

Character is not a mere gift of nature or a result of prayer. It is not bought with gold or silver, or acquired by bonds and jewels. Social intercourse cannot weave it into us, and position cannot engraft it on us. No man can give it to us; we must hammer and forge it into ourselves. The precious ore lies within our own bosoms; the fires of our heart must hear it and our own wills must pound it; every sacred own wills must pound it; every sacred deposit which experience may gain from the flow and ebb of time and tide, from personal and general happenings, must be added to it, and the whole composite, by your own exertions, be molded into beautiful and attractive

HOW MANY?

Charles M. Schwab tells a story about a type of man he often meets, the sort he calls the "other-people's-business-

man."
"I overheard a conversation between
one of these men and a large, prosperous-looking gentleman. It was in a
smoking car. They were sitting to

gether.

"After a few puffs of his cigar the inquisitive man inquired of his neighbor, 'How many people work in your

"The prosperous - looking gentleman owly bit the end off a fresh cigar and showly but the end on a fresh eight and buried himself in his paper as he re-plied: 'At & rough estimate I should say about two-thirds of them.'"

LACK OF UP-KEEP COSTS JOB When a man "goes stale" on his job he loses out. More than likely he is filled with anger at those who have put him out instead of with himself for los-ing out. Yet if he has any real sanity, ing out. Yet if he has any rest samily, any power at all of seeing himself as others see him, deep down in his heart he knows that it was his own fault. He had not been keeping up, and after events often show that he has so deteriorated that he can't keep up.—Cathalla Columbian.

who cultivates a sober face at all times.

We do not know a person until we see him smile. There is no greater character sign than the smile.

Nine persons out of ten rise in the morning not inclined toward good nature. They may not realize the fact, but it is so. If one happens to be in a large hotel, it is worth his while, if he cares to study human nature, to look at the guests as they come in to breakfast —that is, if he is breakfasting at the ordinary busice a hour. Watch the expressions as the orders are given to the ordinary busine s hour. Watch the expressions as the orders are given to the waiters, and note theismall percentage of smiles. The reason is, that human nature is not at its most pleasant stage when the day begins. One might think that rest ought to make us all pleasant, but the contrary seems to be true.

Here is one reason why smiles are powerful. The individual who greets his family and friends cheerfully in the morning is certain to impress pleasantly.

is certain to impress ple Even if we do not happen to feel particularly pleasant ourselves, we are usually in a receptive mood in the morning, and the smile falls on good soil. It bear fruit. "I like my assistant," said on ile falls on good soil. It bears fruit. "I hee my assistant, and one business man to the writer, "because he always looks as if life had some pleasant things left in it when he comes to the office in the morning." This is a practical example, and the man meant what

There is a wide variety of smiles. The perfunctory sort is best unnoticed. No one likes it, because it lacks sincerity. The smile we most appreciate is that which at times lights up the face whose expression is inclined toward sternness. It seems a veritable rainbow of promise, telling of the good nature that behind the smile, although it does not always see fit to be on dress parade. Then there is the sympathetic smile. There are two varieties of this, the oily and inslucers, and the kindly and truthful sort. It is not difficult to distin-

Then there is the rollicking smile. Then there is the rollicking smile. It comes upon you like a breath of fresh air on a close day. It is infectious. One feels immediately as if he must smile, too, and he is certain to feel pleasantly, inclined toward the person bestowing the smile. The shy smile indicates that there is any amount of kindness in the heart of the owner, but that it is doubtful about intruding. Then there is the surly smile, which Then there is the surly smile, which

comes grudgingly.

The person who calls on business and smiles when he greets you, pleasantly but not effusively, stirs your own kindli-You cannot tell why, but you feel much more inclined to friendliness than much more inclined to friendliness than if he had greeted your curtly, although you might have thought him extremely business-like. He will succeed, the man who smiles if only with his eyes, where the man who drops into the offered chair without a pleasant word will come taxillonaly near failure. will come perilously near failure.

All the world loves a sincere smile. The possessor of an infectious smile has one of the best weapons that exist for use in the fight for the common goal of success.—Intermountain Catholic.

### OUR BOYS AND GIRLS

THE MONTH OF THE ROSARY

Dear little children; You all know that every month of the year is dedicated in a special manner to some certain devotion. October is called the "Month of the Rossry." It is the month that belongs to the Blessed Virgin. It is through Mary that Our Lord gives us so many blessings. He is pleased when we intercede with Him through His Mother. He loves her and wants us to Mother. He loves her and wants us to

A little boy once said to his little sister that he had been praying for a certain thing he wanted for a long time and that he never got it, and remarked that God loved his little sister better than He did him because she got every-

thing she wanted.

The little girl felt sorry for her brother and after a few minutes said : and after a few minutes said; "Brother, if I tell you my secret you will get what you want just like I do—I always pray to Our Blessed Mother for everything I want and ask her to ask God; you see God is so busy with the big people that he hasn't time for us."

(The little box prayed to His Blessed

Make s special devotion to Mary during this month. Offer her a little prayer every day. Promise her that you will, and ask for something in return. She will see that you get it. Every one of you should say the Rosary every day of this month. If you are too young, or do not know it, learn a little prayer and say it every day, and pray with fervor. You must have faith to have your prayers heard. Like the little girl above—she had faith. The little boy your prayers heard. Like the little girl above—she had faith. The little boy despaired and had to begin all over again. Begin praying right and the sooner you will get what you want. Pray for what you want yourself and don't forget to pray for others. The cold winter weather will soon be here, and think of all the poor little children all over the world that will suffer from the cold—pray for them and askGod.through old-pray for them and ask God, through Mary to make it as pleasant as possibl for them. Your prayers rising from your pure hearts, and sent to God through the medium of the Mother of Jesus will be heard. Be not dismayed if the answer is not immediate; persevere in your prayer—you will be heard.

"THE YOUGH" In his "Conferences for Boys" printed in the "Homiletic Monthly," the Rev. R. Kuehnel gives some excellent advice. The subject of the conference in the July number is "The Tough" a most dangerous element of society. Father Kuehnel points him out "leaning against the walls of the saleon at the corner." waiting for a chance to get a free drink If the chance does not offer, the loafer becomes a thief. He must have liquor and will do anything to get it—except and will do anything to get it—except work. He was not always like that. There was a time when he was probably just like some of the boys Father Kuehnel is talking to—fond of a good time, ready for turbulent, fun, but none too inclined for study or work. The leisure hours and days, the street corner teachings, and the gang gradually lowered the ideals that devoted teachers set before him.

After all, what do old fogey teachers and over-careful parents know about life for boys? They preach work, work, and they practice it themselves, but too many parents do not insist that their boys too shall work. They have hopes and dreams of a wonderful future for the indulged son, but the nopes are not realized, the dreams never come true. realized, the dreams never wise turns to hatred and bitter shame. "I wish he was dead!" is the cry of agony wrung from the lips of many a parent who has toiled and sacrificed only to be disgraced. What will be the end? is the question that the transfer father and mother night What will be the entry is the tright and that tortures father and mother night and day as they watch the downward course of their pampered boy. The answer comes from the reform school, the prison, the almshouse, hospital or the

Father Kuehnel advises his boys to eep the devil at a distance by keeping

"The evil suggestion which the devil deposits in an idle mind finds a fine breeding place. It will thrive and spread. Evil thoughts will create evil desires, the desires will lead to actions. The devil, indeed, loves nothing more than idleness, though he himself is anything but idle."

No boy, no matter what may be his state in life, is immune from the effects of idleness. He can't be idle and advance in standing and reputation. He may not have a bright mind, but if he does not fill it with wholesome thoughts and ambittons, it will not save him from the doom of the tough.

Drunkenness robs man of that which distinguishes him from the beast—his distinguishes him from the beast—his reach. Look at the miserable wretch, scarcely able to keep his feet, stagger-ing and finally going down. He utters incoherent words that no one under-incoherent words that which distinguishes him from the beast—his reach. Look at the miserable wretch, scarcely able to keep his feet, stagger-ing and finally going down. He utters incoherent words that no one under-incoherent w

doom of the tough.

doom of the tough.

"Never give way to idleness," is Father Kuehnel's parting word to his boys. "Your ambitions may not be realized as quickly as you may desire; disappointment and failure may make your work seem useless and bitter; but others have overcome these difficulties and they earned a well-merited reward. If others could persevere, why not you? Keep up your coursge and your faith in yourselves and you are bound to win in the end."—Sacred Heart Review. human nature well, connects the vice of drunkenness with another, which is its natural consequence, namely, impurity; Be not drunk with wine, wherein is luxury." Impurity and drunkenness always go together. Even the pagans knew this, and Cicero, Seneca and others bear authoritative witness to it. But we have no need of the authority of even the wisest pagans. Listen to St. Jerome: 'Wherever there is intemperance and drunkenness, there will sensuality rule—I shall never believe that a drunkard is chaste. Let others say what they will, I speak according to my conscience. I know that to leave off asting harms me and that it benefits me to return to it.' 'Drunkenness belongs to jesters and good-livers, and a stomach yourselves and you are bound to the end."—Sacred Heart Review.

### HAPPY AT HIS WORK

"A boy at the woodpile is worth two on the street," laughed Uncle Dick over the fence with an approving nod at his industrious nephew. "There is a new proverb for you—er, Billy?" as the boy look dup with an appreciative grin.

"I like this job. It's green wood, and cuts easy. I'm making the chips fly so as to have it all cut up and put away before it gets dry and hard."

"You don't look so very unhappy over your hard lot," Unele Dick went on, the pretended sympathy in his voice belied by the twinkle in his eyes.

Billy threw back his head and laughed, "Unhappy? Why, Uncle Dick, I'm just as happy cutting this wood as I am when I'm helping to win a game on Sure Nine. It isn't any harder work; and just think of the cookies and good things it will bake when I carry it in and mother uses it."

Junce Dick chuckled over his enthu-

uses it."

Uncle Dick chuckled over his enthusiasm. "I see there is no stopping you in your reckless career. I might as well move on," he said. "But, Billy, you re-

"And when you are filled with this sacred wine of divine grace, your souls will rejoice, your hearts will exult, you will be flooded with a holy joy, and you will feel, whether slone or together, the need of giving vent to this joy in pealms and hymns and spiritual canticles, singing sud making melody in your hearts to the Lord!"

THE TEMPERANCE PLEDGE

THE TEMPERANCE PLEDGE

The twenty-first birthday is the wrong time for the expiration of a total abstinence pledge, for the very good rerson that just at that particular time, more than any other, there is supposed to be a certain indefinite restraint lifted from the new man that is all too likely to be taken advantage of by the tempter and represented as being a license to indulge in anything and everything that the appetite and passions may dictate, and the lifting of the total abstinence pledge at this particular time is like tempting fate, and should, by all means, be avoided.

The twenty-second birthday, when the young, man has had a whole year to become accustomed to the sensation of being a man and has begun to realize what it means, would be less dangerous. Still better, the twenty-fifth birthday, when he has grown wise enough to see the folly of drink, and curiosity no longer impels him to take his first glass.

But, if it is a good thing to take a

the folly of drink, and curiosity no longer impels him to take his first glass.

But, if it is a good thing to take a pledge of total abstinence for a limited time, how much better to take it for life, which few would hesitate to do if they had kept a pledge until the age of twenty-five; for it is difficult to conceive of a man who has experienced the blessof a man who has experienced the blessing of a total abstinence pledge until
his twenty-fifth birthday who could be
persuaded to throw aside such a valuable safeguard, but, on the contrary,
would gladly renew his pledge for life.—
Sacred Heart Review.

THE ARGUMENT TO THE POCKET

It is a novel idea suggested by Governor West, of Oregon, but one worthy of careful study, that the care of all the wrecks made by liquor should be as-sessed against the saloons and the dis-There is scarcely a community, no

matter how small, but has its human wrecks, the product of the saloons. Society owes it to itself to protect itself against this constant production of

off whistling, with the laugh of the youthful busy one in his ears. Then Billy turned once more to his task, and Desotted victims.

There should be a list made in every community of the men and women to whom drink should not be sold, and the saloons notified accordingly.

Those saloons disregarding this notifi-cation should be observed and noted.

When the confirmed drunkards become went on cheerfully fulfilling the contains the same and: "Ye shall rejoice in all that ye put your hand unto."—True Voice.

a burden upon the community, the ex-pense should be charged up to these saloons and collected from them. It is a species of paternalism that would decrease the public cost for poor

houses, jails and lunatic asylums.
- Saloon keepers without cons Saloon keepers without conscience should be loosened from their immora The argument to the pocket is a great missionary argument.—Monitor (Newark

CATHOLICS AND PROHIBITION

Very properly the wise and prudent men who guide the affairs of the Catho-lic Total Abstinence Union are seeing to it that this purely Church society shall not affiliate with any political party, good or bad. Such action is per-fectly intelligible. The Catholic Pronist, we presume, will be the first

to admit its propriety. We, personally as a matter of political opinion, do not believe in Prohibition, but we accord to our Catholic neighbor entire liberty to hold an opposite opin-ion on this subject without prejudice to his Catholicity. The Prohibitionists distinctly disavow any intention of makdistinctly disavow any intention of making their policy apply to wine for sacramental purposes; their law would, to that extent, be unconstitutional; and futile, even if not unconstitutional.— Catholic Citizen.

To maintain order, harmony, and excellence in the territory under one's own hat will keep one well employed.

It is just as impossible for a person to reach the normal state of harmony, when he is practicing selfish, grasping methods, as it is to produce harmony in an orchestra with instruments that are an orenessrs with instruments that are all jangled and out of tune. To be happy, we must be in tane with the in-finite within us; in harmony with our better self; there is no way to get around it.—O. S. Marden.

Every one of us, no matter where our field of work may lie, has influence. If we are at the head of a big concern with the weight of a whole business on our shoulders, we have no more right to

feel ourselves exempt from the duty of is about the biggest business it is given

As long as the vital bond of your friendship with God remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Heart of Jesus that you run the risk of falling away from the first standing ground of your integrity.



### The Gurney-Oxford Enthusiast

The housewife who owns a Gurney-Oxford—who has daily experience with it-who knows the way it works-the economy and efficiency of it-is a Gurney-Oxford Enthusiast.

The Gurney-Oxford Range is the sum total of 70 years experience in stove construction. It is a big, up-standing, handsome stove, that works constantly and unfailingly for its owner's satisfaction. It stands guard over her interests, conserving her time and energy, effecting a daily saving in coal, adding to the household economy and increasing the pleasure which comes from a smooth-running and well-ordered household.

That's why she enthusiastically recommends the Gurney-Oxford whenever the question comes up.

She wants her friends to learn, what she knows to be a fact, that a Gurney-Oxford Range is a good housewife's most valuable and cherished possession.

The Gurney Foundry Co. Limited TORONTO - CANADA

MONTREAL HAMILTON WINNIPEG CALGARY VANCOUVER

# Kelloggs TOASTED TOASTED CORN FLAKES

From time to time delicious new ways of serving Kellogg's Corn Flakes are discovered. Here are a few:

Kellogg's with strawberries, raspberries, blackberries, blueberries.

Kellogg's with sliced peaches, pears, or apples.

Kellogg's with sliced oranges, bananas, or pineapple.

Kellogg's in the centreof half a canteloupe.

Kellogg's with ice cream, fruit jellies, custards.

Try Kellogg's with fresh fruits, stewed fruits, or preserves.

Your palate will welcome variety.

### Both Cream and Skim Milk Are Delivered Pure and Clean

To submit to a headache is to waste energy, time and comfort.

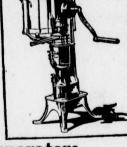
To stop it at once simply take

NA-DRU-CO Headache Waiers

Your Druggist will confirm our statement that they do not contain anything that can harm heart or nervous system. 26c. a box.

MATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 124

GOOD reasons are the basis of all buying. It follows then, that the best
buyer is the man who has the best
reason, or the most good reasons for buying.
When this rule is applied to the purchase of
a cream separator and each separator on the
market is carefully studied for reasons why
it should be chosen, the most careful buyers
invest their money in invest their money in



### IHC Cream Separators Dairymaid or Bluebell

Assuming for the sake of argument that the best separators are equal in skimming capacity, simplicity, and durability, there is still one best reason why your choice should fall on an I H C separator. The reason is—the dirt arrester chamber which is found only on I H C separators. More or less foreign matter is very likely to find its way into the milk before it reaches the separator. The I H C dirt arrester chamber removes every particle of this matter before separation begins and holds it imprisoned until the last drop of milk has passed through the bowl. Both your cream and skim milk are delivered pure and clean. There are points in the construction of I H C separators, such as the heavy phosphor bronze bushings, trouble proof neck bearing, cut-away wings, dirt and milk proof spiral gears, etc., which taken in connection with the dirt arrester chamber, make I H C separators beyond any doubt the best of all to buy. There are four convenient sizes of each style. Ask the I H C local agent for demonstration. Get catalogues and full information from him or write nearest branch house.

CANADIAN BRANCH HOUSES



#### DIOCESE OF ATHABASCA

Edmonton, Alta., Oct.—Bishop Emile Grouard, O. M. I., pioneer prelate of the hinterland, who celebrated the golden anniversary of his priesthood in the north country on June 29 at Grouard, Alta., has come to Edmonton for a few day's visit. With him is Rev. Father William Murphy, O. M. I., priest of St. Joseph's parish. Ottawa, who accom-William Murphy, O. M. I., priest of St. Joseph's parish, Ottawa, who accompanied the aged bishop on a tour of ten weeks to the mission stations in the diocese of Athabasca. They traveled more than 2,000 miles in cances down the great watercourse, and with wagon across the expansive plains and through dense forests.

The diocese of Athabasca was the largest in the dominion until ten years ago, when it was divided, but perhaps is the most scarcely settled in Cauada. While Bishop Grousrd was not the first missionary of the Catholic Church to missionary of the Catholic Church to take up the work in the interior, he established the largest number of mis-sion stations. Father Lacombe, now aged and feeble and waiting the final call, was the first priest to enter the country, and Father Remas, uncle of Rene Lemarchand of Edmonton, fol-lowed. They did much nettire work They did much active work

among the Indians.

Bishop Grouard, then fresh from the theological seminary at Quebec, where he completed his studies, went to Lake Athabasca in 1862. He was in the Mackenzie River district four teen years, and afterward wisted the Yukon which and afterward visited the Yukon, which then was part of the diocese. The territory was too large for one man to cover, so the Bishop requested the Pope to divide it, and Bishop Breynat, now head of the diocese of Mackenzie, was appointed to share the labor.

"The priests were in the North before "The priests were in the North Detore the white man came as a settler," Bishop Grouard said in the course of an inter-view in Edmonton, "and their work among the Indians had long been estab-lished when Western Canada became known as a land of opportunity. My own mission in the early days was not alone the spiritual needs of my flock. We did much work in building log cabins, helping with the crops and nurs-ing the sick. There was always some-

Bishop Grouard's life has been full of activities, not alone among his own people, but also those of all creeds and eliefs. He never inquired about a man's religion when in want or pain and he did as much for one as for the other, frequently sharing food and shelter with utter strangers who needed assistance.

But of his own work Bishop Grouard did not care to talk, preferring to speak of what has been accomplished by his predecessors and associates. It is characteristic of the man — always eliminating self. They and he encountered many hardships of necessity in blazing the trails through the wilderness and often suffered privations, but they pushed forward undaunted. After a lifetime of pioneering, the Bishop is full of life and vigor, undertaking and carrying out tasks which a younger man might

Speaking of his first trip across the western prairies, two years after his arrival in Eastern Canada from the little of Setche, Britanny, where he was born, he said :

"There were no railways in those days, not even a line to Winnipeg, which was then known as Fort Garry. which was then known as Fort Garry.
There was grass all along the river
bank. Seventy days was required to
make the journey from the Fort to
Edmonton, which then only had the block houses of the Hudson's Bay Trading Company, situated on the north bank of the Saskatchewan River, within a stone's throw of the present provincial parliament buildings, which were opened recently by the royal governor general of Canada. I noted the other day that the factor's house and other buildings remain as they stood a half

Bishop Grouard was signally honored on his golden jubilee at Grouard, on the shore of Lesser Slave Lake, the latter part of June and early in July, where more than five hundred braves of the various tribes in the north and their of the town and visitors from Edmonton and other points in the prairie prov-inces in the celebration. It was a red letter event in northern Alberta.

"I am more than thankful to the people who showered such honours upon me," the bishop said. "I did not expect me," the bishop said. "I did not expect it; they praise me more than I de-serve. I never dreamed of such honors. I am doing simply what I believe is my duty—what I owe to my fellowmen."

The summer tour of the mission of the diocese was begun on July 13, when Bishop Grouard went to Athabasca to meet Father Murphy. They made the voyage to Grouard, passing thence to Sturgeon Lake, Grand Prairie, Spirit Sturgeon Lake, Grand Prairie, Spirit River, Dunvegan and Peace River Orossing, where they embarked on a skiff, journeying to Fort Vermillion, Lake Athabasca and Fort Chipewyan. They also visited stations at Little Red River, Smith Landing, Fort McKay, Fort McMurray and Polican Portage. The trip, part of which was made by wagon, occupied six weeks. occupied six weeks.

The return trip was covered in twenty-five days. The Athabasca river was low and there were many portages. The stream is not navigable for power

We were fortunate in meeting M. "We were fortunate in meeting M. Kelsey at the Grand Rapids on the outward journey," said the Bishop in describing one of the experiences. "We accepted his generous offer to supply us with all the food needed on the return trip. We should not have availed ourselves of his generosity, but the river was low. It was well we did, as otherwise we would have run short of pro-visions. Mr. Kelsey's thoughtfulness and liberality is the true spirit of the north country. It is not unusual, as he would have done as much for other

Bishop Grouard and Father Murphy reported that farmers in the north coun try harvested good crops this season though the fires in the Grand Prairie country destroyed thousands of tons of

"The country is just being opened to real settlement," Bishop Grouard added,
"and there is every indication that we
will have many good farmers in the
northern interior in a few years."

### **IMPORTANT** NOTICE TO DIABETICS

Kamsack, Sask., Avg. 5, 1912.

Messrs. The Sanol Manufacturing Co.
Winnipeg, Man.
Gentiemen—Today I write you and am as healthy as a healthy man could be. I was told by several doctors that I am troubled with "Disbetes," and that the only thing for me was to keep a strict diet to prolong my life. But a few days after I heard of Sanol's Cure for Diabetes and began to take their cure, as this is the only cure for Diacure, as this is the only cure for Diabetes, and am proud to say that not only it has done me good, but has completely cured me. I am obliged by the doctors to eat anything and everything and am ealthy and live like any healthy man My cure finished completely on July 29,

I can recommend any one suffering from Diabetes to apply to Sanol Mfg. Co., and they are sure to be cured. I thank you, and I fail in words to express my thanks to you. Anyone wishing to get any information how I was cured and everything about it, may write to

JOE KNAZAN, Kamsack, Sask. P. S.—A word more to the Sanol Mfg.
Co.: I feel now just like going out in
Main Street, Winnipeg, and "yell out":
I was cured of Diabetes by the Sanol

Mfg. Co, who have the only cure for Diabetes. Sano's Anti-Diabetes is the new Ger-man CURE. Manufactured in Winnipeg by The Sanol Manufacturing Company of Canada, Ltd., 977 Main Street. Price, per bottle, \$2.00, from drug-gists or direct.

### ARCHDIOCESE OF OTTAWA

Rev. Father MacCauley parish priest Rev. Father MacCauley parish priest of Osgoode, for the past seventeen years, has been transferred to the parish of Fallowfield. His late parishioners took advantage of his departure to testify the great regard in which he was held by the presentation of a generous purse and an address expressing the warmest adthe presentation of a generous purse and an address expressing the warmest ad-miration of his administration of the miration of the parish and wishing him God speed in the new field of labor. The address was signed on behalf of the congregation by Thos. R. Daly and P. Michael Dewan. Father MacCauley made a very touching reply to the kind sentiments expressed by his people and was glad to know that his efforts to promote this spiritual welfare were appreciated. His new field of labor will not be far away, and he hoped to be able to frequently meet them again. He would always remember his kind friends of O-goode when offering up the Holy Sacrifice and to the many kindnesses he had received at their hands will always be remembered by him. Addresses complimentary to Father MacCauley were delivered by Rev. Fathers Prud'homme and Carleto The Publisher of the CATHOLIC RECORD also wishes to join the friends of Father MacCauley in wishing him every happi-

### Catholic Order of Foresters

The officers of the High and Provincial Court of the Catholic Order of Foresters are bolding a meeting of importance at St. Martin's Parish Hall, corner Cathcart and Duchess Ave, on Friday Evening, Oct. 18, 1912, at 8 p. m, All Catholic Foresters are earnestly requested to attend. A new court is to be organized, a mock banquet given and

programme put on. Everything free and all Foresters welcome. Thos. White, C. R', P. F. GLEESON

Daily resolutions to fulfill at all cost, every duty demanded by God is the lesson we must learn if we our corrupt nature and reform our lives.

### DIED

ROULEAU. - At Calgary, Alberta, on Sunday, Sept. 29, 1912 Dr. E. H Roul-eau. May his soul rest in peace ! RICARD — In Calumet Is'and, Quebec, on Sept. 26 h, 1912 Mrs. Capt. J. Ricard. May her soul rest in peace!

RICARD -In Sudbury, Oat, August 14th, 1912 Mrs. F X. Ricard aged seventy five years. May her soul rest in

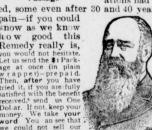
### Cruel Piles

Thousands of Cases of This Malignant Torture Promptly Relieved by Simple 3-Fold Remedy which Anyone can Try FREE!

Send No Money--Just Your Name We want every sufferer to write for Dr. Van Vleck's 3-Fold Treatment to try FREE. If you could see the trou-



tors and medi-cines and oper-ations had fail-"There's Relief in Every Package" ed, some even after 30 and 40 years of



DR. VAN VLECK CO., Px42, Majestic Bldg.,

BABCOCK — At St. John's, Nfld., on Sept. 36. Martin Babcock of Brigus South, in his fifty-seventh year. May

SCULLY .- At Belle Island, Nfld., on Sept. 28, as the result of an accident, Patrick Scully, brother of Michael Scully of Cape Broyle, aged fifty-five years. May be rest in peace!

#### ravors Received

After receiving a certain request, I desire you to ublish in your paper as I promised I would do so -A SUBSCRIBER.

RECORD.

A situation procured, and the grace of temperance for a person, through prayers to the Sacred Heart Our Lady of Perpetual Help, St. Joseph and Massoffered—and promise to publish in CATHOLIC RECORD.

A subscriber wishes to return thanks for many favors received through the intercession of Jesus, Mary and Joseph, the Holy Family St. Ann, St. Anthony and Sacred Heart.

A subscriber begs all your readers to join with him a thanksgiving for two favors received from the acred Heart, after prayers and promise of a Mass of banksgiving which has been said and publication a The CATHOLIC RECORD.

A Petrobrough subscriber wishes to offer thanks giving for a great favor after praying to the Sacred Heart, Blessed Virgin, and St. Anthony, and promised to publish in The CATHOLIC RECORD, also begs the prayers of the readers of The CATHOLIC RECORD to obtain a temporal favor.

### TEACHERS WANTED

WANTED A QUALIFIFD TEACHER FOR Separate school, Kearney, Ont. Duties to com-mence at once. State salary and qualifications. Apply to Louis Belfoy, Sec. Treas. 1773-2

A TEACHER HOLDING A FIRST OR SECOND class certificate for S. S. No. 1 McKillop—Salary \$550. Duties to commence at once. Apply to Edward Horan, Beechwood. Ont. 1774-4

A SUITABLE PERSON DESIRES A POSITION as priest's housekeeper no objection to country.

Can give reference. Apply CATHOLIC RECORD, Box Q.

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

THE NURSING PROFESSION GOOD SAMARITAN HOSPITAL TRAINING school for nurses, Suffern, N. Y. The hospital is A school for nurses, Suffern, N. Y. The hospital is a charge of the Sisters of Charity, Convent Station, sew Jersey. Suffern is on the main line of the Erie Railroad, thirty-two miles from New York City, Yew years and six months course. There are several cacancies in the school. Apply to Supt. of Nurses, Good Samaritan Hospital, Suffern, New York. CHURCH ORGANS TUNING REPAIRING LEONARD DOWNEY

Business Training and Stenography at the Belleville Business College Belleville, Ont. Limited
Write for Free Catalogue "F"
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### Matriculation

The doorway to the rofessions: Doctor, Lawyer Minister, En-Doctor, Lawyer. Minister, En-gineer, (civil or electrical), etc. We pre are you for this examina-tion at home. Write CANADIAN CORRESPONDENCE COLLEGE,

### Catholic Salesmen

Something New Just Out. Wonderful Luminous Crucifix. Showing white in daylight and in glorious, mystic light at night, even in the darkest room. Mounted on cross of fine ebony finish. Size 15x8

CARTER & O'BRIEN

### Fine Farms

or sale in the beautiful Niagara District - Fruit, Grain and Stock. Most desirable either

PRICES \$2900, \$3000, \$3500, \$7000, \$8000 \$8100, \$9000, \$9500, \$15000, \$16000

David Battle, Thorold, Ont.



### The Health Vest

The undervest should be an item of serious consideration in dressing an infant. Vanta Vests will solve the problem for they are the most comfortable, scientific vests on the market to-day for children. They fasten

with a superior twistless tape that does not roll or string--no PINS or BUT-TONS -- have no bulky seams to irritate, but give the highest degree of comfort and protection to the small wearer.



They slip on like a coat and will not work up. Made of the finest specially prepared cotton and Imported Australian wool. Guaranteed not to shrink. Ages .-- From Birth to 8 years.

No Pins No Buttons Fits the curve of

Put on like It wont slip warm as wool

a coat Protects lungs and abdomen from cold Soft as silk,

PRICES Special selected prepared cotton -Special cotton and fine wool, mixed -Special high-grade Imported Australian

J.R. MOODIE & SONS LITTLE Hamilton - Ontario

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Price is \$3 per Bottle.

### G. S. BORROWMAN Druggist & Chemist, Leamington, Ont

Sick Call Outfits We are Placing on Sale Twenty Only Sick Call Outfits for the Home at a Special Price

\$4.50

These consist of Crucifix, two Candlesticks, two Wax Candles, Holy Water Font, Bottle and Sprinkler, two Plates, Spoon, absorbing cotton, Cup and two Purificators, all packed in a silk lined, polished hardwood case, neatly trimmed with brass. Sent to any part of Canada, express prepaid, on receipt of \$4.50.

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### HOME BANK OF CANAD

veniently drawn upon in time of distress, or whenever the opportunity rises to take advantage of some promising investment. Establish your reserve fund with the Home PERSONAL RESERVE FUNDS Bank. Fall compound interest paid on savings deposits of one dollar and upwards.

OFFICE TORONTO BRANCHES IN

LONDON - 394 Richmond St. W. J. Hill, Manager

THORNDALE DELAWARE KOMOKA LAWRENCE STATION MELBOURNE

### If You Have Rheumatism **Read This Offer**

A 50c. Box Sent FREE to All

John A. Smith and His Remarkable Rheumatism Remedy. Cured Himself First and Now Proposes to Cure the World

### Cured Many Cases of 30 and 40 Years Standing

On the theory "that seeing is believing," John A. Smith of Milwaukee, wants everyone to try his remedy for the cure of rieumatism at his expense. For that reason he proposes to send a 50e, box FREE to every one who will enclose this advertisement and send name and address. Mr. Smith has suffered all the agony and torture from suffered all the agony and torture from the cure of rieumatism of many years' standing. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply.

At the U. C. College, Toronto, it cured Mrs. J. Whitley, who had suffered excruciatingly. Fred K. McDonald writes from Sunny Brae, N. S., that "Gloria Tonic" has cured him of a case of rheumatism of many years' standing. From Ambrose M. Melanson, Meteghan River, Digby Country, N. S., comes a letter that he has been cured of a severe

letter that he has been cured of a severe Even the first sample box cured Mrs.

Even the first samile box cured Mrs. B. Brett, at 12 Powell St., Guelph, Ont. Two boxes left Mrs. Geo. Wright, of Coaticook, Que., well and happy.
Mrs. T. Deline, West Plain, Ont., writes that she could scarcely dress herself because of rheumatism, but that "Gloria Tonic" has completely cured her. Mr. George Lees, of Dur das, Ont., says that he tried many different remedies, but found no relief putil he tried despective. dies, but found no relief until he tried "Gloria Tonic," while Clarence A. Scott writes from Tooleton, N.B., that he feels that he owes his life to this great remedy.

rheumatism, tried all the remedies known, and yet utterly failed to find relief.

A case of 13 years' suffering is reported by James McFarlan, of L'Amable, Ont., but "Gloria Tonic" cured it quickly. Even prominent physicians have to relief.

At times he was so helpless that he ly. Even prominent physicians have to admit that "Gloria Tonic" is a positive had to take morphine and after considerable doctoring he gave up in despair. He began studying into the

siderable docroring he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting, finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic" Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin. Texas, U.S. A., wrote him saying if Mr. Smith would send him

spair. He began studying into the spair. He began studying into the causes of rheumatism, and after much it was recommended by the United States Consul. In hundreds of other instances the results have been the same. It cured many cases which defied Hospitals, Drugs and Electricity, among them Doctor Quintero, of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of other instances the results have been the same. It cured many cases which defied Hospitals, Drugs and Electricity, among them Doctor Quintero, of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of other instances the results have been the same. It cured many cases which defied Hospitals, Drugs and Electricity, among them Doctor Quintero, of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of other instances the results have been the same. It cured many cases which defied Hospitals, Drugs and Electricity, among them Doctor Quintero, of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of the University of Venezuela, to state Venezuela, and they consultance the resu

