LONDON, ONTARIO, SATURDAY, JANUARY 27, 1912

#### VOLUME XXXIV.

THE SISTERS OF ST. JOSEPH

Dedicated to the Community of Mt. St. Joseph, They are passing through the portals
to the day's appointed task,
(Sombre black the outer garment—
white as snow the heart within)
Not to tread the path of pleasure,

Not to garner Dead Sea treasure, But to war for souls with Satan and the luring call of sin. See them in the busy school-room training childish hearts and hands,
Earthly lore and storied knowledge
giving to the plastic mind, Truth from falsehood ever sifting, Mundane actions upward lifting, Christ-like, teaching youthful footsteps how the Narrow Way to find.

Bending low o'er anguished mortals in the watches of the night, Soothing some poor tortured body in the healing homes of pain, By the bedside vigil keeping, Guardian angels of the sleeping, Whilst from hushed lips up to heaven steals the ave's sweet refrain.

Tenderly in crowded hospice greyhaired derelicts they tend,
To the world's flos and jetsam they have thrown their portals wide, Ne'er a task is there too lowly For these vestal virgins holy, To do good to all their life's work-same as writ of Him Who died.

Not for wor dly praise or glory or the blighting lust of gold,
Are they striving in the silence of their lowly convent home,
But they hear the Bridegroom cal-

'Tis His ardent love enthralling-Moves the Sisters of St. Joseph so to help His Kingdom come. -D. A. CASEY ("COLUMBA")

## THE BIBLE AND MODERN

A LUCID EXPLANATION OF THE TRUTH AND INSPIRATION OF THE ENTIRE BIBLE

On a recent Sunday evening, at St. John's Pro-Cathedral, Altoona, Pa., Rev. Morgan M. Sheedy delivered a sermon on "The Bible and Its Modern Critics." He based his discourse on St. Matthew xxiv, 35, "Heaven and earth shall pass away but my words shall not

The speaker began by saying the question to be answered this evening is:
"Is the Bible of God or Only of Man?" That is a question of tremendous importance to the religious world. We shall see what answer is given to it.

The faith of the non-Catholic world is founded on the Bible. To-day that faith is rudely shaken. The very citadel of non-Catholic belief is violently assailed from without; while from within are found profes ing Christians, chiefly Proministers and professors of the testant ministers and professors of the ology, who are ready to surrender, some of them have already done so, the last stronghold to the enemy of divine revelation. This attack upon the Bible is made in the name of science and what is called "the higher criticism." It is said that facts have been brought to life is called "the higher criticism." It is said that facts have been brought to life which prove that the Bible is full of "errors, fables and myths"; that "thus saith the Lord" is open to question; that the Bible is notking more than many literature to be criticised and as.

[State of Christ. The central figure was Christ baptizing humanity with the sweat on his brow, the tears on his cheeks and the blood from his heart.

Father Vaughan said that before timated the same as any other historic work. They insist that the discoveries in geology, biology, archaeology, etc., furnish ample proof of their contention. se modern critics has recently declared that "the falsehood of the his-torical narration (of the Bible) is a certorical narration (of the Bible) is a certainty, practically as great as that of the equality of the angles at the base of an isosceles triangle." They tell us that the whole story of the fall of man, of Babel, and the flood is but a gross pagan legend, which the Hebrews derived from the Babylonians and Assyrians. They hold, then, that the Bible contains error: therefore, cannot, excontains error; therefore, cannot, except in a very loose sense, be called the word of truth. divinely inspired, the Holy Bible. The conclusion is obvious that, as a result of this teaching, the pasis of faith in revelation among non-Catholic Christians is destroyed.

This is a very serious condition of things for non-Catholics who have been insisting on "the Bible, the whole Bible and nothing but the Bible." It is a matter that Catholics who hold quite a different principle might leave our sep-arated brethren to settle among them selves. The Bible might go to pieces and yet Catholic Christianity remain intact. The Church was before the Bible. And the Catholic view is that of St. Augustine: "I would not believe in the Bible if I did not belief in the authority of the Church." But as the Church preserved and gave us the Bible, so she is ever ready to defend it against the destructive criticism of modern science and scholarship. To this task

she sets herself.

Now, it is impossible to deal, in one discourse, with the vast subject that opens out before us under the heading of "The Bible and its Critics;" to refute, in detail; the specific charges of error and fable to be found in the Bible; to tell how the Bible was made up; its authority, its books, its translations; the nature and extent of its inspiration; how and by whom it is to be interpreted. We have to be content with a general answer. We shall merely indicate the teaching and position of the Catholic and leave for some other time a fuller treatment of the subject.

The Catholic view of the Bible and its

inspiration is fully and tersely set forth in a profession of faith recently submitted to a distinguished professor suspected of modernism, for acceptance under

penalty of being inhibited the Sacraments of the Church. Let me quote from the required form of submission touching the sacred Scriptures. It runs

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent and contained in the ancient Latin edition of the vulgate, as sacred and canonical, and I firmly believe and prefess that the said Scriptures are sacred and canonical not because, having been carefully composed by mere human industry, they were afterwards approved by the Church's authority, nor merely because they contain revelation with no admixture of error; but, because having the insulation of the admixture of error; but, because having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself. Wherefore, in all matters of faith or worals appertaining to the building up of Christian doctrine, I believe that to be the true sense of the holy Scripture which our Holy Mother, the Church has held and now Mother the Church has held and now holds, to whom the judgment of the true sense and interpretation of the Holy Scripture belongs. (Of Council of Trent, session iv council of the Vatican, dog-matic constitution of the Catholic faith,

Chap. 11. can. 2)
The Catholic Church holds the follow ing propositions: That all the books of the Old and New Testament are sacred and canonical; that they are inspired by the Holy Ghost, and are consequently free from every admixture of error; that having God for their author they have been delivered as such to the Church; that in matters of faith and norals that is the true sense of Holy Scripture which the Church has held and now holds; finally, that to the judgment of the Church the true interpreta-

ion of holy Scripture solely belongs.

The difference, therefore, between the Catholic Church and the modern critics of the Bible seems to be this: That the Catholic Church accepts the Bible as HE BIBLE AND MODERN

CRITICS

CRITICS

LUCID EXPLANATION OF THE
CATHOLIC BELIEF IN THE
TRUTH AND INSPIRATION OF

TRUTH AND INSPIRATION OF coveries" of literary and historic investigations. The Church holds that God could not inspire the writers of the Bible to write untruths; to set down errors; therefore all that is contained in holy Scripture is true. There can be no conflict between the truths of science and of the Bible. Truth is one; it cannot contradict itself. There may be seeming contradictions; but these are unted for; either science is at fault; its facts are not established; or the true sense of sacred Scripture is not ascertained; men, as we are warned in the Bible itself, can wrest the Scriptures to their own destruction. That is what ve see going on to-day.

#### FATHER VAUGHAN ON THE DUTY OF WORK

Rev. Father Bernard Vaughan, S. J., opened his course of January Sunday morning sermons at St. Ignatius' church, 84th St., New York City. He began by a piece of word-painting in which he described Nazareth in Galilee as it was in the time of Christ. The central figure was Christ bent over the carpenthis cheeks and the blood from his heart.
Father Vaughan said that before Christ came there were three things most dreaded by some of men—work, Church than in assisting the Protestant most dreaded by some of men-work, sorrow and sin. Christ, the Great Liberator, had revolutionized society. He litted the yoke that was crushing the human heart. He met labor on the threshold of Nazareth, and folding labor in his arms with the sweat on his brow, He baptized labor, converting it from a

curse into a blessing.
"Since the day when Christianity first turned its eyes to Jesus Christ standing knee-deep in the sweet-scenter shavings of a carpenter's store in the highlands of Galilee, labor bas been renighlands of Galilee, labor bas been regarded not only as an honorable, but also as a most sacred duty, so that the man who refused to toil and sweat by the works of his hands, or his brow, was justly regarded by his fellows as little better than a good-for-pothing terms. netter than a good-for-nothing tramp,

be he prince, peer or peasant.

Father Vaughan, paid a high tribute to the United States. He said from his own observations he felt sure that in this great republic there was work enough to go round to every new comer provided the applicant was prepared to take off his coat, to roll up his sleeves, and to put his back into his task seeing and to put his back into his task seeing it through. The mistake too often made, he said, was that men wanted to start with a good time instead of ending with it. Like the gymnast on te flying trapeze, let men hold on, said Father Vaughan, to the lower sizings until the higher were ready, else you may find yourself lying helpless on your back in the sawdust.

What Christ Itad done for the toiler He had done also for the mourner. He

He had done also for the mourner. He met sorrow on the threshold of His pub-

met sorrow on the threshold of His public life and drowning sorrow's tears in the streams upon His own cheeks, He baptized sorrow, converting it from a penalty into a privilege.

Lastly, Father Vaughan contended that Christ lifted from the human heart the sin burden so long weighing it to earth. He described how Christ in the Valley of the Shadow met sin and wrestled with it till at length victorious over sin and death, He baptized the

not attaining some physical measure of rtrength and beauty.

"Imagine what the United States would be it there were no such uplifting and unyielding influence as Christianity making for law and order and true citizenship. Here is the Creed on which your great and glorious country must your great and glorious country must lean and rely securely. But see you have the right brand that the label in-

dicates—the original.

In a day gone by, a Christian, said
Father Vaughan, was one who professed
to be a follower of the teaching of Christ. Now he would seem to claim to be the teacher of Christ instead of at-Saviour to suit the rising generation, might it not be better for the minister of religion to convert the rising generation to suit the gospel of our Saviour.

Father Vaughan then exhorted his

Father Vaughan then exhorted hearers to make much of home life. Home was a pillar of the State, and it was in the home that education began and the spirit of work, serious and strenuous, was started. What the world needed to-day was a race of men and women with determined effort to real-

ize themselves.

It was not the aristocracy of idlers but an aristocracy of workers, that was going to lay an enduring foundation for the great and glorious Republic.

### NON - CATHOLIC VIEW OF THE CHURCH

In the Christian Work and Evange In the Christian work and Evange-list (New-York) there is an article from Rev. Dr. Frederick Lynch, one of its editors, dealing with the attitude of some Protestants toward the Catholic Church. It sheds a sidelight upon what may be termed the Pyschology of Protestantism, so far as it has been Protestantism, so far as it has been affected by a bitter and unreasoning hatred of everything Catholic. By way of parenthesis we may ask: How comes it that Catholic Americans have never manifested a similar spirit towards their fellow countrymen? How comes it that they are better acquainted with Protestantism and its doctrines than Protestants are with the teachings of the Catholic Church? How comes it that infamous libels upon Protestantism have never passed current among Catholics in the same way bideous misrogram. olics in the same way hideous misrepre-sentations of the Catholic Church have gained credence among Protestants? Is the explanation to be found in the practice of the Catholic clergy devoting themselves to teaching and defend-ing the fundamentals of Christianity to the total exclusion of everything savoring of bitterness toward non-Catholics? In marked contrast with that practise

is the account the writer of the article in the Christian Work and Evangelist gives of the anti-Catholic propaganda carried on in the past in communities in which Protestantism was in the ascendwhich Protestantism was in the ascender ancy. He tells of what came within his own knowledge in the New England town in which he passed his youth: "Some of us," he writes, "who spent our more removaler well. youth in country towns remember well the feeling that existed of almost bitter hatred." Here is the manner in which anti- Catholic hatred was kept alive: "This feeling was further fanned into "This feeling was lutther lanned into flame by weekly papers which came from Boston, if we remember rightly, and were full of most scurrilous stuff about the Church and its Irish adherents, Societies were formed of Protestants. which excluded all Roman Catholics, and spent their sessions hearing fearful tales of their doings, and denouncing

Church of the Community." As hatred is ever barren of good, we can have no difficulty in arriving at a con-clusion as to the crop brought forth by the sowing of these anti-Catholic seeds. Charges, which no man in possession o his senses would place credence in, were made and accepted by those whose minds had been warped by this arti-

Catholic propaganda.

To what extent they had become dupes of their own insensate prejudices is described in these words: "Feel-ing ran so high in my native town in Rhode Island that many actually believed and repeated the story that great armories had been excavated beneath the Cathedral in Providence their own insensate prejudices beneath the Cathedral in Providence, beneath the Cathedral in Providence, and stocked with thousands of rifles for the day when Roman Catholics should use them to seize the Government and install the Pope as king in a palace James Gordon Bennet was to build on the Hudson River." That same monstrous story, under another form, was rehashed some twenty years ago in west-ern States by members of the A. P. A. If it were set aftest again to-morrow, it would find believers. So persistently do anti-Catholic prejudices survive.

Even the writer we have been quoting, who evidently is striving to be just, ing, who evidently is striving to be just, is unable to rid himself completely of what may be called the sedimentary deposit of anti-Catholic prejudices of earlier days. Thus he unwillingly distorts what Cardinal Farley said in reference to New York having a Catholic torts what Cardinal Farrey said in ref-erence to New York having a Catholic as Governor. He says. "This nation has nothing to do with Catholic Gov-ernors, nor Protestants—simply with good men and capable men." That is a view to which the Cardinal would subview to which the Cardinal would also scribe readily. If there had been a practical application of it in the past, there would have been no need for Car-dinal Farley to speak of a Catholic Governor. What he had in mind was Governor. What he had in mind was the unjust and un-American discrimination, born of anti-Catholic prejudice,

tion, born of anti-Catholic prejudice, which rendered the nomination and election of a Catholic to the Governorship of New York next to impossible.

There is another remark in the article we are dealing with which should not go unanswered. We quote: "The Roman Catholic Church, or certain sections of wrestled with it till at length victorious over sin and death. He baptized the sinner with the blood of His Sacred Heart, converting the sinner into the penitent and the penitent into the saint.

"It is a mistake," said the speaker, "to contend, as the world does to-day, that there is no such thing as sin, and that there is no harm in not reaching some recognized moral standard of virtue and perfection; that there is sin in teemed by their non-Catholic colleaguer

olies for the State to support Catholic schools, as such. What is asked is, that schools, as such. What is asked is, that the secular should be paid out of taxes of which Catholics contribute their prorata share. Not one cent for religious instruction. Such payment would instruction. Such paymens would not conflict with the principle embodied in the statement that "the American people will never consent to any recognition of a particular denomination as a dependent of the Government." None would be more resolutely opposed to such dependency these Catholics. should if properly directed place them in the first rank. Catholic politicians of a certain stripe

such dependency than Catholics. In retuting the oft repeated assertion that Catholics put allegiance to the Pope above their country, the writer of the article in the Christian Work and Evangelist quotes these words of Leo XIII.: "The Almighty has appointed the charge of the human race between two nowers the confessions." between two powers, the ecclesiastical and the civil: the one being set over the divine, the other over human things. Neither obeys the other within the limits to which each is restricted by its limits to which each is restricted by its constitution." Here is the comment appended to the words of Leo XIII: "As a matter of fact, the history of the Roman Catholic Church in the United States has been one of loyalty to the nation, and then—what good Christian does not put loyalty to the kingdom of Christ first."

We now come to the plea addressed to the Protestant sects to co-operate with the Catholic Church in fighting the mailign forces arrayed against Christianity — forces that every day are acquiring greater momentum. We are acquiring greater momentum. We are told that every good Christian who is appalled by the contemplation of the moral ruin wrought by our twentieth century paganism, should rejoice that the Catholic Church stands an immovable bulwark against it. We quote: able bulwark against it. We quote:
"When he sees the paganism in our
great cities, the utter indifference of
thousands of men, the worship of pleasure and the frenzy of the masses over
sport, the frivolity of our modern life,
the growing evil of divorce, the lessening sense of sin, the graft and corruption in purious; the headlessness of tion in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrific as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against

all these real menaces of our modern This glowing tribute from a non-Catholic to the work of the Church is doing in the United States is significant of much. She who was once reviled and denounced as a menace to the Republic is now seen to be the most effective defender of it by combatting unceasingly and relentlessly moral evils which, if not and relentlessly moral evils which, if not held in check, would destroy the frame-work of society and involve the Republic itself in the general disaster.—New York Freeman's Journal.

### WHY CATHOLICS FAIL

committed by some Catholics in raising the cry of auti-Catholic bigotry when there is no anti-Catholic bigotry in sight. The matter is discussed interestingly by a correspondent of the Pitts burg Observer who recently heard man remark that the reason he failed to secure a certain position was because he was a Catholic. Having heard this same excuse offered many times by persons who were disappointed in business, political and even social aspirations the correspondent says she investigated a number of cases and found that reitgion seldom entered into the matter, and when it did the objection was not because the persons were Catholics, but because they were not practical Catholics. Returning to the case in

point she continues:

"Take the man referred to, for example. I recall that some years ago he was among the guests at a public gathering. A banquet was a feature of the evening. It was Friday. Although his attention was called to the fact he disbeyed his Church, and ate meat, making himself conspicuous by saying he had a Catholic heart, but a Protestant stomach. He tried to appear a jolly good fellow, but was a lamentable fail-ure. His act of defying the commands of the Church lowered him in the esti-

nation of all present. "It is men and women of this type that are prone to give the excuse that be-cause they are Catholics they are de-barred from the attainment of their earts' desire, when, instead, it is their lack of the necessary qualifications, to-gether with their lukewarm Catholicity, that keeps them in the back-ground.

"A good Catholic man or woman has the respect of everybody, and it would be well for the rising generation to realize this, and to remember that where there is ambition, competency and per-severance there is sure to be success." While we would not go so far as to

say or intimate that auti-Catholic feel-ing has entirely died out, we are quite willing to agree with the main contention of our esteemed contemporary's correspondent. It is a doctrine we have often endeavoied to set before the readers of the Review that the man or wo-man of character will succeed in proportion as he or she is true to the principles of religion. Wordly success is, of course, not a test of a man's success in spiritual things; although it is worthy of note that some of the greatest saints have been persons of sharp insight into orldly affairs, and gifted with common sense to a remarkable degree. But a high toned Catholic life is in no way inonsistent with success in any reputable business or profession. And those who constantly bring their Catholic prin-ciples into play in their worldly callings are more likely to be respected and es-

nd competitors than otherwise.

Too many of our young Catholic men
nd women are ready to give up at the first rebuff simply because they are heirs to a tradition of anti-Catholic discrimination. They have had it so dinned into their ears from their earliest childhood that they were Ishmaels in the social life of America that they feel every man's hand against them; and believing the obstacles to advancement insuperable, they are satisfied with second places and second-class effort when they possess native ability that

Catholic politicians of a certain stripe are greatly to blame for this tradition; for, even when they have been as unworthy as the man spoken of by the correspondent, who boasted of "a Catholic heart but a Protestant stomach," and when rejected because of this unworthing ness, they have immediately raised the race and religion" cry, and called the orld to witness that they are martyrs

to anti-Catholic bigotry.

Nor is the Catholic press; clear of blame in the matter, for it has responded all too often to the call of the politician and has felt it a duty to stand by "one of our own" when it could have easily discovered that "one of our own" might be a worse enemy to the Church than the most bigoted outsider. — Sacred Heart Paylor. Heart Review.

#### CARDINAL FARLEY WELCOMED HOME

New York, Jan. 17 .- Cardinal Farley, after spending the night down the bay, and then breakfasting with 25 guests at Hoboken aboard the liner stepped on to Manhattan to-day at 1.20 o'clock at the Battery from a special boat, and rode to his cathedral between 2 ranks of people, Catholic, Protestant and Jew. In lower Manhattan the turnout was quite as big as that which greeted Col. Roosevelt's homecoming from Africa. And when the cardinal ntered his cathedral he was greeted with scenes such as never before, accord-ing to white-haired priests with memories, have been witnessed in an American

Catholic church.

Up the main aisle of the cathedral, the grey stone walls brightened with holiday greens, fluttering ribbons and electric lights, the white-haired, red-clad figure walked through a lane flanked by thousands of people. Up in the pulpit Rev. Father Kane was directing a chorus of more than 6000 directing a chorus of more than 6,000 boys and girls but even this great volume of welcoming song, and the deep tones of the big organ were all but lost while men and women, great groups of Sisters of Charity, hundreds upon hundreds of white-surpliced priests, monks in white cowls or brown, women

the Blessed Sacrament had been re-moved from the tabernacle of the high aitar for the moment. And so the great crowd, estimated as high as 10,000 persons (there were 2,000 children banked back of the main altar in the lady chapel alone,) stood up on the pews

and cheered.

Through it all walked the red-clad little figure with the acolytes, holding the gold baldachine or canopy above his white head, and he walked slowly, looking straight ahead, his lips trembling a bit as the roars of cheers beat down

This biggest moment in the cathedral followed a crowded day for the cardinal, which began early in the morning aboard ship, when the cardinal met the earliest of the reporters, 30 strong, coming from Quarantine to the Hoboken pier.

#### LET THEM MIND THEIR OWN BUSINESS

A London cable dispatch announces "a New Anti Home Rule Fight" and tells about it that: "A persistent effort is being made by the Opposition (Tory) press to use the recent Papal decree forbidding Oathor lies from bringing priests or other ecclesiastics into lay courts on pain of excommunication for disobedience as an argument against the Government's argument against the Governments
Home Rule proposals. The organs of
the Opposition argue that the decree
makes the Pope the dictator of the proposed Irish Parliament, which it is admitted will be overwhelmingly Nationalist and therefore overwhelmingly
Catholic."
Not what the Irish Parliament will be

No doubt the Irish Parliament will be No doubt the Irish Parliament will be pulation is overwhelmingly Catholic." since the population is overwhelmingly Catholic. For a like reason the English Parliament is overwhelmingly Protestant.

But how could the Pope be "dictator" of the Irish Parliament even though overwhelmingly Catholic? The Pope be proteing to do—takes no interest in

has nothing to do—takes no interest in public affairs in Ireland such as are to be discussed and settled in the coming Irish Parliament. The Pope's decree are for Catholics alone and have to do only with matters within the sphere of the Catholic religion.

And if Catholics are willing—as they

are willing—to accept and obey the decrees of the Pope in regard to their decrees of the Pope in regard to their duties as Catholics, why should non-Catholics interfere? The homely old counsel, "Mind your own business," comes in here as very fitting. Let the Protestants of the British Tory "Opposition" mind their own religious business and not meddle with the religious concerns of Catholics, who have neither need nor desire for such intervention.

"The decree will be of no force in Ireland unless it is proclaimed by the Irish Catholic Bishops, who have not taken any action in the matter up to the present time."

We may be sure that the Irish Bishops when if

will take the proper action when, if ever necessary, and that when they do they will find the Oatholic Irish people to be Catholics good and true like their fathers before them.

#### FATHER VAUGHAN AND THE NEW DANCES

SCATHING ARRAIGNMENT

Canadian Press Despatch
New York, Jan. 19.—Speaking to a
large audience at the Brooklyn Academy
of Music Rev. Bernard Vaughan, the
noted English Jesuit preacher, expressed
strong views against the society craze
for such dances as "The Apache" and
"Turkey Trot." As usual the eminent
speaker adhered to his custom of calling a spade, a scade. ing a spade, a spade.

"The true measure of greatuess in

The true measure of greatness in a Christian community," he said, "is not expressed in vulgar displays of wealth and feasting, but in terms of service."

Referring to dancing, he said:

"If proper dancing is all the world
over a recognized and exhibarating
pastime, improper dancing, on the contrary, is a practice that is intoxicating, and, therefore, to be ostracized from every decent vaudeville and still more from every private drawing room.

"To anyone with even the most ele-mentary knowledge of physiology it is apparent that the movements in the so-called dances of the 'Apache' charac-ter can result in nothing making for righteousness or even deceney. More righteousness or even decency. and women do not happen to be icicles and women do not happen to be letters or sleighs, nor are they automata nor gramophones. Not even are they oysters or jellyfish. They are human beings, and, unlike asbestos, are very

susceptible to fire.

The so-called dances bearing very suspicious names are forces calculated to waken animal passion and to set youth on fire, and it is quite impossible to con sider what sort of a patent fire engine could extinguish such enkindled flames, whether in this world or the world to come. It would not be a bad plan to have the hose ready to play on people who dare to defy the public conscience by indulging in vicious movements, whose tendencies are recognized to be so injurious to civic morality that those responsible for the decency and welfare of our great cities have feit themselves compelled to inhibit such criminal practices in halls licensed for dancing.
"Let not-so much as the names of
these figures be heard any more among us. Kill them outright and bury them out of sight far beyond the city's

bounds. The address was applauded heartily and girls in gay gowns and plumes small boys and girls, everybody, told the cardinal that they were glad to see him home. was unquestionably in the right. The matter had been presented to them so

### "THE RELIGIOUS FORWARD MOVEMENT"

(By Maria Longworth Storer in The Lan The whole Christian world, Catholic and Protestant alike, must wish Goda genuine reformation of Protestantism; for Protestantism is being gradually undermined by the modern "humanitarian" spirit which considers Christian faith an unimportant matter, and which makes speed to any effort which has for its aim the Christian religion merely a school of morals and ethics—denying or putting in the background the Deity of its Founder and the worship of God the Father. The first and greatest commandment has in consequence become for the progressive Christian a rather ror the progressive confistian a rather vague sentiment about a vague Deity; and, of late years especially, the feeling has led to indifference with regard to any strict observance of public worship on the part of a large majority of persons who call the majority of persons who call the meaning it.

on the part of a large majority of per-sons who call themselves "Protestants." This falling away from the House of God and the place where His glory dwell-eth. "is commented upon with great satis-faction by Charles Eliot, President Emeritus of Harvard, in an amazing produc-tion called "The Religion of the Future," which is printed and distributed by th Unitarian Association of Boston. Mr. Eliot's promised land is to be inhabited Eliot's promised land is to be innaticed by a chosen people, composed of the "Reformed Jews," who have given up Jehovah, and the "Reformed Christians," who have abandoned Christ as the Divine Son of God. For this enlight-ened race there is to be "no creed, dogma, book, or instruction." Mr. ened race there is to be "no creed, dogma, book, or instruction." Mr. Eilot, as I have said, is much pleased with the disintegration of Protestantism, which, he says, is going on so rapidly since the dawn of the new century, that "in many places churches are alosed and congregations disare closed and congregations dis-

One can see, from all these facts, that a true reformation is a vital necessity for Protestantism. This Reformation must call upon the Protestants of to day, in the words of the Divine Master, to "render to God the things that are God's!" It must awaken to consciousness of lost faith and abandoned duties that great mass of nominal "Protest-ants" who, if every church or chapel were solemnly wiped away from the face of the earth, and if every

But as to the Papal decree referred to in the dispatch it is explained in answer to the absurd argument of the Tory enemies of Home Rule that:

Happy is he who has pity en the poor and destitute, for he will receive a hundredfold from God, and even in this life the Most High will be his greatest benefactor.

#### CATHOLIC NOTES

Catholics, it is said, now constitute a majority of the population of the Stat

It is stated that Portugal is to pay England an indemnity of \$3,250,000 for the expulsion of British religious congregations.

According to Father Krose, S. J., the famous ecclesiastical statistician, there are in the known world approximately 292,787,085 Catholics.

The number of Communions in the now Archdiocese of Liverpool has risen in four years from about 1,900,000 to 3,-300,000.

On taking possession of his titular church in Rome, Cardinai Bourne in his address dwelt upon the prospects of England's return to the ancient faith.

The national pilgrimage of France to The national pligrimage of Fance to Lourdes, this year, comprised fully 80,000 pilgrims. The pilgrimage ended with devotions on Montmartre, in the national Basilica of the Sacred Heart.

Miss Constance McAdam an Austra-Miss Constance McAdam an Austra-ian authoress, and who is better known under her pen name, "Constance Clyde," was recently received into the Church by the Jesuit Fathers at Farm street, London, England.

At the sail of the great library of the late Robert Hoe, in New York, Bernard Quaritch of London bid in for \$5.750 the highest price for a single volume at the sale—a copy of "The Imitation of

A beautiful church about to be dedicated in China is to be dedicated to reland's patron woman saint. Thus in a short time it will be nothing strange to find little Chinese girls bearing the name of Bridget attached to their family The lay school question is once more be-

coming acute in France. M. Grousseau has announced in the chamber that the lay school is not necessary, that the school curriculum without God, as prospectively. jected by the ministry of instruction, can never serve as a basis for morality. Mrs. Catherine L. Collier will build a

nospital at Red Bank, N. J. as a memorial to her husband, the late Peter F. Collier, publisher of Collier's Weekly. It will cost \$60,000. The erection of the building her because building has been placed in the hands of Dr. P. P. Rafferty of Red Bank. Rev. J. M. Baker, formerly a minister

of the Protestant Episcopal Church, was ordained to the priesthood on December 22, in St. Joseph's Cathedral, La Crosse, Wis., by Rt. Rev. James Schwebach, D. D., and celebrated his first High Mass there on Christmas Day. The French Carnegie Hero Fund Com-

mittee, M. Emile Loubet, president, in making awards for acts of heroism in 1911, recently awarded a gold medal and \$50.00 to the Abbe Richard who last September saved 5 lives when a motor omnibus fell into the Seine, from a bridge.

Hon. Judge W. R. Black, of the Circuit Court, Barbourville, Ky., a non-Catholic and mason of high degree, died recently at St. Joseph's Infirmary, Louisville, Ky. Before his death he became a convert, and died an edifying death. He bore the reputation of a righteous man, and has always been just to the Catholic Church.

A statue of St. Francis of Assisi, on the highest spot of Lincoln Park, San Francisco, as a part of the enduring memorial of Panama-Pacific exposition in 1915. Year this is carginally contemhonor their founder, beloved of men.

A petition once addressed to Pius IX. A petition once addressed to Pius IX. and Leo XIII, is now pending before Pius X, to permit priests to celebrate three Masses on All Soul's Day for the faithful departed. This privilege has been granted to Latin America, Portugal, Spain and to one diocese in France. The petition prays that the privilege be now extended to the whole Church for obviously grave prasons. obviously grave reasons.

Edward R. Jackson, a wealthy ranchman, who died at San Angelo, Texas, recently, after bequeathing \$100,000 to a twelve year-old! Mexican girl, and \$40,000 to relatives, left the remainder of his fortune, estimated at more than \$1,000,000, to the Cardinals of the Catholic Church in America. \$1,000,000, to the Cardinals of the Catholic Church in America, to be distributed in Catholic orphanages. A legal contest will probably follow, as the relatives claim that Jackson was delirious when he made the will.

It may not be generally known that the next King of Wurtumberg will be a Catholic. With William II., who has no children, the royal line will die out and children, the royal line will die out and the succession pass to the Catholic branch of the ducal line. The heir apparent is Duke Albrecht, who has 6 children, 3 sons and 3 daughters. His oldest son His Royal Hignness Duke Philip Albrecht, (born 1893) has just mariculated at the University of Tubingen. Duke Albrecht's mother is an Austrial Arch-Albrecht's mother is an Austrial Arch-duchess; his grandmother was Mary daughter of Louis Philip, last King of

The Right Rev. Robert Browne, Bishop of Cloyne, Ireland, and six priests of his diocese have brought suit against a Scotch newspaper, the Dundee Courier, for damages in respect of alleged were solemnly wiped away from the face of the earth, and if every clergyman or minister were smitten dead, would go placidly on, without a change in the habits and customs of their daily lives.

lier, for damages in respect of alleged slander. Last August an anonymous article appeared in the paper, stating article appeared in Queenstown, the Catholic authorties had issued an order that all Protestants employed in Catholic shops should be discharged. One Catholic ownload to show the command. employer refused to obey the command, and in consequence his shop was pro-claimed and at the end of three months he was obliged to close and clear cut, bis stock being sold for next to nothing. This article forms the basis of the suit

#### MILES WALLINGFORD

By JAMES FENIMORE COOPER CHAPTER VII

"And the beautiful, whose record Is the verse that cannot die,
They too are gone, with their glorious From the love of human eye."

I cannot dwell minutely on the events I cannot dwell minutely on the events of the week that succeeded. Grace sank daily, hourly; and the medical advice that was obtained, more as a duty than with any hope of its benefiting the patient, failed of assisting her. Mr. Hardinge saw the invalid often, and I was admitted to her room each day, where dinge saw the invalid often, and I was admitted to her room each day, where she would lie reclining on my bosom for hours at a time, seemingly fond of this innocent indulgence of her affections, on the eve of her final departure. As it was out of the question that my sister should again visit the family room, the causeuse was brought into her chamber, where it was made to perform the office to which it had been several times devoted in its proper apartment since my return from sea. The venerable chair still exists, and I often pass thoughtful hours in it in my old age, musing on the hours in it in my old age, musing on the past, and recalling the different scenes and conversations of which it could tell, did it possess consciousness and the

did it possess consciousness and the faculty of speech.

Mr. Hardinge officiated in his own church, agreeably to his intention, on the succeeding Sunday. Lucy remained with her friend, and I made no doubt theirs spirits devoutly communed with ours the while, for I mastered sufficient fortitude to be present at St. Michael's. ortitude to be present at St. Michael's I could observe an earnest sympathy in every member of the little congregation, and tears fell from nearly every eye
when the prayer for the sick was read.
Mr. Hardinge remained at the rectory for
the further duties of the day, but I rode home immediately after morning service. too uneasy to remain absent from the house longer than was necessary, at such a moment. As my horse trotted slowly homeward, he overtook Neb, who slowly homeward, he overtook Neb, who was walking toward Clawbonny with an air so different from his customary manner, I could not help remarking it. Neb was a muscular, active black, and usually walked as if his legs were all springs; but he moved along now so heavily, that I could not but see some weight upon the spirits had produced this influence on the body. The change weight upon the body. The change was, naturally enough, attributed to the state of affairs with Chloe; and I felt slave, who had been unavoidably over-looked in the pressure of sorrow that had weighed me down for the last ten days. I spoke to the poor fellow as cheerfully as I could, as I came up, and endeavored to touch on such subjects as I thought might interest without troubl-ing him.
"This is a famous windfall that has crossed Mr. Marble's track, Neb," I

said, pulling up in order to go a short distance at an even pace with my brother tar. "As nice an old woman for a mother, as pretty a little girl for a niece, and as snug a haven to moor in at the end of the voyage, as any old worn-out sea-dog could or ought to wish." "Yes, sir, Masser Mile," Neb answered

as I fancied, in the manner of one who was thinking of something different from what he said; "yes, sir, Mr. Marble a

reg'lar sea dog."
"And as such not the less entitled to "And as such not the less entitled to have a good old mother, a pretty niece, and a sung home."

about to be called away to God in such a frame of mind. But it is proper I should tell you all. Rather less than

dog, all must allow. Nebberdeless, Masser Mile, I sometime wish you and I nebber hab see salt water."

"That is almost as much as wishing we never looked down the Hudson from the hills and banks of Clawbonny, boy; the river itself being salt not far below us. You are thinking of Chloe, and lanying that had you traved at home your that had you stayed at home your chance of getting into her good graces would have been better."

I started in surprise. Mr. Hardinge kept everything like exaggeration and those physical excitements which it is so much the habit of certain sects to mistake for religious impulses, even from the negroes of the Clawbonny property. Neb's speech sounded more like an in-novation of this nature than I had ever heard among my people; and I looked hard at the fellow for an innovation of this nature than I had ever heard among

this nature than I had ever heard among my people; and I looked hard at the fellow for an instant before I answered.
"I am afraid I understand you, Neb," was my reply, after a meaning pause.
"It is a relief to me to find that my people retain all their affections for the children of their old master and mis-

"We hard-hearted indeed, sir, if we

don't. Ah! Masser Mile, you and I see many dreadful t'ing togeder, but we nebber see ant'ing like dis!" Neb's dark cheek was glistening with tears as he spoke, and I spurred my tears as he spoke, and I spurred my horse lest my own manhood might give way there in the road, and in the presence of those who were fast approaching. Why Neb had expressed sorrow for having ever gone to sea, I could not account for in any other way than by supposing that he imagined Grace was, in some manner, a sufferer by my absence from home.

manner, a sufferer by my absence from home.

When I reached the house, not a soul was visible. The men had all gone to church, and were to be seen in the distance, coming along the road, singly, and in a melancholy manner, not a sign of the customary, thoughtless merriment of a negro escaping a single individual among them; but it was usual for some of the black Venuses to be seen sunning themselves at that season, exhibiting their summer finery to each other and their admirers. Not one was now visible. All the front of the house, the lawn, the kitchens, of which there were no less than three, and the kitchen yards; in short, every familiar haunt of the dwelling was deserted and empty. This boded evil; and, throwing the bridle over a post, I walked hurriedly toward the parts of the building, or buildings, would be a better word, in habited by Grace.

As I entered the passage which communicated with my sister's own room, the departure from ordinary appearances was explained. Six or seven of the

and I could hear the low, solemn, earnest voice of Lucy, reading some of the col-lects and other prayers suited to the sick-chamber and to the wants of a partlects and other prayers suited to the sick-chamber and to the wants of a parting soul. Lucy's voice was music itself, but never before had it sounded so plaintively sweet. The lowest intonation was distinctly audible, as if the dear, devout creature felt that the Being she addressed was not to be approached in any other manner, while the trembling earnestness of the tones betrayed the depth of feeling with which each syllable escaped from the heart. Talk of liturgies impairing the fervor of prayer! This may be the fact with those who are immersed in themselves while communing with God, and cannot consent even to pray without placing their own thoughts and language, however ill-digested and crude, uppermost in the business of the moment. Do not such persons know that, as respects united worship, their own prayers are, to all intents and purposes, a formularly to their listeners, with the disadvantage of being received without preparation or direction to the mind? nay, too often substituting a critical and prurient curiosity for humble and intellectual prayer? In these later times, when Christianity is reassuming the character of the quarrels of sects, and, as an old man who has lived, and hopes to die, in communion with the Anglo-American church, I'do rels of sects, and, as an old man who has lived, and hopes to die, in communion with the Anglo-American church, I do wish to exculpate my own particular branch of the Catholic body from blame; but, in these later times, when Christianity is returning to its traculency, forgetful of the chiefest of virtues, charity, I have often recalled the scene of that solemn poontide, and asked myof that solemn noontide, and asked my-self the question, "if any man could have heard Lucy, as I did, on that occasion,

comprehensive rule, if not absolutely as a formulary, and imagine the heart could a formulary, and imagine the heart could not fully accompany words that had been previously prescribed?"

No sconer had Lucy's solemn tones ceased than I passed through the crowd of weeping and still kneeling blacks, and entered my sister's room. Grace was reclining in an easy-chair; her eyes closed, her hands clasped together, but lying onher knees, and her whole attitude and air proclaiming a momentary, but total abstraction of the spirit. I do not think she heard my footten at all and think she heard my footstep at all, and I stood at her side an instant, uncertain I stood at her side an instant, uncertain whether to let her know of my presence, or not. At this instant I caught the eye of Lucy, who seemed intent on the wish to speak to me. Grace had three or four small rooms that communicated with each other in her part of the dwelling; and into one of these, which served as a sort of boudoir, though the name was then unknown in Ameria, I followed the dear girl, whose speaking, but sad look had bidden me to do so.

"Is my father near at hand?" Lucy

"Is my father near at hand?" Lucy asked, with an interest I did not under stand, since she must have known he in tended to remain at his own reside in readiness for the afternoon service.

"He is not. You forget he has to at-

"I have sent for him, Miles," taking one of my hands in both her own, with the tenderness a mother would manifest to a very dear child; "dear Miles, you

must summon all your fortitude."
"Is my sister worse?" I demanded huskily; for, prepared as I was for the result, I was not expecting it by any

means so soon.
"I cannot call it worse, Miles, to be an hour since, Grace told me that the hour was at hand. She has the knowledge of her approaching end, though she would not let me send for you. She said you would have ample time to wit-

said you would have ample time to within the said all. For my father, however, I have sent, and he must soon be here."

"Almighty Providence! Lucy, do tyou really think we shall lose Grace so my soon?"

"As it is the will of God to take her from a Mile. I can accompany the

from us, Miles, I can scarce repine that "No, Masser Mile; no, sir. Nobody at Clawbonny t'ink just now of any'ting but deat."

No Masser Mile; no, sir. Nobody her end should be so easy, and, in all respects, so tranquil."

So long as memory is granted to me

So long as memory is granted to me, will the picture that Lucy presented at that moment remain vividly impressed on my mind. She loved Grace as a most dear sister; loved her as an affection on my mind. She loved Grace as a most dear sister; loved her as an affectionate, generous -minded, devoted woman alone can love; and yet, so keenly was she alive to the nature of the communication it was her duty to make, that concern for me alone reigned in her saddened and anxious eye. Her mind had schooled itself to bear its own grief, and meek, believing, and disposed to forsee all that her profound faith taught her to hope, I do believe she considered my sister a subject of envy rather than of regret, though her solicitude on my account was so absorbing. This generous self-denial touched my feelings in more ways than one, enabling me to command myself to a degree that might otherwise have been out of my power, during the few succeeding hours. I felt ashamed to manifest all I endured in the presence of so much meek but pious fortitude, and that exhibited by one whose heart I so well knew to be the very seat of the best human affections. The sad smile that momentarily illuminated Lucy's countenance, as she gazed anxiously in my face when speaking, was full of submissive hope and Christian faith.

"God's will be done," I rather whispered than uttered aloud. "Heaven is a place more suited to such a spirit than the abodes of men."

Lucy pressed my hand, and appeared relieved from a load of intense anxiets

a place more suited to such a spirit than the abodes of men."
Lucy pressed my hand, and appeared relieved from a load of intense anxiety by this seeming fortitude. She bade me remain where I was, until she had therself apprised Grace of my return from church. I could see through the open door that the negresses had been directed to retire, and presently I heard the footsteps of Mr. Hardinge approaching the room adjoining that in which I then was, and which answered the purpose of a sort of antechamber for those who came to the sick-room from the more public side of the house. I met my excellent old guardian in that apartment, and Lucy was at my side at the next instant. One word from the last sufficed to keep us in this room while she returned to that of Grace.

"God have mercy on us," my dear a place more suited to such a spirit than the abodes of men."

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"God have mercy on us," my dear boy," the divine ejaculated, as much in prayer as in grief; "and I say on us, as well as on you, for Grace has ever been dear to me as a child of my own. I

knew the blow must come, and have prayed the Lord to prepare us all for it, and to sanctify it to us, old and young, but notwithstanding, death has come 'literary' when no man knoweth. I must have materials for writing, Miles, and you will choose an express for me out of your people; let the man be ready to mount in half an hour, for I shall not require half that time to prepare my letter."

"Medical advice is useless, I am afraid, dear sir," I answored. We have Post's directions, and very respectable

"Medical advice is useless, I am afraid, dear sir," I answored. We have Post's directions, and very respectable attendance from our own family physician, Dr. Wurtz, who gave me to understand several days since that he saw no other means of averting the evil we dread than those already adopted. Still, sir, I shall be easier if we can persuade Dr. Bard to cross the river, and have already thought of sending Neb once more on that errand."

once more on that errand."
"Do, so," returned Mr. Hardinge, drawing toward him a little table on which Dr. Wurtz had written a on which Dr. wurtz had written a few prescriptions, that were used more for form, I believe, than any expectation of the good they could do, and beginning to write even while talking; "do so," he added, "and Neb can put this letter in the post-office on the eastern bank of the river, which will be the quickest mode of causing it to reach Rupert—" "Rupert!" I exclaimed, on a key that I instantly regretted.

I instantly regretted.

"Certainly: we can do no less than send for Rupert, Miles. He has ever been like a brother to Grace, and the poor fellow would feel the neglect keenly, did we overlook him on an occasion like this. You seem astonished at my thinking of summoning him to Clawbonne."

thinking of summoning him to Clawboony."
"Rupert is at the Springs, sir, happy in the society of Miss Merton; would it not be better to leavehim where he is?"
"What would you think, Miles, were Lucy on her deathbed, and we should fail to let you know it?"
I gazed so widely at the good old man, I believe, that even his simplicity could not avoid seeing the immense difference between the real and the supposititious case. concluding with the petition which Christ Himself gave to His disciples as a

between the real and the supposititious case.

"Very true, poor Miles, very true,"
Mr. Hardinge added in an apologetic manner; "I see the weakness of my comparison, though I was beginning to hope you were already regarding Lucy, once more with the eyes of a brother. But Rupert must not be forgotten either, and here is my letter already written."

"It will be too late, sir," I got out, hoarsely: "my sister cannot survive the hoarsely ; "my sister cannot survive the

I perceived that Mr. Hardinge was not prepared for this; his cheek grew pale, and his hand trembled as he sealed the epistle. Still he sent it, as I afterwards discovered.

"God's will be done!" the excellent divine murmured. "If such should really be his holy will, we ought not to mourn that another humble Christian spirit is called away to the presence of the great Creator! Rupert can, at least, attend to do honor to all that we can honor of the saint we lose."

There was no resisting or contending

There was no resisting or contending with so much simplicity and goodness of with so much simplicity and goodness of heart; and, had it been in my power, a summons to the room of Grace called all my thoughts to her. My sister's eyes were now open. I shuddered, felt a sinking of the heart like that produced by despair, as I caught their unearthly, or rather their supernatural, expression. It was not that anything which indicated death in its more shocking aspected death in its more shocking aspect. ed death in its more shocking aspect met my look, but simply that I could trace the illumination of a spirit that already felt itself on the eve of a nev state of being, and one that must at least separate all that remained behind from any further communication with itself the thought my sister could be entirely happy without any participation on my part in her bliss. We are all so selfish that it is hard to say how far even our

But Grace herself could not entirely shake off the ties of kindred and hum love so long as her spirit continued in its earthly tenement. So far from this, every glance she cast on one or all of us denoted the fathomless tenderness of every glance she cast on one or all of us denoted the fathomless tenderness of her nature, and was filled with its undying affection. She was weak, frightfully so, I faucled, for death appeared to hasten in order to release her as swiftly and easily as possible; yet did her interest in me and in Lucy sustain her sufficiently to enable her to impart much that she wished to say. In obedience to a sign from her, I knelt at her side, and received her head on my bosom as near as possible in that attitude in which we had already passed hours since her illness. Mr. Hardinge hovered over us like a ministering spirit, uttering in a suppressed and yet distinct voice some of the sublimest of those passages from Scripture that are the most replete with consolation to the parting spirit. As for Lucy, to me she seemed so be precisely in that spot where she was most wanted, and often did Grace's eyes turn toward her with gleamings of gratitude and love.

gleamings of gratitude and love.
" The hour is near, brother," Grace whispered, as she lay on my bosom.
" Remember, I die asking forgiveness as much for those who may have done me wrong, as for myself. Forget nothing wrong, as for myself. Forget nothing that you have promised me; do nothing to cause Lucy and her father sorrow."

"I understand you, sister," was my low answer. "Depend on all I have said—all you can wish."

A gentle pressure of the hand was the token of contentment with which this assurance was received.

ition, while all the older men were also noticed personally.

"Go, and rejoice that I am so soon released from the cares of this world," she said, when the sad ceremony was over.

"Pray for me, and for yourselves. My brother knows my wishes in your behalf, and will see them executed. God bless you, my friends, and have you in his holy keeping."

So great was the ascendency Lucy

So great was the ascendency Lucy had obtained over these poor simple creatures during the short time they had been under her mild but consistent rule, that each and all left the room as rule, that each and all left the room as quiet as children, awe struck by the solemnity of the scene. Still, the oldest and most wrinkled of their cheeks were wet with tears, and it was only by the most extraordinary efforts that they were enabled to repress the customary outbreakings of sorrow. I had gone to a window to condeal my own feelings after this leave-taking, when a rustling in the bushes beneath it caught my ear. Looking out, there lay Neb, flat on his face, his Herculean frame extended at full length, his hands actually griping the earth under the metal agony he endured, and yet the faithful fellow would not even utter a groan, lest it might dured, and yet the faithful fellow would not even utter a groan, lest it might reach his young mistress' ears, and disquiet her last moments. I afterwards ascertained he had taken that post in order that he might learn from time to time, by means of signs from Chloe, how things proceeded in the chamber above. Lucy soon recalled me to my old post, Grace having expressed a wish to that effect.

"It will be but an hour, and we shall "It will be but an heur, and we shall all be together again," Grace said, startling us all by the clearness and dis-tinctness of her enunciation. "The near approach of death places us on a height whence we can see the entire world and its vanities at a single view."

I pressed the dying girl closer to my heart, a species of involuntary declara-tion of the difficulty I experienced in regarding her loss with the religious

" Mourn not for me, Miles," she continued; "yet I know you will mourn. But God will temper the blow, and in his mercy may cause it to profit you

rever."
I did not, could not answer. I saw Grace endeavoring to get a look at my countenance, as if to observe the effect countenance, as if to observe the effect of the scene. By my assistance she was so placed as to obtain her wish. The sight, I believe, aroused feelings that had begun to yield to the influence of the last great change; for, when my sister spoke next, it was with a tenderness of accent that proved how hard it is for those who are deeply affectionate to lose their instincts. "Poor Miles! I almost wish we

"Poor Miles! I almost wish we could go together! You have been a dear, good brother to me." (What a sweet consolation I afterwards found in these words.) "It grieves me to leave you so nearly alone in the world. But you will have Mr. Hardinge, and our Lucy—"

The pause, and the look that succeeded coursed a slight treport to pass ever my

The pause, and the look that succeeded caused a slight tremor to pass over my frame. Grace's eyes turned anxiously from me to the form of the kneeling and weeping Lucy. I fancied that she was about to express a wish, or some regret, in connection with us two, that even at such a moment I could not have heard without but raving the converse it would without betraying the concern it would give me. She did not speak, however, though her look was too eloquent to be mistaken. I ascribed the forbearance o the conviction that it would be ate, Lucy's affections belonging to Andrew Drewett. At that instant I had a bitter remembrance of Neb's word's of "I sometime wish, Masser Mile, you and I nebber had see salt water." that was not the moment to permit such feelings to get the mastery; and Grace herself felt too clearly that her minutes were numbered, to allow her mind to

dwell on the subject. An Almighty Providence will direct everything for the best, in this as in other things," she murmured; though it was some little time, I thought, before was some little time, I thought, before her mind reverted to her own situation. The welfare of two as much beloved as Lucy and myself, could not be a matter of indifference to one of Grace's disposi-tion, even in the hour of death.

Mr. Hardinge now knelt, and the next quarter of an hour passed in prayer. When the divine rose from his knees, When the divine rose from his knees, Grace, her countenance beaming with an angelic serenity, gave him her hand, and in a clear, distinct voice, she uttered a prayer for blessings, connecting her petitions with the gratitude due him, for his care of us orphans. I never saw the old man so much touched before. This unexpected benedictiou, for it had that character, coming from youth to age, quite unmanned him. The old man sunk into a chair, weeping uncontrollady. This aroused Lucy, who regarded the gray hairs of her father with awe, as she witnessed the strength of his emotions. But feelings of this nature could not long absorb a man like Mr. Hardinge not long absorb a man like Mr. Hardinge who soon regained as much of the ap-pearance of composure as it was possible to maintain by such a death-bed.

"Many may think me young to die," Grace observed; "but I am weary of the world. It is my wish to submit myself to the will of God; but blessed be His Holy Name, that He sees fit to call me to Him this day. Lucy, beloved one—go into the next room, and draw the curtain asunder; I shall then be enabled to gaze on the fields of dear Clawbonny once more; that will be my last look at the oater world."

This leave-taking of inanimate things, objects long known and loved, is of frequent occurrence with the dying. It is not in our natures to quit forever this beautiful world, without casting "one longing, lingering look behind." The handlof its Divine Creator was gloriously impressed on the rural loveliness of my native fields that day, and a holy tranquillity seemed to reign over the grain, the orchards, the meadows, and the wooded heights. The couch of Grace was purposely placed at a point in her own chamber that commanded a wide view of the farm, through the vista formed by the door and windows of the adjoining room. Here she had often sat, contemplating scenes so familiar and so much loved. I saw her lips quiver as she now gazed on them for the last time, and was convinced some unusual senti-

ment, connected with the past, pressed on her feelings at that instant. I could see the same view myself, and perceived that her eyes were riveted on the little wood where Rupert and I had met the girls on our return from sea; a favorite place of resort, and one that, I doubted not, had often been the witness of the early confidence between Grace and her recreant lover. Death was actually hovering over that sainted being at that moment; but her woman's heart was not, could not, be insensible to the impressions produced by such a sight. In vain the warm light from the heavens bathed the whole landscape in a flood of glory; in vain the meadows put forth their flowers, the woods their variegated, bright, American verdure, and the birds their innocent gayety and brilliant plumage; the fancy of Grace was portraying scenes that had once been connected with the engrossing sentiment of her life. I felt her tremble, as she lay in my arms; and, bending my head toward her in tender concern, I could just distinguish the murmuring of a prayer that it was easy to understand was a petition offered up in behalf of Rupert. This done, she asked, herself, to have the curtain drawn again, to shut out the obtrusive thought forever.

the curtain drawn again, to shut out the obtrusive thought forever.

I have often thought, since the events of that sad day, that Grace's dissolution was hastened by this accidental recurrence of her mind to Rupert and his forrence of her mind to Rupert and his forgotten love. I call it love, though I
question if a being so thoroughly selfish
ever truly loved any one but himself;
perhaps not himself, indeed, in a way to
entitle the feeling to so respectable an
epithet. Grace certainly drooped the
faster from that unfortunate moment,
It is true, we all expected her death,
thought it would occur that day even,
though surprised at the suddenness with

thought it would occur that day even, though surprised at the suddenness with which it came at iast; but we did not expect it within an hour.

And what an hour was that which succeeded! Both Mr. Hardinge and Lucy passed, quite half of it on their knees, engaged in silent prayer; for it was thought petitions uttered aloud might disturb the sick. There were minutes in which the stillness of the tomb already reigned among us. I am not enough of a physician to say am not enough of a physician to say whether the change that now came over my sister's mind was the consequence of any shock received in that long, in-tense look at the wood, or whether it proceeded from the sinking of the system, and was connected with that mysterious link which binds the immortal part of our being so closely to the material, until the tie is loosened Grace's thoughts wandered; and, while they never lost entirely their leaning toward faith and a bright Christian hope they became tinctured with something allied to childish simplicity, if not absolutely to mental weakness. lutely to mental weakness. Nevertheless, there was a moral beauty about Grace, that no failing of the faculties sould ever totally eradicate.

It was fully half an hour that the breathing quiet of prayer lasted. In all that time my sister scarcely stirred, her own hands being clasped together, and her eyes occasionally lifted to heaven. At length she seemed to revive a little, and to observe external objects. In the end she spoke.

"Lucy dearest," she said, "what has become of Rupert? Does he know I am

become of Rupert? Does he know 1 am dying? If so, why does he not come and see me, for the last time?"

and see me, for the last time?"

It is scarcely necessary for me to say how much Lucy and myself were startled at this question. The former buried her face in her hands without making any reply; but good Mr. Hardinge, altogether unconscious of anything being wrong, was eager to

exculpate his son.
"Rupert has been sent for my dear child," he said, "and, though he is engrossed with love and Miss Merton, he will not fall to the child. will not fail to hasten hither the in-stant he receives my letter." "Miss Merton!" repeated Grace, pressing both her hands on her temples, your powder dry."

body of that name."
We now understood that the mind of the dear patient was losing its powers; of course no efforts were made to give a truer direction to her thoughts. We

could only listen, and weep. Presently, Grace passed an arm round the neck of Lucy, and drew her toward her, with a

childish earnestness.
"Lucy, love," she continued, "we will persuade these foolish boys from this notion of going to sea. What if Miles' father, and Rupert's great-grandfather were sailors, it is no reason they should

be sailors too!"

She paused, appeared to meditate, and turned toward me. Her head was still turned toward me. Her head was still inclining on my bosom, and she gazed upward at my face; as fondly as she did in that tender meeting we held just after my return home, in the family room. There was sufficient atrength to enable her to raise her pallid but not emaciated hand to my face, even while she passed it over my cheeks, once more parting the curls on my temples, and playing with my hair, with infantile fondness.

ondness.
"Miles." the dear angel whispered, utterance beginning to fail her, "do you remember what mother told us about

Grace now turned toward me, releasing her hold of Lucy's neck, from pure inability to sustain it; and she fastened her serene blue eyes on my countenance, whence they never deviated while she breathed. My tears were uncontrollable, and they seemed to perplex rather that distress her. Of a sudden, we heard her voice aloud, speaking gently, but with a fervor that rendered it distinct. The words she uttered were full sinct. The words she uttered were full of the undying affection of a heart that never turned away from me for a single never turned away from me for a single instant, no, not even in the petulance of childhood. "Almighty Father," she said, "look down from the mercy-seat on this dear brother—keep him for Thyself; and, in thy good time, call him, through the Saviour's love, to thy mansions of bliss."

sions of bliss."

These were the last words that Grace Wallingford ever spoke. She lived ten minutes longer; and she died on my bosom like the infant that breathes its last in the arms of its mother. Her lips moved several times; once I fancied I caught the name of "Lucy," though I have reason to think she prayed for me have reason to think she prayed for us all, Rupert included, down to the moment she ceased to exist.

TO BE CONTINUED

PROTESTANTISM IN IRELAND ITS PRESENT POSITION—LECTURE BY REV. JOHN GWYNN, S. J.

The following lecture on Protestantism in Ireland was recently delivered in Dublin by this distinguished Jesuit.

I do not understand a lecturer beginning his discourse by apologizing for it. If an apology be due, then the remedy is at hand; let him not discourse. In a postsorint I can understand an avology

postscript I can understand an apology. I do not quite grasp the logic of it in a Preface.
Wehave hada goodly number of speecher wenave had goody number of speeches lately both here in Dublin and in Belfast. It was quite the fashion for the speakers to begin by apologizing, saying their quarrel was with principles and systems, not with individuals.

and systems, not with individuals.

Now a man's principles are to him something like his mother, especially his religious principles and his religious system. We Catholics speak of our Holy Mother the Church. I presume we mean it. To come to a man and say to him that he is a fine fellow himself, but that his mother and all belonging to him are a bad lot, and perhaps qualifying "bad" with an expletive which ing "bad" with an expletive which would not grace my lecture, shows a rather obtuse mind and coarse-grained

neart.
The law quarrels with principles, not with individuals. But the only way the law has to hang objectionable principles is to hang the individuals who hold them—a supreme consolation, I feel sure, for those who are going to be

CHOICE OF A TITLE

The title of my lecture I had chosen long before I was aware the present Protestant Archbishop of Dublin had chosen it for his discourse at the last Protestant Dublin Synod. Later still in my reading I learned a similar title was given to a pamphlet by the Protestant Bishop of Cloyne just a century and a quarter ago. Its full title ran—"The present State of the Church of Ireland, present State of the Church of Ireland, containing a description of its Precarious situation and the Consequent danger to

I read them both carefully, thinking to glean a little from the views of others on a subject to which I had given some study. I was disappointed, as both Prelates contented themselves with the brief expression of a plous trust in Pro-vidence and then devoted the rest of their discourse and paper to the ques-tion of tithes, glebe lands, auxiliary funds and other financial questions. Cromwell addressed his Ironsides on one occasion here in Ireland—"Put your trust in God, boys, but above all things keep

w, I am not a financier, so it is not with the financial aspect of Protestant-ism I shall occupy your and my time this

I confess at the very outset I am emharrassed when I would define what I mean by Protestantism. Yet I can hardly be blamed when, in this year of grace, 1911, or, more accurately, in the final months of 1910, a discussion was being carried on in the Spectator as to what the Church of England is, or, in other words, Church of England is, or, in other words, what English Protestantism is, Irish Protestantism rejoices that she is a kind of Siamese twin sister of English Protestantism. When lone of a pair of Siamese twins is undiscoverable, the problem of finding the other presents evident diffi-culties. I shall not trust myself to give a hard and fast definition.

Were I to do so I do not suppose half-dozen in Ireland would admit them

selves comprehended.

By Protestantism I mean that tone of religious thought and sentiment, that "mentalite" characteristic of Elizabethan Churchmen and their followers, and which is to be found in that religious body whose legal title is the Protestant Episcopalian Church of Ireland. I know that Methodists, Congregationalists, and others will claim the title Protestant. However, once I have stated what I mean by Protestantism and

Protestants, if I do not satisfy everybody at least everybody will understand me. I have already received letters giving me many and excellent reasons for not giving this lecture. I could add a good number more myself to those so kindly excepted to me. If anyone feels terms suggested to me. If anyone feels tempted to add to the list I would beg of them to spare themselves the needless trouble of giving them, and me the monotonous trouble of reading them.

IRISH VIEW OF PROTESTANTISM

My reason for giving this lecture is the interest Protestantism just at this time has for us Catholics. The present position in itself, and as far as in its present phase its mirrors the future of a body of our countrymen, which as Pro-testant, we regard as having trickled in-

If you have not used CAMPANA'S ITALIAN BALM for Rough Skin, Chapped Hands, etc., then we urge you to try it. If you have ever used it, you do not need urging. Ask your druggist do not heed urging. Ask your druggiss for it.
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to our national, social, and religious life some three hundred years ago must have an interest for us. Some I know on historical grounds would object to the phrase "trickled into our life." Cobbett spoke of the Church of England as "by law and bayonets established." I am afraid he would have to refer to the corresponding Church here as "by law and horse, foot and artillery estab-lished."

lished."

It has flown through our life ever since, as the Gulf Stream through the ocean, in it but not of it. Except at the edges, where, of necessity, it was bound to fuse with the surrounding people, as a body it has kept its individuality, politically, socially, and as a form of re-

ligion.
Protestantism from a social point of

Protestantism from a social point of view we have always made too much of. Politically it has always made too much of itself. Religiously, or as a system of religion, we have never succeeded in taking it seriously here in Ireland, except when we had to pay tithes.

Explain it how you will, there is always a gleam of humour in the eye, a whimsical stirring at least in the grey matter of the brain, an instinctive upcurving of the corners of the lips of every Irish Catholic when Protestantism as a religion comes before him. Onto as a religion comes before him. Quite typical of that frame of mind is the picture, vivid in my mind to-day, of the young Irish lad in a Southern town some few years ago who, to me asking if the building in front of us were a church, repuliding in Iront of us were a church, re-plied with humour streaming from his eye and in the delightful music of a sweet Cork accent, "It is, Father, but it is only a Protestant one."

is only a Protestant one."

To see ourselves as others see us is proverbially very difficult; but to see others as they see themselves is more difficult, and the difficulty is increased when those others have such a blurred knowledge of themselves that they cannot tell who they are or what they are. I told you how in England they are unable to say what a Protestant really s. I do not think in Ireland they e have had the courage to take up lifficult question.

A STRANGE "LINEAL DESCENDANT"

But there is one view of the Protestant Church here in which they seemed to be agreed that it is—to use their unscientific, inaccurate phrase—"the lineal descendant of the Ancient Church founded by St. Patrick." The old dog gerel rhyme which stated "St. Patrick was a gentleman," they have added to, by inserting that not only was he a gen-tleman, but a Protestant into the bargain.

When they say the present Protestant Church is "the lineal descendant of the ancient Irish Church," what they mean ancient Irish Church," what they mean is, that it is the same. There is no sense in talking of the English nation of to-day being the lineal descendant of the English nation of two hundred years ago or five hundred years ago. It is it is the same nation.

Their theory then, stated accurately and scientifically, is that the Protestant Church of to-day is the same as the Church of St. Patrick was up to the vear 600 A. D.

A MISSING CHAPTER IN PROTESTANT THE OLOGY In the first place they point to the "historical fact," which is not a fact, and, therefore, not historical, that in Elizabeth's reign the Bishops, clergy, and people embraced Protestantism. What became of these Protestants who acknowledged the errors of Catholicism acknowledged the errors of Catholicism their historians do not say. At the end of Elizabeth's reign "the very air of Ireland was tainted with Popery," as Chichester complained. Did Elizabeth and her gentle servants slay all those who had become Protestants lest they Popery? Or were they translated bodily to happier regions as a reward for their perversion? What became of their perversion? What became of them? That Ireland was universally Protestant ten years or so after the ac-cession of Elizabeth is what is taught seriously in Protestant histories : that it was universally Catholic at the end of her reign is an admitted fact. But supposing that the Irish Bishops did statise, which they did not, one feels ashamed to have to remind Protestant learned divines of the merest alphabet

### **Kidney Pains** in the Back

Could Not Stand or Even Turn in **Bed--Legs Greatly Swollen** 

All Doctor's Medicine Failed---Cure Effected by Use of

### DR. CHASE'S **KIDNEY-LIVER PILLS**

Again this great medicine has triumphed over kidney disease of a severe type. From a bed of suffering and helplessness Mrs. Walsh was restored to health and strength by using Dr. Chase's Kidney-Liver Pills.

Kidney pains in the back tortured her. Dropsical swellings had set in and she had no reason to hope for cure, since the doctor's medicine failed to even relieve her. Read what the hus-

since the doctor's medicine failed to even relieve her. Read what the husband says about this remarkable cure.

Mr. Thos. D. Walsh, Pictou, N. S., writes:—"Two years ago my wife took to her bed after suffering for a long time from kidney pains in the back. She was not able to stand on her feet or even turn herself in bed. The doctor's medicine was no benefit whatever that we turn herself in bed. The doctor's medicine was no benefit whatever, that we could see. Sometimes her legs would swell considerably. Reading about a woman in similar condition being cured by Dr. Chase's Kidney-Liver Pills, we purchased two boxes and when these were used she was able to sit up. With

purchased two boxes and when these were used she was able to sit up. With three more boxes she was restored to health and doing her own housework.

"As for myself I also found these pills all that is claimed for them. I give this statement in order that others may obtain the same ease from suffering as that experienced by my wife and mysalf."

myself."
One pill a dose, 25c. a box, at all dealers or Edmanson, Bates & Co., Limited,

of Theology that validity of orders is not the same as apostolical succession, and, therefore, does not ensure the continuance of a Church. Of course, considering the theological training, or rather the want of it, in the Irish Protestant Church, this will be for many of them a new dogmatic truth.

Suppose all the Protestant Bishops and clergy in Ireland became Mormons to-morrow, and suppose they had valid orders and so, other Bishops could be and were consecrated, would that strange Mormonic society be the same, or, to use their unscientific language, be the lineal descendant of the Protestant Episcopal Church of to aay.

A company commissioned by the State to mint money, if it no longer did so,

A company commissioned by the State to mint money, if it no longer did so, would, I presume, cease to exist as that company even though the same members formed a club to play pitch and toss with the money they had coined. So a troop of jugglers could hardly be termed the lineal descendant of a former billiard lineal descendant of a former billiard ball manufacturing company, though they were the same imdividuals who as a company once made the billiard balls which they now swallow, cause to disappear, change into live rabbits, and

ut through other metamorphoses pecu-ar to their new profession. A second position is taken up by Irish A second position is taken up by Irish Protestantism, more logical than the last, but with a basis still less supported, if possible, by history. It is that the tenets, doctrines, and faith of the ancient Irish Church were Protestant.

DRS. PEACOCKE AND TRAILLAS HISTORIANS

VERSUS DR. BURY A very interesting meeting of the Trinity College Theological Society was held some ten years ago at which Dr. Traill, the present Provost, spoke. He said the Catholic view of St. Patrick's work was perfectly untenable, that history had finally shown the ancient Irish Church as entirely independent of Rome. His remarks were received ent of Rome. His remarks were received with applause by the learned body of

Protestants present.
Suddenly a bombshell dropped into
the midst of the Protestant historical view. The bombshell took the shape of a "Life of S. Patrick," published by Professor J. B. Bury, once a Fellow of Trinity College, then and since a Pro-fessor of History in the University of Cambridge, and an acknowledged or Cambridge, and an acknowledged ex-pert in historical studies.

pert in historical studies.

In the first place, Dr. Bury candidly describes Dr. Todd, from whom a whole generation of Protestants took their views, as an historian who left him (Dr. Bury) "doubtful about every fact con-nected with Patrick's life." "Dr. Todd

nected with Patrick's life." "Dr. Todd wrote," he continues to say, " with an unmistakable ecclesiastical bias . . . anxious to establish a particular thesis . . . and with an interest totally irrelevant to historical truth." Professor Bury then gives his own conclusions. They tend to show, he says, "that the Roman Catholic conception of St. Patrick's work is generally nearer to historical fact than the views of some anti-Papal divines." In the body of his work the same historian says—In Patrick's time "Ireland was in principle as closely linked to Rome as any Western Church . . . it was to the Bishop of Rome, as representing the unity of the Church, that the Christians of Ireland desiring to be an organized portion of desiring to be an organized portion o desiring to be an organized portion of that unity, would naturally look to speed them on their way. . Ireland had become one of the Western Churches, and therefore, like its fellows, looked to the See of Rome as the highest author-ity in Christendom." Dr. Trail, in 1900, looked on the question as finally

Dr. Peacocke, the Protestant Archbishop of Dublin, a few weeks ago at the Protestant Conference in Belfast, naively declared—" We Irish Church naively declared—" We Irish Churchmen are quite clear in our minds that our Church's claim to be descended from the ancient Church of Ireland (whatever that means) . . . is fully justified on historical grounds." I recommend to both him and Dr. Traill the perusal of the latest "Life of St. Patrick," by their co-religionist, Dr.

Bury. What stamps a Church with its individuality is its beliefs and doctrines naturally revealing themselves in its rites and ceremonies, religious practices and various forms of religious life.

One effort made by Protestants to One effort made by Protestants to trace a similarity between their Church and St. Patrick's I refer to, as it will help to lighten this perhaps rather dry and technical part of my lecture.

The clergy in St. Patrick's time married, and the clergy of the Irish Protestried, and the clergy of the Irish Protest-ant Church do likewise. So speak the apologists of Irish Protestantism. The latter portion of the statement they presume is granted, and I do not think we can deny it. That the clergy of St. Patrick's time married is always proved we can deny it. That the clergy of St. Patrick's time married is always proved in the same fashion. I quote the proof from a Protestant Church Catechism, the author of which regards it as the "leading proof!" It states—"I, Patrick, am the son of Calpurnius, a deacon, and the control of the the author of which regards it as the "leading proof!" It states—"I, Patrick, am the son of Calpurnius, a deacon, rick, am the son of Calpurnius, a deason, the son of the late Potitus, a Presbyter or Priest." Then it asks—" What is plain from this?" and the "answer taught to the children is—" That the clergy were allowed to marry." This is the identical proof given by Dr. Traill, too, and, if I mistake not, by the late Provost Dr. Salmon. To-day a man who has been married and had children may on conditions accurately laid down by the Catholic Church become a priest. Thus many Catholic priests in England and in Belglum, and in other countries, could say as St. Patrick. I am the son of and in Belgium, and in other countries, could say as St. Patrick, I am the son of a deacon or a priest. Some could say, I am the grandson of a priest. Let us hope Dr. Traill and others will not learn this, else they will use it as an argument that the Catholic priesthood of these countries is not celibate.

I could learn, if it were necessary I could learn, it it were necessary, from the "History of the Anoient Irish Church," published for the use of Protestant school children, that in St. Patrick's time and later, famous monasteries were founded all over the island. The ones at Durrow, Kells, and Swords were especially conspicuous. Monks and virgins inhabited them and practised the Evangelical counsels of Poverty, Chastity and Obedience. According to Bury's reading of history, "young natives have become monks and daughter the control of the control of

ters of chieftains virgins of Christ." --\*Last year a Protestant clergyman, who had been officiating as such for several years, told me he had never heard of the distinction between having valid orders and having ecclesiastical jurisdiction.

Where are their counterparts in its "lineal descendant of to-day," the Irish Protestant Church? We never hear of the Protestant Bishops or clergy recommending the maidens of Belfast, or the 'Prentice Boys of Derry to convert some of their Orange Lodges into monasteries and live there in the practice of Poverty, Chastity and Obedience.

I am afraid the time is not yet ripe, as but a few months ago the worthy mem-

but a few months ago the worthy mem-bers of St. John's Sandymount, prayed the Dublin Protestant Synod " to take such measures as will give them relief from the action of the Rev. Mr. Lefanu for establishing a community of nuns in

In one of St. Patrick's synods we read In one of St. Patrick's synods we read of offering prayers and sacrifices for the dead; in other historical documents the same Catholic practice is referred to, yet again the faithful members of the Protestant communion of Sandymount expressed their horror of the act of the Rev. Mr. Lefanu in asking for prayers for the soul of one of the deed members of his flock.

Professor Bury tells us... Patrick

of his flock.

Professor Bury tells us—"Patrick
bore back with him to Ireland . . .
the most precious of all gifts, relics of
the Apostles Peter and Paul." Bells and croziers of that period are still pre-

and croziers of that period are still preserved.

Now, when I meet Dr. Crozier, the present Primate of the Protestant Church, on the Kingstown Pier, returning from Rome, bearing with him relics of saints, as St. Patrick did long ago, to be distributed up in the North and amongst the Protestants of Ireland, telling me he has been "approved in the Catholic Faith," as a contemporary record states St. Patrick was, "by the Holy See," prepared to preach the practice of the Evangelical Counsels, ordering the Image of the Mother of God with our Infant Saviour in her arms, a halo of glory round her head, to be inserted in the Protestant Prayer Book, as it is in the Book of Kells—when this happens I the Protetant Prayer Book, as it is in the Book of Kells—when this happens I shall listen to the statement that the present Protestant Church is "the lineal descendant of the Church of St. Patrick" without my sense of the ludi-crous being so strongly appealed to as it is at present.

PRGTESTANTISM OF IRISH PROTESTANT-

The aspect of the Protestant church in Ireland which at once strikes a stu-dent of history and an observer of the various developments of religious thought is its intensely Protestant char-acter. I do not think there is a Proacter. I do not think there is a live testant religious body in the world so deeply Protestant as is the Irish Protestant Church of to-day. I am not speaking at all of the truth or falsehood of its position, but of the simple fact of its profoundly Protestant tone and tem perament. It has kept, as far as twen-tieth century human beings could keep, to the Elizabethan traditions with more

fidelity than any other religious body that came into being at that period. That gives to this body the same fas-cination that would belong to a tribe in our midst who still trusted to bows and our midst who still trusted to bows and arrows, drank mead out of their enemies' skulls, and preferred the picturesqueness of paint to the comfort of clothes. The first thing it did when it was legislated out of existence as an Established Church was to protest against the Athanasian Creed,\* and its last recorded act, a few weeks ago, was to protest against the Vicar of Christ using the power conferred on him. In using the power conferred on him. In the interval its life has been nothing but

PROTESTANTISM IN AMERICA, GERMANY

AND ENGLAND There is in America no Protestant Church as there is in Ireland—that is, there is no such homogeneous Protest-ant body. The freedom of the American eagle has invaded the diocese and the parish and the pulpit, so that a Protest-east minister has no collapsistical reant minister has no ecclesiastical re-straint. As an American friend of mine put it to me—graphically, forcibly, if not very elegantly—"The American parson teaches and ceremonises as he

years ago, is given an account of a Protestant Church in New York in which is testant Church in New York in which is reserved the Blessed Sacrament. The sanctuary lamp burns before it. In this same church public notices announce that agreement, something like that agreement is the mental state of a blue-bottle when land that is of the Bishops and clergy.

definite hours.
Rather qualified Protestantism is this, and likely not to be met with in Ireland,

eased to be Protestant, and became everything but Protestant, some two

hundred years ago.

The centre of the gravity of the Established Church of England is distinctly Catholic in its tone, and not Protest-

statue of our Lady; festivals, such as that of Corpus Christi, were celebrated

that of Corpus Christi, were celebrated with becoming splendour.

This state of things is by no means uncommon or restricted to one part of England. A young Protestant clergyman wrote to me some time ago expressing a hope that his Church and the Catholic Church would soon be united, and that he saw no reason why the Pope of Rome should not be recognized as Supreme Head.

If such things were done or said in

Supreme Head.

If such things were done or said in Ireland the Ulster army would have long ago crossed the Buyne and be in full march on whatever centre where such

practices were allowed. IRISH PROTESTANTISM STAGNANT The stagnant Protestantism of Ireland stands out in strong contrast with

— \*The Revised Protestant Prayer Book of the Irish
Protestant Church was published in 1878. Amongst
the cnanges was the following: "The Rubric
directing the public recital of the Athanasian Creed
on certain stated days was removed."

the stir and movement of English Pro-testantism. The contrast is vividly re-vealed in that strong, deep, and steady stream into the Catholic Church which is becoming very noticeable of late years, especially of the more cultured and intellectual classes. Some few months ago in Brighton alone at least two Protestant clergymen and about two hundred of the laity were received into the Church.

the Church.
"Why do not these things happen in Ireland?" was the question I put at the time to an English Protestant friend of

time to an English Protestant friend of mine, a clergyman.

"Well," he answered, "you must remember the Church in Ireland is a mere Protestant Church; it is too awful for words." Of course, this was no answer. My question was — Why is the Church in Ireland a mere Protestant Church? Why is it too awful for words?

The life of a society shows itself in the exercise of its authority. The vigour of its life is manifested by the vigilant, determined use of that authority.

A society that merely protests belongs so far to the lowest scale of social beings, if indeed it can be said to be a social being at all. To exercise authority

beings, if indeed it can be said to be a social being atail. To exercise authority is the heart beat of a social organism; to protest is the mere dead weight of its members, to protest is the simple expression of a personal opinion, and anyone can express an opinion who has an opinion to express. A man who is going to be hanged can protest, and very often does.

A CHURCH WHICH NEVER COMMANDS

A CHURCH WHICH NEVER COMMANDS
I do not believe that the Protestant
Church in Ireland ever exercised authority by laying a solemn injunction on its
lay members; and what is more, I do
not believe it could do it.
If any one denies that let it be put to
the test. I am willing to re-consider
that aspect of Protestantism if Dr.
Crozier or the General Synod will impose a strict fast on all Protestants in
Ireland on any one day in the year,
binding under pain of grievous sin; or
if they will impose an obligation of attending Divine Service on any one day,
so that if Irish Protestants do not obey
they will regard their consciences serithey will regard their consciences seri-ously burdened. If Dr. Crozier or the Synod did so, or,

rather, endeavored to do so, a broad smile would ripple across the land from Cape Clear to Mizen Head.

Cape Clear to Mizen Head.
Yet in the Book of Common Prayer as adopted by the Protestant Church at the Disestablishment is a list of days of and thus it never became ultra-Protestant, and thus it never became ultra-Protestant.

Protestant minister were known to abstain from meat on Friday he would be denounced to the General Synod as undermining the faith of his flock and as infected with Romanism.

The Catholic Church lives and exer-

cises authority. For example, she lays a solemn obligation on every Catholic to abstain from meat on Friday. She might to-morrow, for some special reason, proclaim a special fast day, and there yould be quite possibly a special meeting at the Metropolitan Hall, with the Protestant Archbishop of Dublin in the robair, to protest against her action as ruinous to butchers. Or she might dis-pense her children from an ordinary fast day for some reason, and then possibly there would be a meeting in Belfast, with Dr. Crozier in the chair, to protest against her action as ruinous to fish-mongers, and perhaps the Right Hon. J. Campbell, K.C., would seize the opportunity of dilating on the "truculence" of Catholic ecclesiastical authorities in "over-riding the law of the land" by forbidding loyal subjects to do what by the law of the land they have a right

It is this protesting character of the Protestant Church that gives it such a whimsical aspect in presence of the Catholic Church when authoritatively Catholic Church when authoritatively for "brawling" in the church. whimsical aspect in presence of the Catholic Church when authoritatively acting. This aspect is not, I think, altogether the sour-grapes aspect, nor is it the fox-who-had-lost-his-tail attitude, but rather that of the good man Friday

the mental state of a b ne mental state of a blue-botter when in a warm, sunny day it makes for the makes for the reen fields outside, but finds itself gainst the hard, invisible window-pane, where it buzzes and fumes helplessly.

One of the speakers of the protesting on a warm, sunny day it makes for the green fields outside, but finds itself against the hard, invisible window pane,

where it buzzes and fumes helplessly.

One of the speakers of the protesting meeting some few weeks ago here in Dublin expressed the hope that this last act of authority would be the beginning of the downfall of the Church of Rome in Ireland. Fancy a doctor declaring a patient is going to die and giving as a reason that his heart was still beating. As Chesterton said of the reasons given by George Moore for leaving the Catholic Church they are about the best for remaining in it.

There, then, is the material position of Protestantism in Ireland. What Irish Protestantism is saying and thinking to-

of Protestantism in Ireland. What Irish Protestantism is saying and thinking to-day, or rather will say and think in about twenty years' time, Protestantism in the rest of the world said about a

IRELAND -THE HOME OF EXTREMES Why, then, is it that Protestantism has retained here this definite character? Such a phenomenon does call for some explanation. Nor do I think that we can account for this phenomenon by the simple fact, which we must accept, that Ireland is the home of extremes. It is that fact that makes the history

of Ireland so peculiarly interesting.

Extremes are always interesting. Extremes are always interesting. It is that quality of being extreme that makes women interesting. They are either wearing a hat which no one can see, or wearing a hat which keeps one from seeing anything else. At one time they wore crinolines which made it impossible for other people to walk; now they are wearing hobble skirts which make it impossible for themselves to walk. Every woman at heart is a walk. Every woman at heart is a Suffragette or a good mother and a sen-sible housewife.

sible housewife.

It is not very exciting to watch a man walk along a broad road, but once he takes to walking on a tightrope he steps out of the monotonous and becomes interesting. teresting.

Wearing a sword will not gather a crowd in a street, but swallowing one

CHECK ON VILE LITERA

If Ulsterman threatened only to dig ditches no one would mind them; but it is when they begin to talk of lining ditches, which is an extreme use to put ditches to, that they become interesting. One big drum with other instruments goes to make an ordinary band; but fifteen big drums and no other instrument make an extraordinary one, and therefore capable of attracting attention—a fact to discover which was reserved to the highly developed musical sense of the Orangemen of the North.

Now, the history of Ireland is interesting because we are always walking on tightropes, swallowing swords, lining ditches, and have an undue number of big drums in our music.

We are either dying for the Crown out in South Africa or kicking it into the Boyne in Ireland. One portion of the community is said to be priest-ridden; another portion occupies its spare time in consigning the Pope to a place where the standard of comfort is low. Some of up send our children to England to acquire an English accent, whilst others keep them at home and forbid them to speak English at all.

Yet, as I say, merely to assert that Ireland is the home of extremes does not explain why this extreme of Protestantism is with us. It is due to many causes.

THE CATHOLICISM OF ENGLISH PROTEST-THE CATHOLICISM OF ENGLISH PROTEST ANTISM Comparing Irish Protestantism with Protestantism as we find it in England, we must remember there was always from the beginning a deep, intense, if subconscious, stream of Catholic thought and sentiment in the latter which never was in the former.

The only essential Catholic doctrine denied by Henry VIII. was the supremacy of the Pope.

acy of the Pope.

The English Church in the beginning was an Oriental Church in the West.
For a time the Holy Sacrifice was offered with full Catholic ritual; devotion to the Mother of God was cultivated; and a Catholic tone and spirit lingered on. Though it lingered, or rather precisely because it only lingered, it was never obtrusive. English Protestantism was like a

where the twilight of the preceding day never dies altogether, but mingles with

the Disestablishment is a list of days of fasting and abstinence. Protestants are bound to fast the forty days of Lent, Ember Days, Rogation Days, and all Fridays in the year except Christmas Day. But by whom? Certainly not by the Irish Protestant Church.

Yet I cannot help thinking if an Irish Protestant, and, above all, if an Irish Protestant minister were known to absence the protestant of the protestant of the protestant of the protestant minister were known to absence the protestant of the protestant minister were known to absence the protestant of the protestant minister were known to absence the protestant of the protestant minister were known to absence the protestant minister were known to absence the protestant and thus it never became ultra-Protestant protestants are the protestants and thus it never became ultra-Protestant and thus it never a fighting unit in a hostile country. There was no need to set sentinels, and have watchwords, and scrutinise passports. Rites and ceremone and thus it never became ultra-Protestant and thus it never became ultra-Pr unless they were openly and pro-nouncedly Catholic.

The burden of proof lay on the chal-

lenger to prove it was Catholic, rather than on the rite and ceremony to show it

out with all the restrictions of excep-Protestantism in England, as a rule,

Protestantism in legislic, as a rule, had that tone and sentiment towards Catholicism which possesses an English regiment keeping order in a good-humored English crowd. It was never fighting for its life. In Ireland the fighting for its life. In Ireland the sentiment of Protestantism was that of an English regiment in the Fenian days cooped up in a Tipperary barracks. So the tradition of Catholicism was never altogether lost in England, and to-day we find in the heart of the Protestant Church tampt comply the decrease.

testant Church taught openly the doc-trine of seven Sacraments, intercessory prayer for the dead practised, confession present of the dead practised, confession preached and used, lights burned before the altar where the Sacrament is re-served and before statues of Our Lady and the saints; things which, if we could conceive them happening in Ireland at all, we could do so only by put-

IRELAND'S DISTILLED PROTESTANTISM What came to Ireland from England

ind, but founded, in Ireland.

It was a camp in an enemy's land.

The last outpost of the English garrison was the furthermost limit of Protestantism. The Book of Common Prayer was ever in the shadow of the bayonet. Out beyond was the night, the rebels, the nere Irish, the Catholics.

beyond was the night, the rebels, the mere Irish, the Catholios.

— An English Protestant journal complains that limade no attempt to prove the assertion. I did not give any proof or authorities, thinking that the facts were son notorious that no one was so utterly ignorant, of Irish history as to require the authorities. Seeing, however, there is such ignorance, I mention a few of my authorities. Spencer, History of Ireland, p. 139, &c., says: "The clergy are generally bad, licentious and most disordered whatever disorders you see in the Established Church in England you may find here (in Ireland) and much more—namely, grosse simony, greedy covetousness, flesh incontinency, careless sloath wherein it is great wonder to see the odds which is between the zeal of the popish priests and the Ministers of the Gospel, for they spare not to come out of Spain, from Rome and from Remes, by long toil and dang-erous traveling hither, where they know certain peril of death awaiteth them and no reward or riches to be found, only to draw the people into the Church of Rome; whereas some of our idle ministers, having the livings of the county offered them, will neither for the same nor for any love of God be drawn forth from their warm nests." Again, in p. 133. Spencer says of the Irish Protestant clergy: "They neither read Scriptures, nor preach to the people, nor administer Communion." "Vide Spenser, bid, passim." Taylor, Civil Wars, V. L., p. 176. says: "It is painful to dwell on the sins of omission and commission of the Church of England, of which the writer is a devoted member, but it is worse than useless to disguise the truth. Its established Church were generally ignorant and unlearne; and loose and irregular in their lives and conversations." If the English Protestant Church were, which I would not care to cite fully there, in Leland's History, Sydney's Papers, Letters of Bishop and Clergy were men, low guiorant, devoid of inrality and to cite their testimony. As Is said, the test and chery were men, low guiorant, de

TO BE CONTINUED

Peace often costs more—than a light.

One of the most prolific sources of evil and corruption of the young and old is the immoral literature with which the markets are flooded to-day. As to books most of the "best sellers" are either downright vile, or else pander to infamy in the insidious dress of suggestion or inference. There are a few bookdealers who are decent enough to exercise an individual censorship over new publications and who refuse to put on their counters objectionable volumes. But most of them are entirely controlled by the commercial sense, and it makes very little, if any difference to them whether a novel is good or bad, so long as it invites a profitable sale. The commercial motive controls the writer, why should it not control the seller of his book? Book writing and book selling have become purely a money enterprise—wither Book writing and book selling have be-come purely a money enterprise—with-out any other object in view save that of the greatest amount of financial gain, though it were necessary to cater to the lowest appetites of the masses. We have laws against the publication of un-clean literature, but they are only an incumbrance on the statute books. Who is going to define in a lawsuit or in the case of an arrest what is immoral Who is going to define in a lawsuit or in the case of an arrest what is immoral and what is not? How far may suggestion and inference be used without being liable to the charge of immorality? Are the slippery and risque things in novels to be put down as coming under the classification of immorality? If not, it is nevertheless true that they lead to more individual vice, social corruption and ruin than that which is openly vile. A nude figure may be made revolting, but one that is suggestively draped will easily arouse the most lascivious passions. There appears to be no effective means of getting away from the filthy and degrading literature of the day. Laws on the subject are mostly inoperative. Protective societies ly inoperative. Protective societies against vice in some of the larger cities, and a few church organizations have taken the matter in hand, but their efforts have remedied only a small fraction of the evil in a few localities. It seems to be imperative for all the good citizens of the nation to realize the danger with which young and old, but especially the young, are threatened by this enormous cesspool of printed filth that is spreading everywhere to the detriment of clean morals. It is not only a question of the welfare of the Church, but of the citizens of the state. No commonweath can last that will permit the systematic, gradual and constant pollution of its members by vile litera-ture. If we were all sufficiently aroused on the subject we would not fail of hav-ing each state establish a censorship board with full power to forbid the sale of any objectionable book within its limits. Or it may be advisable to have

a national board created for that pur pose with power to appoint co-operative boards for the different states. While this would be undoubtedly the best way of checking and restricting the evil, it must not be forgotten that the most effi-cacious remedy lies in the creation of a great public sentiment against it. Here the influence of the Catholic Church, of all the Christian denomination and all the forces that make for morality, should come into action. It is in the last analysis a question of God, home and coun try, upon which all good citizens should

The Catholic Church in Ireland is just now affording a splendid example of how to grapple with this monstrous source of evil. It is making a courage ous and persistent campaign against the reading or selling or importing of bad literature — newspapers, magazines or books—principally by the aid of vigilance committees formed in all the cities and towns of the country. The spirit of the movement will be clearly seen from the following resolution passed by the Central Council of the Catholic Relig-

ious Confraternities of Dublin:

"Resolved, That we, the Confratern nesolved, that we, the Contraternities' Central Council, pledge ourselves not to purchase or allow into our homes any of the objectionable English Sunday papers or any other paper or journal, local or imported, that publishes the filthy and unnecessary details of divorce or breach of promise cases objectionable advertisements, and that we co-operate with the Dablin Vigilance Committee,

directors or parish priests, in their efforts to stop the circulation of such immoral and dangerous literature." Similar resolutions were passed by Similar resolutions were passed by numerous other councils and representa-tive bodies. The practical results of this good work will be recognized in the following report of the Vigilance Com-

mittee in Cork: "Ninety-two booksellers and news venders in the city have signed a pledge: First-Not to have or expose pledge: First—Not to have or expose for sale any immoral, suggestive or irre-ligious literature, whether papers, per-iodicals or books. Second—Not to dis-play posters containing headings in any way suggestive. Third—Not to have on sale any objectionable postcards or pictures."

Volunteers and recruits for this crus-ade often take the following pledge: "I promise, as a member of Christ's Church, not to read, distribute, or, in any way give countenance and support to papers, books, magazines, or any form of literature that is objectionable because of its hostility to my faith, or to the lofty purity inculcated by the Gospel of Christ. And I furthermore promise to withdraw my custom from those dealers who for the sake of filthy brose dealers who have papers and periodicals which the voice of Catholic Ireland condemns as a menace to the purity and a peril to the faith of her

The clergy are doing their very best to multiply these Confraternities and Vigilance Committees. In the city of Dublin the sale of vile newspapers has been so successfully boycotted that in the streets they are talked about as the "penny dirties."

"penny dirties."

If in each state of the Union such organizations and committees were formed, not only by the Catholic Church, but by all the Christian bodies and the civic societies in favor of a clean press and moral literature, would not the combination prove to be a great moral engine in breaking down the gigantic and ever-growing wave of corruption that is sweeping over the reading pub-

lio in this nation? And would not such a combination, representing the best public sentiment, be a powerful ally to the state in its efforts to check and control the evil?

Let us hope that the people will take the buil by the horns and apply a sover-

eign remedy before it shall be too late
—Intermountain Catholic.

That the soul may not be sad, it must each day see the good God as its Father.

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LETTERS OF RECOMMENDATION
Apostolic Delegation.
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of voir paper. I have noted with satisfaction that all the statements of the statement of the stateme

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
estimable 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 re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JANUARY 27, 1912

"THE DEMORALIZATION OF COLLEGE LIFE'

A pamphlet with this title has just been published by R. T. Crane, of Chicago, who telis us that it is a report of an investigation, extending over ten years, into the moral conditions that obtain in the great secular universities of the United States. He tells us further that for a long time he refrained from giving this report to the public because it was so nauseating in its details : but that the great interest shown in those parts of it which appeared in The Valve World, in Aug., 1911, induced him to publish the report in full-excepting a few portions unfit for publica-

It may be well to state at the outset that Mr. Crane frankly admits that he does not believe in higher education, a fact which may have unconsciously biassed his views, even on questions of

But there is evidence that he wished to be fair and unprejudiced. In his instructions to the University man, who investigated for him the conditions of student life at Harvard, he says :

"In all such large institutions there is sure to be quite a number that will go to the bad, and the vital question is to determine something of the proportion of this class to the whole number of students. The next idea would be to determine whether the surroundings of the college have any very decided tend-ency in the way of demoralizing the boys."

Mr. Crane then prefaces the detailed report of his Harvard investigator by quoting from the San Jose Herald wherein an old college man contrasts the past with the present college life:

"We are bound to voice our own

"We are bound to voice our own strong conviction that almost every remnant of effective moral discipline has disappeared from our larger colleges and universities.

"Forty years and more ago in all reputable colleges of the country, discipline was a reality. The standard of conduct, industry and subordination was fairly high, and it was maintained. Particularly was there a code of morals was fairly high, and it was maintained.
Particularly was there a code of morals
which was reasonably strict, and which
was enforced with reasonable strictness.
The community life was regulated by
wholesome laws, and these laws were far from being a dead letter.

Those who point to the number of eminently successful university men as a refutation of Mr. Crane's contentions, entirely overlook the fact that the university life of to-day is in sad and striking contrast to that of the time when these successful men were university

The detailed report which follows presents an awful picture of the degenerate college life of to-day. We shall not enter into the details; but they fully bear out the statement quoted from Clarence F. Birdseye's book, "The Re-organization of our Colleges."

"In many of our larger colleges and universities, and too many of our smaller ones, a very considerable part of the college home life is morally rotten—terribly so."

The following is from a letter received by Mr. Crane from a physician residing the wholesome discipline of Catholic in Columbus, Ohio:

"I have for several years tried to get the university authorities to take some interest in the morals of their students, but thus far without avail. They seem to feel that they are responsible for the students in the classroom but not outthe students have come to be north end of the city, where the univeris located, assure me that practic-all of them are diseased as the re-

"If I did not live in Madison, I never would send a young girl to the University of Wisconsin—or any other State university for that matter.

"I do not live in Madison, I never structure in Madison, I never structure

conditions. The New York Times had an editorial along the lines to which a mother of a college son replies. Space forbids its reproduction, but we shall give some extracts.

"As the mother of a boy who has managed to survive his freshman year, with the resultant average of scars—physical, mental and moral—I feel qualified to speak.

"It is begging the question to say that," professors can only advise the

that 'pr that 'professors can only advise the average boy.'
"The mothers' who spend themselves

"The mothers' who spend themselves in the effort to 'reinforce young minds with sturdy ideals,' and who then see their boys flung into an atmosphere reeking with viciousness—where choins girls and street walkers and drink and disease and the 'dope' doctor have an equal if not pre-eminent influence ( with the professors) in the daily mental dlet, will do well to heed Mr. Crane. It is perfectly true that college life, as it is will do well to need air. Orais. It is perfectly true that college life, as it is lived to-day, ruins more boys than it ever makes good men. And the fault is not with home and mother so much as with the system."

Another phase of college life, and perhans one of even greater menace to the national life, is the rowdyism and utter lawlessness of students. In this connection a report was compiled by an Oberlin Alumni committee of Chicagoans, consisting of Attorney Joseph B. Burtt, Attorney Edwin H. Abbott, and H. H. Matheson, and the data were collected from all over the United States. The general finding bears out the charge that college men are the most lawless element in the nation.

The answers from various universities, received by the committee, may be judged from this one from Shaw University, Raleigh, North Carolina:

"The reason college men do not get into action against lawlessness is because college men are law-breakers themselves. The college student is very indifferent to the rights of any cuttiled of his nuteralty his class utside of his university, his class, or

his fraternity.
"The students of a single great university have caused the death of two young men at society or fraternity initi-ations, and the death of an aged woman

ations, and the death of an aged woman at a class supper. Yet no one was pun-ished by the law.

"College presidents are not willing to enforce the law, or even to allow it to be enforced, when it will cause them the loss of students, especially rich or influential ones.
"The first essential of a good education

tion is the gaining of a wholesome re-spect for law and order. Are we not educating criminals in many of our colleges when we furnish an education devoid of moral instruction?" Professor David Starr Jordan, in an ddress delivered at the University

Club, Chicago, in May, 1910, said among other things :

"One time we celebrated a great foot-ball victory. Two hundred students from the University of California spent the night on the campus. The fraternity houses were open all night. Two hun-dred drunken rowdies marched through the library, a thing the library was not accustomed to. Beer kees were carried the library, a thing the library was not accustomed to. Beer kegs were carried over the steps of the sorority house and some of the boys made a night of it there. Later one student went to a saloon down town, got drunk, came back, and got into the wrong house. Some one shot him. That decided the Some one shot him. That decided the authorities. We suspended the ring-leaders of the gang that invaded the library. Then one hundred and thirty other students said they were just as guilty. What were we going to do about it? We let them go, too."

That our Canadian secular universities are superior in many important respects to those of the great republic we feel to be quite true. But from them also, the all-important, the essential element of real education is necessarily barred, moral instruction. The divorce of education from religion has been disastrous from the primary school to the great university, and, if the results are nore evident in the United States, the cause is the same everywhere. The wisdom of the Church is again amply verified by the sad experience of those who have cast that wisdom aside, and proceeded on the principle that education alone was all-sufficing. Such education, though supported by tens of millions of dollars annually, taken from the taxes of the many for the benefit o the few, will inevitably forfeit the re-

spect and support of the people. Side by side with these great state universities, on which millions are spent, have sprung up the Catholic colleges and convents which cover the land, and which reinforce education with the holy and powerful influences of religion. Without state aid, with little aid from the rich, but with something that neither state nor millionaire can give, the consecrated lives of thousands of men and women, our institutions of higher education have ever held that "the first essential of a good education is the gaining of a wholesome respect for law and order." And hence we have

college life. Another phase of modern education against which the Church has always sternly set her face, is co-education of the sexes. In this connection it is interesting to note the opinion of Rev. Dr. George E. Hunt, pastor of Christ Presbyterian Church, Madison, the seat of the far famed University of Wisconsin.

" If I did not live in Madison, I never

A

and young women now. Conditions as regards our boys are even more de-

Our convent boarding schools " send back to their parents the same sweet minded and sweet-mannered girls they were when they left home," something Dr. Hunt deplores that the State university fails to do in a great many cases.

Imagine if you can "beer kegs" being carried into a convent, and "some of the boys making a night of it there!" And vet this is what Professor Starr Jordan tells us happened in the "sorority house" at Chicago University. We feel inclined to agree with Rev. Dr. Huat that "there are not enough safeguards thrown around our girls" where co-education

We shall not attempt to point the moral from all this; those Catholic parents, who know the conditions that obtain in secular universities, will draw their own conclusions. We thought it well to place the foregoing facts before them so that they may be in a position to form their opinions intelligently.

There may be and doubtless are case where proximity to a secular university or high-school, and inability to send their children to Catholie institutions make it desirable for Catholic parents to take advantage of the facilities at their doors. But they cannot be excused from the gravest negligence, for which they will render an account to God, if they fail to supplement the godless education with all possible religious influences, and take every means to safeguard their sons and daughters from the dangers to faith and morals.

THERE IS a Dr. Tasse in Montreal and he aspires to the mayoralty. Dr. Tasse is the possessor of a set of principles which call to mind the Reign of Terror in France and some of the characters in Charles Dickens' "Tale of Two Cities." Here are some of the changes which Dr. Tasse would like to bring about in the government of Canada's metropolisi: "Licensed concert balls where light drinks will be obtainable all day and all night saloons; Sunday theatres and concert halls; all stores open on Sunday until noon." We respectfully submit to the Minister of the Interior the advisability of inquiring into the case of Dr. Tasse. If he is not a native of Canada, but a recent arrival from France, he should be deported. Most assuredly he is an undesirable citizen.

A FEW REMARKS

At the beginning of the year we are constomed to look over the past and promise to avoid in the future our mistakes and shortcomings and sins. And if we set about it resolutely and without fear. It may occasion us trouble and pain, for we must take off the scales from our eyes and go out from our house of enjoyment. We must try to see ourselves as we are. We may have noney journeying on with the utmost complacency and all the while with but dust and if we seek vision we may

learn much that is. discouraging, but instructive withal and our castles illumined with the light of noble endeavor and flawless purity. We were on the mountain-tops bathed in air with never a taint in its faintest tremor. We looked forward to our work joyfully and with the a firm resolve | White Throne. bear ourselves knightly victor or vanquished, there would be no stain on our shield. There was our youth radiant and garbed in innocence. And how are we to-day? Have our castles been swept away and our visions as if they had never been. Is our ear attuned to the harmony of the spheres or filled only with the sounds of earth? Is our resolve to die rather than be defiled as clean-cut and as com pelling as in the days that are gone? Have we wandered from the magic land of youth into the dreary deserts of vulgarity and triviality ? # We can each answer that question. But it is certain that only in the land of high ideals is the joy that cannot be bought with all the riches of the Indies Poor or richit matters not-if companioned with visions. We can laugh at adversity and hear the music of the angels. We may wonder why men and women, having but a short time, should fritter it away on the things that are valueless. Hav ing within us a source of strength we can be content however the winds blow

And these memories may be our rich est possession. They may fill our hearts with fragrance and warmth; they may web the eyes and bow us to the earth in gratitude; they may speak to us of love and self-sacrifice, but, part of our being, we would not surrender them for any price. They are ours, and at the beginning of the year they may serve as remedy for our indifference and self- It would take an angel's pen to write

and inspect our memories of the time

when life was like a story, holding

either soh nor sigh.

significance compel us for very shame not to sully this year with unworthy may wander back to the land where "every bush is afire with God" and see again the miracle ofearth and sky and the deeds of Love, the wonder-worker, and cast out from us all cant and hypocrisy and go on our way with a song in our heart.

ing. No easy task, you say, while cynics justify them. But it is the law of the game of life. We must play hard and earnestly and all the time but joyously to hearten the brother who is playing beside us. We can smile when knocke are hardest, and play on till the game is over. It may be for a time, short or ong, but our business is to play with every energy, alert and watchful till the shadows fall and the call for rest is

Suppose that we resolve at the begin-

ning of the year to be kind and forbear-

world; we may work hard and fare poorly and be dubbed a failure, but the uoyant heart of the worker unsfraid and ruided by the light of eternity cares little for the standard of time.

We should resolve to avoid all un-

charitableness. The mean gossip, the

sarcastic quip, the carrying of stories.

slander as unlovely as hell, should be regarded as evils that make humanity despicable and a libel on Christianity. No wonder that uncharitable Christians, with their big prayer-books, are the scoff and byword of the critic. Profess ing a belief in Christ, they try to show by their language that the ways of the gentle Christ are not their ways, and that the love of which they speak has no abode in their hearts. Instead of ministering to their brethren they harass and desnoil them . instead of heing bearers of the oil and balm of charity, they garner gossip and slander and spread it broadcast, mumbling the while prayers and wondering why others do not discern the hold of sanctity which, according to them, is their chief adornment. They are blind to the beauty of right Christian living. Ghoul-like they wander in cemeteries and interest themselves in things that rot and smell. But why go so far sfield. For many of these people might find in closed chapters of their own lives an incentive to unpleasant words and a reason why they should be chary of invective and sarcasm. Let them pray for vision. We have all of us our burdens and our crosses: we may smile while the heart throbs with agony : we are all on the highway, plodding along in the dust and heat, and we all need the word that fit they should take a tonicsolaces the heart and lightens the in our opinion this is a very wise thing burden and gives us courage. Love will make the way less toilsome and transmute the little things of life into living beauty. It is the greatest thing in the world and it costs but so little. To come to the end of the way-to stand before the eternal gates with our hands and position, but these are no proof that filled with gossip, with memories of all is well with us. We may even be hearts wounded and killed with calumny and evil words-to find out at last that a whole life was but a medley of discords. ashes in our hearts. But would be a terrible revelation. Surely ittis the very essence of sordidness to perchance. live with hearts tenanted by evil spirits. Ave. and more, it would make this world a deterrent to self-conceit. We may see but the porch of hell. But the kind ourselves as we were some years ago, word that helps us over the rough and wonder how differentiwe are to-day. places—the love that fills the air with are few leading scientists who are irrelithe sympathy that binds up our wounds -all this is within the resources of all And then the night is come, the memor

> Our old friend has been here to wish us the compliments of the season. Some of his friends regard him as archaicvery old fashioned. We esteem him as a very wise man. He has not much of this world's gear because he has never had time to work for it. He is content, however, and sees all things and men by the light of a kindly heart. He believes indeed that money stands for character, but he wonders why men destined to die should plan and toil to heap up money. He laughs at the stories of the Captains of Industry and regards as the dreariest drivel the glorification of their exploits in the market. To scheme and work and tread on the faces of brothers in the wild rush after the dollar, and to exude platitudes to a money-mad generation, makes him despair of our civilization. So you see he is hopelessly out of step with modern progress. But he owns the stars and the sun and the flowers and the hues and prisms that nature turns out of her winter's workshop. The laughter of children is for him the sweetest music. Back of them he sees the Divine Conductor evoking from hearts unstained the melody that but echoes the choir celestial. Some of these days he will go into the black box with the gilded nails. But his friends will remember him as a wise man who sowed and bound up his sheaves in the eventide and went home rejoicing.

ies of gentle speech and loving deed

shall plead our cause before the Great

We think that children should resolve so show more affection for their parents

seeking. They may by their beauty and down what we owe our nothers. The debt is always there, and the devotion and love of a life-time cannot cancel it. But we can at least acknowledge its existence by our thoughtfulness, by words and deeds that bring sunshine into the eyes and hearts of the dear little women who are going down into the valley and want but the assurance that they are remembered by the men and women whom they once crooned to sleep on their laps. And what greater privilege and happiness for the son and laughter. To have a mother and to know that her heart is in our keeping ; to look into her eyes and see the love mirrored therein, and to be able to cherish and guard her-this is the weetest happiness this side of heaven

> Many readers of the daily newspaper have been led to believe that Dr. Grenfell was the first good Samaritan to hasten to the succor of wind-swept Newfoundland. The good people who took the doctor's story at its face value were impressed with its narration of his hardships and of the dangers that accompany the men who go down to the sea in ships. The Western Star, published at Bay of Islands, Nfld., calls attention to the fact that there is more need for missionary work in England and America than there is in that God-fearing and prosperous country. It also says that long before the days of Dr. Grenfell missionaries toiled and suffered and went their way without any beating of drums. They, as our other men who are away at the outposts officivitization, gavelof their talent and work, seeking no other reward than the salvation of souls.

In reply to a correspondent we beg to say that the Y. M. C. A. is not non-sectarian but Protestant in its works and aims. The claim of non-sectarianism is sometimes advanced to entice money from the pockets of Catholics, but it has no foundation in fact. We do not believe that our children cannot be taught to love serious reading. We are of the opinion that boys and girls can be trained to read books which demand thought. Take them in their impressionable period; place them in a world of worthy standards and you have given them a source of instruction, consolation and strength. It is of little avail to advise adults, who know but the current magazines and fiction. But perhaps they might learn to be ashamed at allowing their minds to be sewers through which flows a stream of triviality and vulgarity-at allowing their eyes to rest upon illustrations which in nowise reflect modesty and purity. If, however, they wish to keep spiritually moderate doses-of reading which can steady them and reveal another world which they can live in to their spiritual benefit. There are a few what we should call 'smart" writers, who, with quip and jest and flippant phrase, inveigh against religion. We might give names, but we are not going to give them any advertising in our columns. They talk as it religion were in honour only among the ignorant and benighted. They plume emselves as being independent thinkers, though they are known as pocket-book editions of Voltaire. They affect the scientific pose because it attracts the dollar of the half-educated. Professor Saver declares that "there gious, but the vast majority, so far as reverse." The "irreligious" are for the mattering of scientific knowledge.

declamatory against the Church. They bring on the stage Galileo, Bruno, etc., as witnesses to the Church's antagonism to science. They wax flippant about the monks of old and the Catholic who is in a back water moored to a Church that is out of touch with modern conditions. Thus they wander on through a maze of words to the delight of these who contribute to the upkeep of these vocal nuisances. But the man who can read is finding out the attitude of the Church towards science. He knows now that there is not and never can be any opposition between Catholic dogma and the findings of true science. And e is aware that in every department of nen and women who prove that exquisite culture and profound thought are not docility of Catholic life.

Some of these articles are very

incompatible with the piety and "THE RED RAG and the bull " comes o mind when reading press despatches dealing with the conduct of Belfast Unionists. They have always been, they declare, the champions of law and

trains will bring seventy-five thousand ally holy; and every church which other stalwarts who will surround the building. The Unionist party in Engbut they have only themselves to blame. For generations they have planted and watered and nurtured the seed of hatamongst the Ornogemen of the North. They now find that the crop is a bountiful one. The only class in Ireland which have demonstrated themselves utterly unfit for self-government are the Irish Unionists. They still remain foreigners in the country in which they were born.

SOMETHING NEW It is more than probable that our

friends of the Ministerial Association

will now swing their batteries off the Ne Temere decree for a period as they have something new and startling to occupy their attention. In the Englishspeaking world there has commenced a furious discussion as to whether the word "obey" should he retained in, or expunged from, the marriage ceremony The Archbishop of Canterbury has contradicted the rumor that he insisted on the use of the word in uniting in marriage two well - known suffragists. Coming nearer home His Lordship the Bishop of Huron declared that his clergy always include the word "obey." Upon being asked if the omission of the word would invalidate the ceremony he declared that he did not know. Methodists, we are told, do not include the word "obey" in the ceremony unless by request of one of the parties. It is their custom to use the words "love, honor and keep." Presbyterian ministers, a Free Press interviewer was told are given considerable latitude Some of our ministers," said Dr. Ross of St. Andrew's Church, London, "leave it out or use it. They are allowed to use their own judgment." Of all the sects the Methodist appears to be the most up-to-date, relegating to the rummage room the old standards. But ever the form of words used by the Methodists avail but little at times. The bridegroom is expected to "love, honor and keep" his wife; but what, may we ask, would be the result in case the wife has to "keep" the husband, or in other words, where "everybody works but father?" Then another question will arise: When this is the situation would the wife be justified in making application to the Senate Committee for a divorce. It would be a nice subject for lebate at a meeting of the Ministerial Association. This discussion gives us one more vivid illustration of the topsy turvy condition of the headless sects who have cut themselves loose from the Chair of Peter. A pity it is to see so many good men vainly striving for the

about by every wind of doctrine. SIR MAX AIKEN, addressing his constituents in London, England, took strong ground against Home Rule for Ireland and said that in Canada there was trouble enough with the Provincial Home Rule system which caused difficulties and disagreements from one end of the Dominion to the other. This wild declaration of Sir Max will be news indeed to the people of the Dominion. In the British North America Act the ment and those of the Provincial Legisany knowledge goes, are quite the latures are clearly set forth, and since the time of confederation there has been most part those who have merely a no serious disturbance in relation thereto. In minor matters, such as jurisdiction in the granting of railway charters, there have been disagreements, but these have been settled without any ruffle in the body politic. If Sir Max were to come to Canada and advocate the abolition of Provincial Legislatures he would have a hornet's nest about his

THE SANCTITY OF THE CHURCH "Over thee Jerusalem hath the Lord arisen and His glory shall be seen in thee." The prophet in these words foretells the sanctity of the Church. We find them in the epistle for the Epiphany when we celebrate the appearance of the star which led to and gave exterior manifestation of the presence of numan activity there have been and are Jesus. The star led the Wise Men to Jesus. So the presence of saints and constity make manifest the presence of Jesus in His New Jerusalem. Sanctity is the star guiding men to the presence of Jesus. For when Jesus commissioned His Apostles to preach He assured them of success. "Go," said He, "and teach and behold I am with you." Now in Holy Scripture, when God is said to be "with" anyone, it indicates the infallorder, but now they are willing to break | ible success of the work undertaken. So both the one and the other into minute when Christ says that He will be with particles. They have ever been the His Church teaching, He simply foreparticles. They have ever been the champions of freedom of speech, but as

John Redmond and Winston Spencer

Churchill differ from them as to the Churchill differ from them as to the Christ the teaching of the Church which best method of governing Ireland, they He assists can never remain unfruitful, will not allow these gentlemen to be but must, as from a constant and necesheard on a Belfast platform. They have sary law, produce saints and sanctity, declared it to be their purpose to fill the and succeed in the supernatural work of hall, in which these gentlemen are to speak, days before the meeting, with five thousand stalwart Orangemen, and the equivocate. Christ's Church is essentible to the color of the color of

claims to be the Church of Christ must stand or fall by the test of sanctity. And land are somewhat perturbed at the just as its success in the supernatural conduct of their followers in Ireland, work of producing saints must ever stand before men and nations as a perpetual argument that she is from God assisted and approved by God, so also red of their Catholic fellow citizens the inability of any church to produce saints proves that she does not enjoy God's assistance, that her teaching has not His approval and forever brands her as an impostor.

> GAMBLING-HIGH AND LOW One very marked characteristic of

Andrew Carnegie is his rugged candor. Presently there is an investigation going on in Washington in regard to the operations of the Steel Trust. Its method of doing business, as indeed the methods of almost every other line of activity in the Republic, are giving the authorities a very strenuous period. The dishonesty, the chicanery and the trickery of many who have the money power at their back has become a scandal and a reproach. Just here we may mention, that not alone in the United States are these conditions to be found. Canadatoo, seems to be in the grip of the money-crazed trust magnates, while the men at the head of our legal machinery are playing Rio Van Winkle. Mr. Car negie in giving evidence before the commission in Washington was asked why he, when connected with the Steel Company, divided his stock into \$1,000 shares. He replied : "To keep them off the Stock Exchange because he did not believe in stock gambling. I never in my life bought or sold a share of stock on the speculating market. I was reared differently. I had a grandfather ruined in Scotland by stock speculation, and I resolved when a young man that it was ruinous. Throughout my business career I never bought long nor sold short." In another portion of his evidence he said: "I am against all stock gambling. If there has to be gambling would it not be better for men to gamble at cards or on horses instead of on bread or meat and industrial stocks." The faultlessly groomed gentlemen who gamble on the Stock Exchange he described as "parasites." This is the situation. Are we then to consider that gentlemen who are ranked high in the community-gentlemen who are up to their eyes in the business of the stock exchange and the produce exchange - are engaged in the same line of business as the blackles who endeavors to eke out a living at the poker table? If we recognize that gambling is gambling we must place them in that class. So long as their operations are confined to fleecing one another the honest, hard-working, law-abiding citizens suffers but little. When, however, their gambling has the effect of raising nattainable-that peace of mind and to an almost prohibitive figure the food happiness and certitude of faith which products and other things of necessity Catholics enjoy. They are not cast in the homes of the people they should be called to account quickly and sharply. Lavishly will they spend of their illgotten gains to defeat the ends of justice and if those in whose hands are placed the destiny of the country will not rise to the occasion there will be an awakening of the people. Those who watch the trend of events must conclude that a great struggle is confronting us. The contending forces will be The People vs. The Trusts. Will the ballot-box crush the latter? Time will tell. To retain their upon a corrupt electorate who will for price cast their ballots for corrupt aspirents for office in high places. Meantime the Godless school, the Godless college and the Godless university will continue to grind out men many of whom have strangled conscience, and will not recognize in their daily lives what

> THE JESUITS' OATH A press despatch from Toronto, appeared in the daily papers on the 20th. It is as follows :

they owe to God or their fellow man.

"Toronto, Jan. 19.—A legal battle, the like of which has never been seen in Canada or anywhere else, is what, in all probability, will be the final result of the controversy which has risen in Toronto over the alleged oath of the Jesuit Order, which Rev. C. O. Johnston read to his congregation in the Queen Street Methodist Church a week ago

last Sunday.

The head of the order in Montreal has interested himself in the matter to the extent of securing the legal services of Mr. E. V. O'Sullivan. Mr. O'Sullivan has been requested to ask the papers which published the alleged oath to make a fitting apology, and to request Rev. Mr. Johnston to do the same. If the papers do not care to do that, and if Rev. Mr. Johnston refuses, the understanding is that Mr. O'Sullivan is to proceed against them for alleged libel

The statement which Rev. Mr. John

ston made to day is as follows:

"I have before me the oath which
Mr. O'Sullivan says is the real Jesuit oath, but as it entirely fails to account Jesuitism by history. It is too late to whitewash the order with an innocent oath such as Mr. O'Sullivan has given.

their oaths. I have several others.

So it seems that Rev. Mr. Johnston has been a collector of Jesuits' oaths, all of them, we surmise, taken from anti-Catholic fiction, from the leaflets of the Evan gelical Alliance in England, and from the pages of the Canadian Orange organ, Maria Monk. We commend the Jesuit Fathers for the action they have taken. They have remained silent, and other priests have remained silent, for a long time on the principle that it does not become a gentleman to take notice of the antics of every unruly street gamin, but it is wise to take action when bigotry has gone mad, and a class of pulpiteers, for church-filling purposes, deliver tirades of falsehoods against the Catholic Church which produce in the minds of their non Catholic neighbors, not only feelings of distrust, but oftentimes leads to injurious discrimination in our social, business and public life.

#### THE ORANGE ORDER

Last week we briefly demonstrated how unhistorical and absurd is the claim of Orangeism to stand for civil and religious liberty. We showed how it had its origin in religious bigotry, how it has constantly opposed every just concession to the Catholics of Ireland, and how, finally, it has ever been on the side of the oligarchy and against democracy. In this connection it may be well to quote the testimony of Lord Pirie, the Protestant head of the greatest shipbuilding firm in the world, that of Harland and Wolff, Belfast. Lord Pirie stated at a recent meeting in Belfast that in his experience he had never come across a case of religious intolerance on the part of Irish Catholic employers, but he regretted he could not say the same of his own co-religion-"No Papist Need Apply" was generally true of the industrial north, And in the same connection he reminded his hearers that their city of Belfast had never yet elected a Catholic mayor. whilst on the other hand many Protestants had filled the office of chief magis trate of Dublin. But it is hardly necessary to go to Ireland for evidence o this kind. We sometimes see the same spirit manifested right here in our The leopard finds it hard to change his spots, and even the free air

Orangeman still. Orangeism is a standing protest against Romish idolatry and superstition. Every once and a while, but more especially on the twelfth of July, we are given blood-curdling pictures of the awful fate in store for us should it ever happen that we come under the influence of Rome. Of course the brethren are the last remaining bulwark against such a dire calamity. Let us see how Orange liberty and Popish tyranny work out in practice. Are those who finger difficulties with which Separate School the drum stick morally superior to those who prefer to finger the beads? In the year 1910, Ulster had 1 383 illegitimate hirths, or half of those in Ireland, and of these 1,383 half took place in the loyal and virtuous county of Antrim, rests with Separate School trustees, Catholic county of Cavan had 22 such of the new official. cases as against 600 for Antrim, Catho lic county Monaghan 35, Fermanagh 38 and Donegal 89. Orangeism apparently stretches liberty rather far. By

oir fruits you shall know them. An Orangeman is nothing if not lawabiding, but here again statistics are decidedly in favor of the lawless Panist. In 1909, the latest returns available. the number of indictable offences committed in Ulster reached the total of 3.182, whereas Connaught had only 641. In the same year the claims for malicious injuries in Ulster totalled 329; in Connaught 107.

Let us see if the educational statistics bear out the assertion that Orangeism spells enlightenment. According to the census of 1901 the percentage of persons over five years of age who were able to read and write was, in Ulster 79. in Munster 81. At the General Election in January 1910, the number of illiterate votes recorded in Ulster was 12.995, whilst the total for the other three provinces was 9,510. Orangeism thus stands condemned as undemocratic, intolerant, lawless, ignorant, and immoral. By their fruits you shall know them. In subsequent articles we shall turn the searchlight on some other of COLUMBA its vain pretensions.

### NOTES AND COMMENTS

THE ADMIRABLE example of telerance and the love of free speech furnished by the Unionists of Ulster in their attitude towards the First Lord of the Admiralty will not be lost upon the world at large. It illustrates so convincingly the superior enlightenment and intelligence for which that portion of His Majesty's subjects has ever been conspicuous, and, contrariwise, brings into startling relief the obscurantism of Dublin and other Catholic cities of Ireland.

SIR EDWARD CARSON and his fellow convince the world that Home Rule means oppression of the Protestant minority and the inauguration of a new

reign of darkness in Ireland, that this latest exhibition of their love of free speech may be considered most timely. Dublin may listen with patience and respect to the Unionist plea but Belfast will have none of the argument for Home Rule, and if Winston Churchill and John Redmond persist in their determination to state it, "not every policem n in Ireland, concentrated for the day in Belfast, could guarantee their safety." So, at least, the heads of the Police Department have assured the chief secretary. And the episode furnishe His Majesty's Government with the very strongest kind of justification for the immediate passing of the Home Rule

A WELL-KNOWN Protestant lawyer of

Toronto, Mr. E. T. Malone, having complained to the Board of Education that he had been assessed as a Separate school supporter, and that his taxes, therefore, for the current year go to the Separate schools, the Board, at the instance of Trustee Levee, has rushed through the appointment of " an officer to look after the enrollment of ratepavers as Public school supporters, resisting the aggression of the Separate School Board along that line." Levee's antecedents as chief instigator of the "Protestant Slate" which sought the dismissal of the one Catholic teacher in the employ of the Board of Education, and as the compounder of a much-advertised cureall specific, render it especially fitting that he should inaugurate the present crusade. Presumably he has already secured the new appointee's subscription for shares in his patent-medicine concern. That in the light of the past (vide Judge Winchester's court of enquiry) would be the fitting prelude to the appointment and ensure a proper degree of zeal in the prosecution of its duties. And the Separate School Board will on that account have all the more reason to carefully safeguard its

ALLOWING THAT the taxes question were, through a cierical error, diverted from their proper channel, and that here and there similar errors may occur, what do these weigh in the balance with taxes that in every city in of Canada cannot dispel the illusions of the Province of Ontario are diverted Sandy Row. Orangeism is saturated the other way? It is a notorious, unwith bigotry, and whether he hails from questioned fact that, for whatever Belfast or Toronto, an Orangeman is an reason, taxes properly belonging to our Separate schools find their way continuously into the coffers of the Public schools, and every Catholic ratepayer knows the vigilance it requires on his part to ensure that his shall not be among the number. It would be evidence, therefore, of an enlightened public spirit on the part of the Toronto Board of Education to appoint an officer to see that taxes were properly and equitably distributed to both school systems, rather than to increase the Boards have already to contend in securing even a measure of their own. Unfortunately antecedents of the nersonnel of Toronto's Board of Education are not propitious in this regard. It where Orangeism is all-powerful. The therefore, to checkmate the operations

> THE CHRISTIAN GUARDIAN devotes somewhat more than a column of a recent issue to a review of missionary givings ant Christians throug of Pro world. The statistics reproduced from the Missionary Review interest us only for the light they shed on the much vaunted "movements" which, the Guardian, amongst others, assure us are " to Christianize the world in this generation." To judge from the publicity, and the whirlwind campaigns, and the banquets which characterize these movements, the missionary problem would seem to be in a fair way of being solved. The Guardian's statistics, however, are not exactly in harmony with this idea, for instead of showing an increase for the past year, they show a falling off of something more than a quarter of a millino dollars as compared with 1910. Even so, we must marvel at the great total, which, if it at all represented the expenditure upon actual mission work, would be formidable indeed. It is stated, however, on good authority that the merest percentage of this prodigal outpouring reaches its destination, the great bulk being absorbed by administrative expenses at home and abroad.

THE TORONTO Methodist preacher who has been resurrecting the old so-called Jesuit oath and imputing to Jesuit theologians the doctrine of the end justifying the means, seems blissfully inconscious that he is giving himself away. It were idle to controvert him, for truth, which should be the end of all controversy, is to his kind an unknown virtue. If it were truth he were after he would give some evidence of it in his conduct and not cultivate cheap applause by the use of cowardly innuendo. To assure him then that the Jesuit is not the monster he depicts, and that no conspirators have been at such pains to Jesuit or no Catholic theologian ever taught or practiced the vile doctrines he imputes to them, would be a waste of words.

BUT DOES not the Rev. C. O. Johnsto and do not others of his class, put into daily practice the very doctrine which he would fasten upon the Society of Jesus -viz., that the end justifies the means We will assume (however extravagant the assumption) that the preacher in question wishes to serve a good end : now does he go about it ? By setting at naught in the first place every precept of honor and fair play; by indulging in criminal slanders upon a venerable body of men whose very calling and high sense of the sacredness and dignity of the religion they profess precludes notice of him on their part; and by persistently giving currency to a vile document which he must know is not and never was true. These are the means made use of to accomplish what irresponsibles like this C. O. Johnston call a good end. The man by his very methods wholly discredits his cause and places himself outside the pale of serious controversy. But he quite evidently knows on which side his bread is buttered.

THERE IS A remarkable passage in one of Cardinal Newman's discourses, which, though uttered sixty years or more ago, so aptly epitomizes this latest outery against Catholics that we feel we cannot do better than reproduce it here It is, he says, a principle of English law that no one should bring a charge against another without being under the obligation of supporting it. It is further a plain dictate of common equity that an accuser should have something to say for himself before he can put the accused on his defence. How does this righteous rule work out in practice as regards Protestant attacks upon the Catholic Church? It is, says the Cardinal, simply set aside.

"Instead of the onus proba "Instead of the onus probandi, as it is called, the burden of proof lying with the accuser, it is simply thrown upon the accused. Any one may get up of a sudden and may say what he will to our prejudice without producing any warrant at all for the truth of the charge. He is not called upon to establish nis respectability, or to state his opportunities or methods of knowing; he need not give presumptive proof of his allegation; he need not give his authorities; he need only not give his authorities; he need only accuse; and upon this the Protestant public turns round to the poor Catholic, and asks what he has to say in his defence, as it he had yet anything to defend. There is a saying that a fool can ask more questions than a hundred wise men can answer. A bigot or a fanatic (let us say an irresponsible Methodist preacher) may be quite as successful in his way." his way.'

"I put it to the experience,—I put it to the conscience of the Protestant world—whether such is not the justice which it deals out to Catholics as a matter of course. No evidence against us is too little; no infliction too great. Statement without proof, though inad-missable in every other case, is all fair when we are concerned. A Protestant is at liberty to bring a charge against us and challenge us to refute, not any proofs he brings, for he brings none, but his simple assumption or assertion. And perhaps we accept his challenge, and then we find we have to deal with matters so vague or so minute, so general or so particular, that we are at our wit's end to know how to grapple with them. For instance, Every twentieth man you meet is a Jesuit in dis-guise,' or, 'Nunneries are, for the most part, prisons. How is it possible to meet such sweeping charges? The ut-most we can do, in the nature of things, is to show that this particular man, or that, is not a Jesuit; or that this or that particular nunnery is not a prison. . . . on to give proofs of what he says, we are simply helpless and must sit down meekly under the imputation."

ALL THIS applies with special force to the so-called "Jesuit oath." It never was nor never can be true. It is not to be found in any authentic code; it is a monstrous fabrication through and through-dishonest in those who coined it and no less dishonest in those who seek to fasten it upon the illustrious ody of men under whose name it nasquerades.

blood like the rest of us. In this as in other countries they are drawn from the best families in the land : they inherit the high traditions of honor and patriotism of their fathers, and their lives are consecrated in a spirit of self abnegation to the good of their fellows. Like every other religious in the Catholic Church they take a vow upon their profession-a simple vow of poverty, chastity and obedience—a vow from which at any time they may be dispensed by the proper ecclesiastical authority. The exact form of that vow is the Jesuits' own personal affair, and, as such, |does not concern others-even Catholics. Much less does it concern vulgar preachers or the great outside world. There is, however, no secret about it, and any honest enquiry of the proper quarter as to its terms would elicit a courteous and satisfactory answer.

FOR THE SAKE then of honest enquirers and of those weak souls whose minds are disturbed by the dreadful allegations being made against the Society of Jesus at this time, we herewith transcribe an exact translation of the vow which its members take upon their profession. This is the only "oath" which they do

take-the only "oath" which has ever been imposed upon any Jesuit from the very foundation of the Society:

"Almighty and Eternal God, I——, though altogether most unworthy in Thy divine sight, yet, relying on Thy infinite goodness and mercy, and impelled by a desire of serving Thee, do hereby vow, before the Most Blessed Virgin Mary and the whole heavenly court, to Thy divine majesty perpetual poverty, chastity and obedience in the Society of Jesus. And I promise to enter the same Society, and spend my life therein, understanding fully all the constitutions of said Society. I suppliantly implore of Thee, therefore, O my God, by the Blood of Jesus Christ, that as in Thy immense goodness and gracious mercy Thou hast been pleased to accept this, my holocaust, in the odor of sweetness, so Thou wilt grant me abundant "Almighty and Eternal God, ness, so Thou wilt grant me abundant grace to fulfil it. Amen."

This translation was done by the late Father Francis Ryan, at the time (1901) Rector of St. Michael's Cathedral. Toronto, formerly and for many years an honored and respected member of the Society of Jesus. It should set at rest all misgivings which may have been engendered in the minds of weak or illnstructed Catholics by the abuse now being so industriously heaped upon their Faith.

#### THE PAPAL DECREE ON CIVII INDICTMENT OF THE CLERGY

London Tablet

The Archbishop of Dublin has rend ered a notable service to the public, both Catholic and non-Catholic, by his clear and masterly explanation of the Papal Decree Quantavis diligentia, issued against those who in given cases, cause ecclesiastics to be indicted before the Civil Courts.

An unblushing attempt has been made

to make political capital out of the Papal Decree by certain organs of the Dublin press, which are recognised as the exponents of the Orange faction in Ireland. The amiable sort of interest Ireland. The amable sort of interest which the average Orangemen takes in the decrees of the Pope need not be stated here in precise terms. He himself usually takes care that it is  $\epsilon x$  pressed in language that cannot well be misunderstood. To ordinary minds it might be a subject of surprise that a decree like that which we have men-tioned should have suddenly been invested with so much notoriety in such unexpected quarters. But the situation is not without an element of humor, which after all, is what we ought to expect from an episode on the political stage in Ireland.

Motu Proprio decree in questio was about as commonplace and unsensa-tional an utterance as could be found in the dry, and sometimes fairly dull pages of Canonical law-books. It did not enact anything new; it merely settled the interpretation of a disputed point the interpretation of a disputed point in an old decree, issued as far back as 1869, some forty years ago. It was a mooted question amongst Canonists whether the ancient prohibition rehearsed in 1869, prohibiting Catholics from bringing clerics before the secular courts, applied to the individual plaintiff or to the legislative or judicial authorities. The prohibition was not by any means a universal one, because by any means a universal one, because there were parts of the Church in which the provisions of Canon law, owing to circumstances, had ceased to insist upon its observance. For this reason the Decree of 1869 did not censure generally Decree of 1869 did not consure general, and indiscriminately all Catholics who caused clerics to appear before the Civil Courts, but only those who did so practer canonicas dispositiones viz, "contrary to the provisions of the Canon Law." Hence in countries in which, owing to clauses in Concordats, the prohibition had been abrogated, or in other countries in which, by the Canonical ciple of desuctude it has ceased force, the action of the Catholic suing an ecclesiastic in the Civil Courts would not be "contrary to the provis ions of Canon law" and would not fall under the decree of 1869, nor under the Decree's interpretation. The Decree, as a technical matter of Canon law, duly appeared in the columns of the Acta Apostolicæ Sedis, the Papal official gazette for the publication of such decisions, and probably not one Catholic in five thousand would have noticed its existence. Catholic Canonists would, of course, have taken due note of its import, but they would at once have seen the force of the limiting clause practer canonicas provisiones, and have known that the Decree could only apply to those Catholic countries in which the ancient discipline had not been modified by Concordats or by the rule of desuctude, which in es effectually repeals its enact-THE JESUITS are creatures of flesh and ments. The average layman would have gone on his way in peace and the pro-fessional student of Canon law would have turned over the page to look for

omething more practically or locally interesting.

This state of equanimity did

This state of equanimity of the supposes of not at all suit the purposes of the Dublin Daily Express. It is not a Catholic journal by any neans, and its subscribers are members of the Orange Society, but it could not allow the Papal Decree to be taken so quietly—at least, at the present time. Its writers, belonging to ent time. class which has been aptly described as politicians on the pounce, believed that in the Papal Decree, they had made a lecided find and one which was singularly opportune in view of the present political situation. If the British elector could be assured that the Vaticar barred under penalty of excommunica-tion the exercise of civil rights and the access to the Civil Courts, and that the Catholic tailor who gave credit to his priest for ten pounds' worth of clothes could not recover his debt without the permission of the Bishop—and if further, it could be shown that a Home Rule Parliament, composed mainly of Catholics would complaisantly give to this provision the force and sanction of civil law, and thus extend it to the deb which the priest might also owe to the Protestant merchant, what a serviceable and telling argument would not all this afford to the orator on the hustings and on the platform of electoral meet-ings in the political campaign of the

next few years—especially if the harrowing picture of that poor Protestant merchant on his knees before the Popish Bishop, begging leave to get within reach of the King's justice, while the recalcitrant priest stands laughing behind the Bishop's shoulder, were rhetorically worked up, so as to play upon the feel ags of a sympathetic audience! That the Catholic Church teaches that no authority on earth, whether of Pope, no authority on earth, whether of Pope, Bishop or priest, can even supersede or traverse a claim of natural justice; traverse a claim of natural just that Pies X., in issuing his decree has in view. no more wish or notion of perpetrating such enormities than has the man in the moon, are apparently mere matters of detail which the journalists interested have not had time to take into account. The political possibilities of the decree as a text for a rousing election cry, and the securing of votes are quite inde-

pendent of censiderations of that kind, and they constitute the main chance, and are much too tempting to be left As a result, the Daily Express of Dablin proceeded with a certain kind of courage that knows not fear, not only to publish in extenso, but for the benefit of its readers, to give a translation of the Papal Decree. The writer seems not to have been deterred by his lack of capacity for the task. The fact that the document was a legal one, couched in technical language, that the making of a decently correct translation would demand at least some elementary knowledge of Canon law and of the style of the Roman tribunals, does not appear to edge of Canon law and of the style of the Roman tribunals, does not appear to have troubled his literary conscience. No one expects the journalist to possess such specialist requirements, but then no one expects the journalist to turn out as the public translator of Papal Canonical Degrees. In such a case the

Canonical Decrees. In such a case the "amateur canonist" as the Archbishop of Dublin very properly calls him, could hardly help avoiding pltfalls and could not easily escape giving to those who know some amusement, which is not the matter of fact, he not only blundered, but contrived to select for his blunder the very clause—the practer canonicas dis-positiones—which, as a limiting provise, happens to be the very keystone to the interpretation of the whole document. Had he even kept to a literal rendering Terestian sense of "contrary," he might have veiled his mystification but he in-sists upon proving that he has not even a notion of the meaning of what he has undertaken to English by translating the clause as "without canonical dispen sation." As the Archbishop points out dispositio is not dispensatio and no Candispositio is not dispensatio and no Can-onist would ever dream of confusing the onist would ever dream of confusing the one with the other. It is easily seen that this perversion of the clause utterly falsified the whole import of the Decree. The meaning in the original is that the summoning of the Clergy before the civil courts is punished with excommunication if it is done contrary to the Canon law. It would not be contrary to Canon law in countries where special Canon law in countries where special arrangements have been made by Concordats, or in countries in which the Canons securing this immunity of the clergy had fallen into desuetude. Consequently, the clause cuts off an enor-mous area of the Catholic world from the application of the Decree. according to the amateur translation. it would mean that the Decree held good over the face of the entire Catholic world and could only be escaped by the persons in each individual case applying for and obtaining a "dispensation." In other words, the Papal Decree in itself need have no application to people in these countries, but the Papal Decree as "translated" by the Dublin Daily main unsatisfied? Express would mean that no Irish Catholic could sue a cleric in the civil courts without first procuring a dis-pensation, and this, in adept hands, could be dressed up as a bogey in the political campaign and duly staged on

lator, there is a decided touch of Celtic political humour in the way in which the Daily Express and its colleagues have received the Archbishop's letter. The evidence adduced by His Grace had completely pricked the bubble which they had blown for the entertainment of the British elector. As a result, they have agreed to consider the Arch letter as "unsatisfactory. Naturally. When a zealous and hard working organ of the press has carefully elaborated a portentous argument to elaborated a portentous argument to show that Home Rule means Rome Rule and has gone to the lengths of publishing and translating—in its own free way !-- a Papal Decree for the purpose, it nneatisfactory Archbishop, who presumably knows more about such decrees than a non-Catholic journalist, proving about as clearly as evidence can prove that the Papal Decree has no reference to Ireland and that it has no more to do with Home Rule than it has with the signs of the Zodiac or the binomial theorem. Of course, the Archbishop may state in the most considerate and painstaking way the reasons which to every impar tial reader, and certainly to every canonist, are conclusive and convincing but how can that possibly help or sat-isfy men whose very object is that an explanation should not be forthcoming? They have made up their minds that their political campaign requires that the Pope should be convicted of tramp ling upon civil rights in Ireland. then can it be "satisfactory" th Archbishop clears the Pope from any thought or intention of doing so? On the contrary as the Times correspondent gravely informs us, they have unant-mously found it to be "utterly unsatis-factory." If the Archbishop could only have written a letter showing that the Decree meant all that the daily excress wishes it to be-that the vatican was busily engaged in plotting against the civil liberties of Irishmen and especially of Irish Protestants—a letter which could be distributed broadcast in the shape of political leaflets and read amid applause started my interest and since then it from political platforms, the Times cor-respondent would have had the more pleasant task of announcing to all whom pleasant task of announcing to all whom it might concern that the Archbishop's letter was found to be supremely satis-factory. As it is, the unanimous cry of the Irish Protestant Press that it is "unsatisfactory" is precisely its most

the platforms of the anti-Catholic min-

rity. Following upon the exploit of its trans-

lator, there is a decided touch of Celtic

eloquent tribute to the success with which his Grace has disposed of a ludicrous attempt to bolster up the Rome Rule contention with a mistransla-tion of a Pape! Decree, which has not the remotest bearing upon the political situation in Ireland.

situation in Ireland.

When we pass from the narrow-minded factionist, with whom reasons are nothing and political pleadings are everything to the normal and fair minded public, there are a few notable points in the matter which it is desirable to keep

The ancient custom by which the clergy were tried in their own courts— the privilegium fori—dates back to the earlier centuries of Christianity and was earner centuries of Christianity and was a recognised part of the Church discip-line of Christendom under the Christian Emperors. Here in England from the time of the Conquest to the Reformation, it was an integral part of the Con-stitution. It was founded in the Cath-olic and religious feeling that cases affecting clerics would be more suitably and becomingly dealt with in their own tribunals, and by their own superiors. tribunals, and by their own superiors. After the Reformation, in most countries affected by the movement, the privilege no longer had the recognition of the civil law. In some, it continued in force amongst Catholics, in others it has gradually fallen into desuetude. Even in Catholic countries it has been modified by Concordats, and cases affecting wills or debts have been reserved for the civil jurisdiction. Even apart from its legal aspect, it is in most cases from its legal aspect, it is in most cases felt to be a matter of ordinary Christian

procedure and of spiritual decency, that before a Catholic hales his priest into the secular court his Bishop or ecclesiastical superiors should be ap-proached, so that they may do what in them lies to settle the matter in dispute in an amicable way. The Catholic plaintiff can lose nothing by so doing, as the civil court remains always open to him and the permission to proceed thither is not left to the arbitrary discretion of the Bishop. On the contrary, in those places where the privilege still obtains, by a Decree of the Holy See (January 23, 1886) the Bishop, if he cannot bring about a peaceable arrangement, is bound to give the required permission to take the case into them lies to settle the matter in dispute quired permission to take the case into quired permission to take the case into the civil court. It would be difficult to see how any real grievance or prejudice to civil rights could arise through the working of so simple and straightforward a regulation. countries where the privilege fallen into disuse and therefore, the rule of Canon law itself, has lost its Canonical binding force, the matter is still further simplified, since, in such a hypothesis, the Papal Decree, by its positiones—has no application. The evidence in the Archbishop's letter goes to prove that amongst these countries must be classed Ireland and the United States of America. Great Britain, by analogy, would enter into the same category. Naturally, His Grace cannot be gory. Naturally, His Grace cannot be expected to assume the role of the Pope or the Rota in Ireland, and he has therefore most properly added a postscript to his letter to say that it expresses his opinion, while an authentic judgment on the on, while an authentic judgment of the point naturally belongs to the Supreme Church Authority. We need hardly say that in the way of expert opinion his conclusions have the highest value, and his judgment on the crucial point—the his judgment on the crucial point—the limiting clause—coincides with that of one of the most learned Canonists in Rome, Father Heiner, the accuracy of whose conclusion was officially vouched for in the reply of the Vatican to the German Ambassador.

German Ambassador.

But all this fails to satisfy the political Canonists of the Doblin Daily Ex-press—for who shall satisfy those poli-ticians whose chief interest it is to re-

#### DR. WALSH TELLS OF MODERN SUPERSTITIONS

James J. Walsh, the noted Catholic physician, educator, author and lec-turer, recently on his interest in the thirteenth century, ventured to ask whether the people of these days were not very superstitious.

"They weren't any more superstitions than we are," replied Dr. Walsh. "Dowie founded a city of his own, and in 1896 people in Chicago formed a line five deep and two blocks long to pass in front of Healer Schlatter and have him

touch them." "Come to think of it," the doctor chuckled, "there isn't any number 13 on this street. We have 12 and 12A.

Superstition is appealed to now under the name of science. Just say 'science,' and the people will fall for anything. Think of the quantities of patent medicines that go down the public's throat and the 101 cure-all devices. Just look at these.

The doctor took out of a drawer a couple of hinged pieces of metal. One was copper and other zinc.

nut one in each shoe and they of ailments," he said. "The fellow that bought these paid \$2 for them and they must have cost 25 cents at least. I've got some fine electric belts here, too. if

you want to see them.

"I can remember the blue glass craze very well and have a good picture in my mind's eye of my uncle sitting patiently under a blue glass for his rheumatism. Lots of folks were cured by the blue glass treatment. When anybody talks to me about the superstition of the Middle Ages I wonder if he isn't jok-

"How did you come to get interested in the Middle Ages," was the next ques

"I spent three years abroad after completing my medical course," answered the doctor, "and I noticed that almost everything that I wanted to see had 1300 written on it. It might be a picture or a fine piece of embroidery or a wonderful cathedral, or almost anything that Baedeker put down as interesting, and I usually found that it was built or carved in the thirteenth century. That

as been my hobby. "The spirit of fraternity which social-ogists are aiming at now was the very spirit of the Middle Ages. In England there were 30,000 guilds for 3,000,000 inhabitants. They carried fire insurance, life insurance and insurance against robbery and shipwrecks.

"And you've heard of that fine new

"And you've heard of that fine new idea about visiting and district nurses. Well, they had them in the Middle Ages." They were furnished by the guilds especially for night service, and the members were expected to pay if they could, and if they couldn't it came out of the guild treasury.

"And were they happier? Of course they were, for they had an opportunity to do what they liked best. In an English cathedral the wonderful grilled doors are a sight for tourists. There is a bill for those doors still in the library of the chapter house, and they were built by the village blacksmith, rary of the chapter house, and they were built by the village blacksmith, and the town carpenter made the exquisite choir stalls. Do you suppose they would have none so well if they hadn't liked their work? And the delicate embroidery of the women is still a

marvel.
"The subway and the elevated with steam and electricity have given us so much more time than they had. But who's got any time now? Nobody I

who's got any time now? Nobody I know of except the farmers who haven't put in modern improvements yet.

"And how about education for the people? We're just getting around to the manual training idea. Then there were art guilds, craft guilds, and merchant guilds, not to speak of the various trade guilds. Boys were apprenticed to men following such vocation as the youth had a liking for and received the youth had a liking for and received an adequate training. "The town of York 12,000 citizens

when the cathedral there was built, and the town of Lincoln the same number, and neither had to send out for a work-

and neither had to send out for a workman. And when we want to build a
monumental structure we search the
world for artisans and then model after
something in the Middle Ages.
"The people were not taught to read
and write, the printing press had not
been invented and few book were available, but they were taught to work and
to think. The fact that they could construct such wonderful buildings and appreciate them after they were erected
means a whole lot. How much do most means a whole lot. How much do most get out of their present ability to read he scancals of yesterday, the rumors o to-day and the comic supplement.

#### CHURCHES IN SCOTLAND AND MORAL DEGRADATION

Under the heading "The Churches and Moral Degradation," an article in the Scotsman (principal daily paper of Scotland) tells of the forces which impel the Protestant churches to union. The writer does not mince words (remarks the Catholic Herald, from which we the Catholic Heraid, from which we quote.) He is perfectly candid. "It is," says he, "the growing mass of the religiously indifferent and the problem of social misery which is summoning the churches most loudly to 'close the ranks.' The committee who draw up repower of self-deception, but not ever church courts can deceive themselves as church courts can deceive themselves as to the condition of religion at present in this country. The testimony of history is that wherever the religious restraint loses its power there the restraint loses its power there the people become a prey to the forces of moral degradation. A report has been issued lately regarding the moral state of Glasgow, which shows of Glasgow, which shows that vice has increased to an alarming extent in that city. If the facts given in that report are true—and they have not yet been disproved—then the question presents itself: what have the churches been do-

itself: what have the churches been doing when they allowed such a condition of things to come about without lifting a voice of warning? Can it be the case that while they were wasting their resources on suicidal and irreligious competition amid dwindling populations, they allowed great masses of people to become the prey of irreligious forces without making urgent efforts to bring the religious motives to bear on them?

"Have they washed their hands of all responsibility for the forces which proresponsibility for the forces which produce moral degradation, deeming is enough that the State taught the people to read and count? 'Have they not realize i that it is useless' teaching our boys and girls the shapes of letters and the tricks of figures, and then leaving them to turn their arithmetic to roguery and their literature to lust'? ing the twos and threes in the zeal for sect, have they parted with the power of shepherding the thousands? Can it be the case that the condition of things on which attention has been concentrat in Glasgow is a condition not applicable to Glasgow alone, and yet the raise not their testimony, and look on without power, because their energy is dissipated through district? It is these questions, and questions such as these, which the people of Scotland will ask of the churches, and, asking,

require an answer."
The Protestant churches of Scotland will not give satisfactory answers to these questions. Only in the "One Fold and under the One Shepherd" can a solution be found of the problem presented by the Scotsman writer.

### O Would I Were in Ireland

Rev. J. F. Johnston, P. E. Oh, would I were in leland, why own long suffring sire land When the sun of freedom bright Her vales and emerald hills. And hear the joy bells ringing. Of victory descending On her lakes and rippling rills. The harp that long was silent. The dear old harp of my land, That once the halls of Tara, With melody made gay, Would lose its note of sadness, Exchanged for one of gladness, And sing the song of freedom, In old Ireland far away. Rev. J. F. Johnston, P. E. 1

In oid Ireland far away.
The Isle of saints and sages
Renowned in history's pages,
The Niobe of nations
Weeping o'er her martyred dead
Would turn in exultation
To watch the light of freedom,
O'er her hills and valleys spread,
Her scats, her badge of glory
Her ruins old and hoary,
Would shine with added splendor,
Beneath that quickening ray
And to the wondering nations
And round all God's creations
Proclaim the dawn of freedom
In old Ireland far away.

In old Ireland far away.

Oh, would I were in Ireland!
God biess her hills and mursland,
When hr. concentrated wisdom
In Parl ament is seen
The mould her is seen
The mould her is seen
The mould her is seen
The happen the selection of the happen in its glory
The happen the interest of the happen in the selection when the mounment that flashes
O'er Emmet's honored ashes
O'er Emmet's honored ashes
O'er Emmet's honored ashes
O'er Emmet is honored ashes
O'er Emmet is honored ashes
The green flag waying o'er us,
Well join in joyful chorus
And sing the song of freedom
In old Ireland far away.

#### FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER EPIPHANY

LOVE OF OUR NEIGHBOR He that loveth his neighbor hath fulfilled the lav

There can be no doubt, my brethren, that the saving of our souls sometimes seems to be a very troublesome business. There are so many laws and commandments binding on us, so many sins which we are likely to commit; and if we break any of these laws in any grievous way—if we are guilty, that is to say, of mortal sin—our salvation is lost till such time as we consir our fault. Yet it may mortal sin—our salvation is lost till such time as we repair our fault. Yet it may seem that we are surrounded by so many rocks on our voyage through life that is almost useless to try to steer clear of them; and, if we may judge by their actions, many Christiaus actually come to the conclusions that there is no use in trying to keep their ship off these rocks. They make up their minds that spiritual shipwreck is unavoidable, and that the only way to reach the port that the only way to reach the port of heaven is to be towed in on a raft which can be made out of the sacra-

ments at the last moment.

But really our salvation is not such a complicated and intricate affair if we complicated and intricate affair if we would only look at it in the right way. The course which we have to follow is not such a difficult one to bear in mind and to keep. There are many commandments, it is true; but they all have the same spirit, and if we have that spirit they will all come quite easy.

What is the spirit? Onr Lord has told us. It is the love of God, and of our neighbor for God's sake. The love of God and of our neighbor gives us a short cut to the kingdom of heaven; if we are guided by it, we shall not come

we are guided by it, we shall not come near the dangers that seem so many and

so threatening.

Let us see how this is; how is this love going to work to keep us in the safe and sure track? It is not so hard how do we act towards one who really and truly love? Are we always trying to give him no more than we can help, and keep as much as we can for ourselves? Do we try to have our own way as much as possible, and never to step out of it for his sake, unless com-

step out of it for his sake, unless compelled by force or threats?

No, of course not. We keep far away from what will offend him. We always are trying to find out what will please him best. So if he is not unreasonable, a few weeks ago said Mass in the Cathelic Market weeks ago said Mass in the Market weeks ago said Mass in and if he knows our desire and intention the danger of offending him disappears.

Well, it is just so in the matter of serving God and keeping His law. The continual mortal sins into which Christians fall, and which it seems to have to avoid are due to their trying to run too near the rocks. No wonder they so often

But if we do not feel prepared, or are a little afraid to commit ourselves to this course just yet, at least we could endeavor to have some love for our neighbor and make some sacrifice for him. We have St. Paul's word for it, you see, that even he who loves h s neighbor will be sure to fulfil the law. Yes, we may feel quite sure if, by a generous love of our neighbor, we keep far off being wrecked on the last part of the Ten Commandments, that we shall the Ten Commandments, that we shall

SACRAMENT

A YOUNG MAN'S LIFE STORY

I have been asked to write the story of my conversion. This is for me a rather difficult task, because it is seldom easy for the average young man (and I am just the "average") to express in either writing or speech those thoughts which lie deep in his heart, buried beneath the work and play of his daily life. But if my literary inexperience is overlooked, and my "story" read just because it is true, I hope it will not only read with interest, but will also give the "native" Catholic a deeper and ever-deepening sense of gratitude for that Faith in which it has

gratitude for that Fatta in which it has been his glorious privilege to be born. I was born of Episcopalian parents, and was baptized as an infant in that church. From earliest childhood I was church every Sunday morning (and erally in the evening, too) and also generally in the evening, too) and also Sauday school, for my mother was a "High Church" Episcopalian, and we were taught that it was a sin not to go to church every Sunday when possible. When I was about nine my mother began to talk to me of her desire that I should be a "priest" when I grew to be a man. (The High Church calls their ministers "priests.") I was taken to a church one day, and with some ceremony was made an! "Oblate of the Order of the Holy Cross," by the Superior of the Order. This is a "religious order" in the Episcopal Church, and every member is without doubt sincere, devout and holy in his life of service. every member is without doubt sincere, devout and holy in his life of service and self-sacrifice. The Oblates are young boys who are offered to God by their parents in the Order of the Holy Cross, with the mutual understanding that a "vocation" is to be fostered by the parents, and that the Order will pray daily for their Oblates with the same intention.

same intention.

I spent the most of one summer at "Holy Cross House," and served as altar boy every morning, as I had been

# RHEUMATISM

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accustomed to in our own parish church. While there the belief in the Real Presence, which I had been taught at home, become a more vital belief, so much so that when I became a Catholic I needed little instruction on the fundamental Catholic destrine.

gent, lately ordained a Catholic priest) a few weeks ago said Mass in the Cathe-dral. May they all be given the grace of conversion.

I went regularly to confession after

was made an Oblate as long as I was at home, but when about eleven I was sent to an Episcopal boarding school and no confessions were heard there, but at

near the rocks. No wonder they so often get wrecked in these dangerous waters. They are all the time striking on the commandments, and the whole sea seems full of them because they try to sail as near them as they can. If they would only give them 2 wide berth, and keep out in the deep ocean of the love of God sin and its forgiveness would not cause so much anxiety and trouble.

If we would only ask ourselves what will please God best, and try to give Him all that He desires, as we should if we all that He desires, as we should if we to Pittsburgh to live. I do not think any minister of the Episcopal Church hears confessions. There does not seem to be a belief in the Real Presence, or perhaps I should say there is no definite public teaching from their pulpits on this doctrine, it is merely the Protestant "memorial" idea. I was still at the same boarding school, though not as a pupil, having a position in the office, etc. I, of course, was at home during vacation I went.

out in the deep ocean of the country of the sin and its forgiveness would not cause so much anxiety and trouble.

If we would only ask ourselves what will please God best, and try to give Him all that He desires, as we should if we loved Him as He deserves to be loved, and as we do this instead of trying how far we can have our own way and yet come out right in the end, the whole matter of saving our souls would have a very different aspect. Now, why not try to follow this line? It is no fanciful thing beyond our power. Plenty of this instead on a second christmas holiday is spent in Pittsburgh, my mother was received into the Catholic Church. To say I was surprised but faintly expresses what I felt. I simply could not understand it. I said as much to my mother, and added: "Mother, do not expect me to follow you. I will never be a Roman Catholic." To which she replied: "I am not asking you to follow my son; all I ask is that you will be be a Roman Catholic." To which she replied: "I am not asking you to follow me, my son; all I ask is that you will be faithful to all that you have been teleghbor and make some sacrifice for nim. We have St. Paul's word for it, you see, that even he who loves h s question or two she answered, them but that was all.

The third Christmas vacation came

(last Christmas) and I was home again. On Christmas Eve my mother said: run clear of the first part as well.

A SPIRITUAL BIRTH IN THE

PRESENCE OF THE BLESSED

STATE OF THE BLESSED

CATEGORY AND AND ASSESSED STATE OF THE BLESSED

CATEGORY AND ASSESSED STATE OF THE BLESSED STATE OF THE BLES bration." (Épiscopalians are afraid to say "Mass" out loud) at an Episcopal Church and later with my mother to the Cathedral for High Mass.

I watched my mother's face as she knelt beside me, and there was some-thing new to me in her look of complete isolation—she seemed unconscious of the presence of another human being. I had never seen such a look on her face in an Episcopal Church. Whether she stood, sat or knelt at the different parts of the Mass, that look never left her face—such perfect, loving belief—there could be no question of the meaning. I was impressed without realizing how much. Then began the sermon when I forgot

Then began the sermon when I forgot all about my mother.

My mother has often said that sermon (Fr. Coakley preached) seemed to her just an ordinary Christmas sermon, and in trying to remember it and understand why it impressed me so much, she could not bring to mind even one phrase which one would expect to arouse a dormant soul. I really do not know myself. However, in leaving the Church I said:

"Mother, that sermon was certainly worth listening to; there was a lot of 'cold facts' there." In a half-absorbed way mother answered: "Yes: it was a

way mother answered: "Yes; it was a good sermon."

I was full of new, burning thoughts, and would have gladly poured out a stream of talk to her, but as she said stream of talk to her, but as she said nothing more, my enthusiasm felt a little dampened. That night, to mother's surprise, I offered to go to Benediction with a young Catholic friend. As I knelt during the singing I experienced a tumult of feeling, although without any

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ed thought, but at the Benedic-

connected thought, but at the Benediction I became instantly calmed, and then it seemed as though I had known all my life that I must be a Catholic. I cannot explain any better or more than this—it was a spiritual birth.

When I got home my mother was sitting reading, and only glanced up with a smile as I came in—going on with her reading, and not saying snything. I went into the next room, my mind so full that I could scarcely understand why she did not see in my face a.i that I wanted to say. I could not be quiet. I began walking up and down the room, but after a few minutes hurried back to where my mother sat, and putting my hand on her shoulder I said in a queer, choking voice (I could hear how my voice sounded, though mother did not seem to notice it, her reading was interesting her so much), I said: "Well mother, I have made up my mind!"

Still not looking up from her book, she said inattentively: "Made up your mind to what, my son?"

"I have made up mind, mother, to come into the Church—to be a Catholic."

Ah. no indifference now! The book

Ah, no indifference now! The book

Ah, no indifference now! The book flew half across the room as she sprang up crying out: "What, you! you! Oh, when—how—why—why, oh, do you really mean it?"

I said "Yes, I mean it; you can make an appointment for me with Father Coakley whenever you please. I am ready to begin right now."

\* \* \* \* \* \* \* \* \* \* \* \* \* \*

Well, very soon I was conditionally baptized and was received into the One True Church before St. Joseph's Altar, and shortly afterwards received my First Communion. As business led me away from Pittsburg, before the time for Confirmation in the Cathedral, I was confirmed in St. Joseph's Altary were

present in the Tabernacle on the Cathedral Altar (as well as in the most humble little church on a by-street) let him think of this true story which haltingly, but with absolute truth, tells how He called my mother and I from His Altar Throne to come home into the One, True Church of God. Deo Gratias!

REX EDWARDS DEMANDS A REVIVAL OF FAITH

THE STORY OF THE MINISTER CONVERTED BY EXAMPLE OF HIS SERVANT

In comparing the ardent faith of the well instructed convert with the indifference of many who are gifted with an in-heritance of the true faith, Bishop Schrembs of Toledo preached a powerful appeal to Catholics to study their relig

appeal to Catholics to study their religion and to practice its precepts in their daily lives. He said in part:

"Would you know what this holy Catholic faith has done? Then look around you. It has changed the face of the world. It has given us the Christian civilization we enjoy to-day. If you would understand, what this faith has done look at the nations that have cert it out. look at the nations that have cast it out or at the nations that never enjoyed it. Of the nations that have cast it out. there is France. It is only 100 years since the French revolution, the darkest record of the world. In that day the faith was cast out for a new brand of infidelity and atheism. The streets of Paris ran with blood and the mob of the street elevated to the altar of the Church of Notre Dame a woman oi the street. In our day we have only to look at Portugal. The reports from there are censored, but we know this much, that the government is run by a handful of unbelievers.

"There were glorious days for Portugal when letters and science flourished and the Catholic faith was strong there. To-day they have driven Christ from the homes and the courts and the schools. What have they left? Tyranny and despotism.

despotism.
"Look at the nations that never had the faith, at China, Japan and darkest

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Cannot Be Cured Exploded

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

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

of it and what it did for her: "It is four months to-day since I started to use your Remedy. I followed the directions, and had the best of results. One week after I started using your Remedy the patient stopped drinking, and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your Remedy wherever tried, I remain, Mrs. G.—, Hull, Que. (Name withheld by request.)

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

day.
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A peculiar case and remarkable cure is described by Mr. E. J. Horwood of St. John's, Newfoundland, who writes:

"I have a horse which suffered from fractured rib. Symptoms—a large swelling in the side, very prominent, unitting the horse for any work. It was treated by a Veterinary. Pus had formed. An incision was made, a continuous running took place, the swelling getting very little less. My attention was attracted by the label attached to a bottle containing Douglas' Egyptian Liniment, which read, "For Man or Beast." I was induced to give it a trial. Directions were strictly adhered to, and I have much pleasure in stating that my have much pleasure in stating that my horse is completely cured, after having used two bottles only of Egyptian Lini-

The horse referred to was suffering for nearly two years before Douglas' Egyptian Liniment was brought into

are astonished to see how quickly Egyptian Liniment cleans out festering wounds and running sores, removes the unhealthy conditions, and permanently heals.

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Africa. Why, these people are savages. Why are they so brutal, so destitute of the finer and nobler feelings? Their hearts, are pagan. They have not Christianity.

away from Fiberon 19.

Confirmation in the Cathedral, I was confirmed in St. Joseph's, Sharpsburgh. I am now for the next few months in a mid-west city (I hope to be located at least near Pittsburgh before a year passes), living a consistent Catholic life, and with my mother, I feel now as and with my mother, I feel now as St. Paul. Pat Him on as you do your dress, and as your dress goes out your dress, and as your dress goes out on the Configuration. passes), living a consistent Catholic life, and with my mother, I feel now as though I had always been a Catholic.

Just a closing word. My own and my mother's couversion are a proof of "The Power of the Blessed Sacrament as a Convert Maker" (this is the title of a booklet I have seen somewhere.) It any Catholic is ever tempted to doubt for an instant that Jesus Christ Himself is present in the Tabernacle on the Cathedral Altar (as well as in the most humsays St. Paul. Put Him on as you your dress, and as your dress goes out into the world with you so will Christ go with you. Carry with you His gospel, His truths, His faith. Listen to St. God in all things pleasing; being truthful in every good work, and increasing in the knowledge of God.' You are the children of God. Never forget it. When others not of the faith see you daily living your Catholic faith they will be edified and be drawn near to God. They will see something in you that they have not got, a power that draws man from his low passions and turns his thoughts toward God.

"Your vication is to live truly Catholic lives. Oh, that we Catholics always remembered our duty in our daily lives and holy obligations. There is a great responsibility restingion Catholics in regard to those outside the Church. You say it is the priest's duty to preach the faith. No! it is your business to preach to the world the most eloquent of all sermons—the sermon of the itrue Catholic life."

The Bishop told the story of the conversion to the Catholic faith of an Episcopal minister who was stationed at Manistee, Mich. when the Bishop was a pastor in the diocese of Grand Rapids,

Mich.

"He came to me for instruction in the Catholic faith," said the Bishop, "and it was a pleasure to explain Catholic doctrine to him, for he had a beautiful soul. He was baptized and received into the Church and is now a priest in the dioeese of Grand Rapids. I was curious to know what had first turned his mind toward the Church. I had often seen him at services in my church and I make humble confession to you this morning that I may have been vain and I make numble collession to you this morning that I may have been vain enough to have wished to hear from his own lips that I had been the instrument of his conversion. So one day I asked him what had turned him toward the Church. You would not guess his answer in a thousand year. He said: Well, Father, to tell the truth, it was a little Catholic child, an Irish servant girl. I saw that poor girl leading such a pure and beautiful life that I began to reverence her. I ssked myself what it was that governed her daily life and action and I resolved to find out. And here I am in the Church.' It was not instructions at all that brought this minister into the Church; that came afterwards. It was the heautiful example of the daily Catholic life of an uneducated servant girl. O, if Catholics would only be true to their faith, what a change you would see in this country. Unfortunately one of the commonest objections against the Church heard again tions against the Church heard again and again by priests is the bad lives of unfaithful Catholics. 'Your Church! Look at them!' I see some of these unfaithful Catholics at times when I walk along the streets and I feel like covering my face with my hands in shame when they come tottering toward me with their leering faces. They do not know what St. Paul means when he speaks of walking worthy of God and of being fruitful in every good work. The fruits of the Holy Ghost are virtue, charity, humility, nationes, long suffering ity, humility, patience, long suffering and sobriety. These are the fruits God will demand of you at the judgment. And these fruits, St. Paul says, you must

"Why are so many Casholics cold in the faith? Because they do not know the faith. Yes, they have studied the catechism, but that is only a beginning. O, friends, dear people! your Catholic faith is a storehouse of most beautiful truths. You never can fathom them. The most learned of theologians can meditate on the treasures of Catholic faith for years and then discover new beauties day after day. Why is that it is the well instructed convert who is the most fervent Catholic? Converts, especially adult converts, never seem to get enough of the faith. The reason is

that they have studied it and they never stop studying it. They know it and they live it is. They live it because they know it. Catholics who do not know the faith and do not live it are Catholics knownothings, mollycoddle Catholics. Catholics without backbone. When I think of what great converts have done for the Church and then think of those Catholics by inheritance who have cast away their faith as if it were nothing, I can omy cry out in bitterness of soul. 'O God, what fools these men are!' What a power we would be if only we were real Catholics! The mainspring of a real Catholics! The mainspring of a real Catholics life, that which produces this variety of fruits, is your faith. You Catholics have that faith. My God! why don't you guse it? You must be why don't you guse it? : You must be Catholics wherever you go just as I must be a Bishop wherever I go. What would you think if some day you saw me going about disguised, without a Roman collar, with a checked suit and God knows what style of a hat?"

NEGLECT OF THE RIBLE The Bishop described unfaithful Cath-olics as dwellers in the devil's camp and boarders at the devil's lunch counter. boarders at the davil's lunch counter. He said it was unfortunate that Catho-lics know so little about the Bible. They do not read it as they should, he said. True they know the epistles and gospels for the year, but these are only a small part of the sacred volume, which is rich in treasures.

BIGOTED PROTESTANT WILL-MAKERS

We are pleased to find that our con-temporary the Guardian (Anglican) speaks out severely, but not more severely than was deserved, against the bigoted action of a certain Orange ex-member of Parliament who made his will in a form offensive to Catholics. It was offensive also to Protestants of fair-minded character, The Guardian calls it a foolish will, and one tending calls it a foolish will, and one tending to bring the name Protestant into contempt. It blames him for tying up land from any Catholic heir, and yet leaving it heritable by any Jew, Moslem or agnostic. That is a common feature of bigots. They are so blinded by their hatred of Catholicism that they would prefer to favor, any unbeliever rather prefer to favor any unbeliever rather than a Christian who was a Catholic. What the nature or character of such persons Christianity can be held to be persons Christianity can be held to be we are unable to guess. The Guardian says: "Altogether the will shows more hatred of Popery than love of Christianity. Out of £750 000 of which it disposes, just £590 is alocated to a religious purpose." That fact gives us the measure of the real Christianity of these raging bigots, and it gives us a measure whereby to estimate the world of their hatred of and opposition to the catholic Church. They have little love for Christian principles of any positive character, being impressed with the idea that the best way to obey and fulfill the law of Christ is to hate and calumniate a section of His followers.—Catholic Times, London.

An Unchristian Risk

The Christian cannot afford to take the Common cannot anora to take the risk of acquiring the habit of drink-ing, writes Hon. William Jennings Bryan. Even a small degree of intelli-gence is sufficient to enable one to understand that it is unwise to incur any danger where no advantage is to be gained to offset the danger. The appetite for drink grows with indulnce, and the number of those who are vercome by it is so great that one must be strangely indifferent to his own welfare who takes the chances of falling beneath the power of that appetite.



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to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

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#### CHATS WITH YOUNG MEN

STOP AND THINK

My boy, when they ask you to drink Stop and think. Just think of the danger ahead; Of the hearts that in sorrow have bled

Filled with death for the body and soul

Yes, when you are tempted to drink,
Stop and think
Of the dangers that lurk in the bowl
The death that it brings to the soul
The harvest of sin and of woe,
And spurn back the tempter with "No." DISSATISFACTION IS NOT AMBI-

TION A man may be very dissatisfied with what he is doing without having the aspiration for something higher and the stamina to reach his aim. Mere dissatisfaction with one's position does not always indicate ambition. It may indicate laxings indifference.

tion just as well as it can be filled, try-ing to do everything to a complete finish taking great pride in it, and yet having a great longing for something higher and better, we feel certain he will attain

When young Franklin was struggling to get a foothold in Philadelphia, shrewd business men there predicted, even when he was eating, sleeping, and printing in one room, that he had a great future before him, because he was working with all his might to get up higher and he carried himself in a way that gave confidence. Everything he did was done so well, with such ability, that it was a prediction of very much larger was done so well, with such ability, that it was a prediction of very much larger things. When he was only a journeyman printer he did his work so much better than others, and his system was so much superior even to his employer's that people predicted he would some have the business which went to that firm—which he did.

Mon otten fall because of an impatient

Men often fail because of an impatient Men often fail because of an impatient ambition. They cannot wait to prepare for their life-work, but think they must leap into a position which others have been years in reaching. They are overambitious, impatient of results, and have no time to do anything properly. Everything is hurried and forced. These people do not develop symetrically, but are one-sided; they lack judgment.

ment.
We frequently see sad examples of un-briddled ambition—men who have been spurred on by an overvaulting ambition, men whose sensabilities have been so men whose sensitives have been so benumbed by the passion to become rich or powerful, that they have stooped to do very questionable things. Ambition often blinds one to justice.

often blinds one to justice.

There is nothing more pitiable than to see a man the victim of an inordinate selfish ambition to advance himself at all costs, to gain fame, or notoriety, no matter who is sacrificed in the process.

It is very difficult to see the right, to get a clear perspective of justice, when we become victims of an overvaulting ambition. Men so intoxicated have stopped at no crime. Napoleon and Alexander the Great are good examples Alexander the Great are good examples of the wrecks which an unbridled amoition makes of its victims.

bition makes of its victims.

Everyone should have an ambition to do something distinctive, something individual, something which will take him out of mediocrity, which will lift him above the ambitionless, the energyless. shove the ambitionless, the energyless. It is perfectly proper to be ambitious to get up as high in the world as possible, and this may do with all charity and kindliness of heart toward our neighors. The fellow who must be aroused is yourself, and every man is entitled to draw his inspiration from whatever source is at hand.

etimes the conversation or en-

in possibility, but who are totally ignorant of the great forces that are sleeping within them.

A TOUR OF SELF-DISCOVERY
Sit down and take an inventory of yourself. If you are dissatisfied with what you are doing and think you ought to do better, try to discover, no matter how long it takes you, just where your trouble lies. Find out the things that keep you back. Make long, searching tours of discovery in your own consciousness. Say to yourself over and over again. "Why can others do such remarkable things while I do ordinary, and the same of the self in the sum of the sum o

self, "If others can do them, why cannot I?"

You may find some great nuggets of gold in these tours of self-discovery, which you never dreamed you possessed—great possibilities of power which you never uncovered before, and which may, if developed, revolutionize your life.

One of the fatal dangers of remaining a long time in one position, as a clerk.

One of the fatal dangers of remaining a long time in one position, as a clerk, for example, is that habit tends to make slaves of us. What we did yesterday we are more likely to do to-day; and if we do it to-day, it is still more certain that we will do it to-morrow; and after a while, using the same faculties in a dry routine, the other, unused faculties begin to wane, grow weaker, atrophy, until to think that what we are doing is the only thing we can do.

until to think that what we are doing is the only thing we can do. What we use becomes stronger; what we do not use wesker; and we are likely to deceive ourselves in under-

likely to deceive ourselves in under-aating the powers we really possess.

Low aim is crime because it pulls down every other quality to its level. Low aim destroys the executive ability. The faculties and the entire man follow the aim. We must climb, or we must go down. There is no such thing as clinging forever upon one rung of Life's great ladder.—Success.

GIVE THANKS

GIVE THANKS

There may be some who say, "I have nothing for which to be thankful." Granted one is really destitute of health, friendship, the peace of God in the heart, and all the sweet lesser blessings that blossom along the road, has one nothing left? He who so confesses acknowledges himself to be at least a sad laggard behind his times. Is it nothing to him then, that his neighbor has cause to be glad? Does he yet dwell in the dead ages when every man lived for himself?

dwell in the dead ages when every man lived for himself?

The spirit of to-day insists that we are bound together by ties of solidarity and that the good of each is the good of all. The increasing welfare, then, of every helpless child, every struggling young man or woman, all the hitherto neglected old and sick and blind, is

ours as a source of rejoicing.

If you have nothing in your own lot for which to give thanks, think of the many good things that have come to others and give thanks for them and you will soon forget what you consider the wretchedness of your own lot. DISHONESTY

Dishonesty never bought a minute's peace of mind; never built an inch of the wall of character; never won the the wall of character; hever won the respect or support of any person whose respect or support is worth having. As a plain business proposition honesty is profitable. As a moral proposition it gives about the best and largest return a man can get for expenditure of time, strength and effort.

### OUR BOYS AND GIRLS

ONE BOY'S WORK

Some time ago an enterprising monthly offered prizes for the best true life stories on the subject "My Salary and What I Did With It." The first prize was won by a young American of Scandinavian name, August Sjoquist, who began to earn a living for his mother, his three little sisters and bimself before he was twelve years old. mother, his three little sucers and himself before he was twelve years old. His interesting story is well worth read-ing—the real life story of a plucky, in-dustrious, home-loving boy. At the age of eleven years I was em-

At the age of eleven years I was employed by a farmer, who paid me \$1 a week. This was the first money, that I had ever earned. My father died shortly before the Christmas of that year, and then the only prospect for support of my mother and three little sisters was the poor tarm. I was determined that they should never go there, and with this in mind I worked, and worked with a will and a determination Sometimes the conversation of the couragement of an inspiring man or woman in whom we have great confidence, the faith of some one who believes in us when others do not, who sees something to take care of my health, and I did. A in us which others do not see arouses

in us which others do not see arouses the ambition and gives us a glimpse of our possibilities.

We may not think much about this at the time, but it raay be a turning point in our career.

Multitudes of men have caught the first glimpse of themselves by the reading of some inspiring book or some vigorous article. Without it, they might have remained ignorant of their real power forever. Anything that will give us a glimpse of ourselves, that will open up our possibilities, is invaluable.

Choose for your friends those who stimulate you, who arouse your ambition, who stir you up with a deaire to do something and to be somebody in the world. One such friend is worth a dozen passive or indifferent friends.

Get close to people who arouse your making may be to take care of my health, and I did. A more careful boy than I was at that time it would have been difficult to find.

Allow me to tell you that one year from that Christmas we were all living town that the two years old, I gave a little rattle that cost 3c. My older sisters received 10c worth of pencils and paper, and to my mother I gave a pair of much needed shoes, while I presented myself with a pair of overalls. Then I had left \$11.37c. I bought a heifer for \$10, and with the balance twelve chickens and one cow, but, best of all, our little family was well provided for.

The next year I was re-employed by Mr. Thompson, with my salary increas.

world. One such friend is worth a dozen passive or indifferent friends.

Get close to people who arouse your ambition, who get hold of you, who make you think and feel. Keep close to people who are a perpetual inspiration to you. The great trouble with most of us is that we never get aroused, never discover ourselves until late in life—often too late to make much out of the remnant.

The great thing is to arouse our possibilities when young, that we may get the greatest possible efficiency out of our lives.

We cannot use what we do not first discover and see.

There are tens of thousands of day laborers in this country—common workmen—putting their lives into drudgery, who, if they had only been aroused, would have been menloyers themselves,—would have been menloyers themselves,—would have been menloyers themselves, and so they must be "hewers of wood and drawers of water." We see them everywhere—splendid men who impress us as giants in possibility, but who are totally ignorant of the great forces that are sleeping within them.

TOULE OF SELE-DISCOVERY

CATALOGUE YET

US QUICK

organized a long-needed library in our town, pledging myself to give \$100 a year for the maintenance of the same. In connection with this I organized an evening school, where those whose circumstances had not permitted them to gain any knowledge could imbibe learning durings evenings.

I am now twenty-five years old and do I am now twenty-five years old and do not draw any more salary, for I am the sole proprietor of a well-paying manufacturing establishment and own six hundred and forty acres of land. I still pay \$100. a year to the library and am willing to increase it if more is needed. I continue to deposit my \$5. a year tobacco money, which I have decided shall be the foundation of an anti-

A GIRL AND HER WORK

A GIRL AND HER WORK

It may seem somewhat paradoxical to say that a girl may take too much interest in her work, but it is nevertheless true. Of course, there is the class of girl (and she might be called almost typical she is so numerous) who is merely poised, so to speak, on her position temporarily, waiting until she shall flutter away to a husband and a home, but there is also the girl who becomes so wrapped up in her work that only on the rarest occasion can she take a peep beyond the narrow horizon that bounds it. She works early and late until she is practically a nervous wreck, and is imposed upon quite as a matter of course.

Of course, it is a truism that she who wishes to succeed must put her whole heart into her work. This is self-evident. But there is a sane and safe level between neglecting one's work and living for that and nothing else. The good worker should also be the good player, and shove all she should learn to drop her work when she leaves the office or schoolroom or workshop, and learn to take an interest in something outside her own little base of operations.

People quickly get the habit of avoid-Of course, it is a truism that she who

People quickly get the habit of avoid-People quickly get the habit of avoid-ing as if she were a pestilence the girl who is constantly quoting the "boss" or bragging of the quantity or quality of the work she does. The amusing

things that happen at the office are legi-timate subjects for conversation, and will be welcomed when recounted at home or at the boarding house, but the purely business details contain as a rule not the least glimmering of interest for

the outsider.

This kind of girl becomes rather a nuisance to the "boss" himself, in time, for she is always ready to take offence at anything which she considers a slight. Many girls undergo real suffering by having certain work which they were in the habit of doing given to some one else when it should have been regarded as a relief and a kindness done to them.

as a relief and a kindness done to them.

The girls who can think of nothing but clothes, and who will suddenly break into any conversation with some irrelevant remark as to tucks and gathers or box plaits, and demand that you shall give your opinion regarding the same, is pretty bad, worse, perhaps, than the girl who thinks too much of her work, but the latter is nevertheless bad enough.— Catholic Telegraph.

ST. FRANCIS' LITTLE BIRDS

Of all birds, St. Francis of Assisi used to say that he best loved the crested lark, because she wore a hood like a true religious, and praised God so sweetly as she flew into the sky. The night before he died, after a rain that had washed clean the earth, a multitude of these little birds flew to the bouse where the saint lay, and, wheeling in a circle over the roof, sang as if they, too, were praising the Lord and welcoming "Brother Death."

The Catholic boy should be manly, straightforward, possessed of pure thoughts and clean of speech; he should be honest; in a word, he should be a young Christian gentleman, ready to rebuke every attempt to make light of religion, always prepared to battle for the right, a true cadet in the army of the Lord—a boy who can be held up as a shining example of what the true religion of Jesus Christ will make of the youth of the land. youth of the land.

Next to acquiring good friends, the best acquaintance is that of good books.

THE THE STANDARD KIND THAT PLEASES ARTICLE PEOPLE **EVERYWHERE** EWGILLETT COMPANY, MOST PERFECT MADE

Under the heading "The Churches and Moral Degradation," an article in the Scotsman (principal daily paper of Scotland) tells of the forces which impel the Protestant churches to union. impel the Protestant churches to union. The writer does not mince words (remarks the Catholic Herald, from which we quote). He is perfectly candid. "It is," says he, "the growing mass of the religiously indifferent and the problem of social misery which is summoning the churches most loudly to 'close the ranks.' The committee who draw up reports for church courts have an amazing nower of self-deception, but not even power of self-deception, but not even church courts can deceive themselves as church courts can deceive themselves as to the condition of religion at present in this country. The testimony of history is that wherever the religious restraint loses its power, there the people become a prey to the forces of moral degradation. A report has been issued lately regarding the moral state of Glasgow, which shows that vice has increased to an alarming extent in that

CHURCHES IN SCOTLAND AND MORAL DEGRADATION

Under the heading "The Churches and Moral Degradation," an article in the Scotsman (principal daily paper of lifting a voice of warning? Can it be the case that while they were wasting their resources on suicidal and irreligious competition amid dwindling populations, they allowed great masses of people to become the prey of irreligious forces without making urgent efforts to bring the religious motives to bear on them?

"Have they washed their hands of all responsibility for the forces which produce moral degradation, deeming it enough that the State taught the people to read and count?" Have they not realized that it is useless 'teaching our boys and girls the shapes of letters and the tricks of figures, and then leaving them to turn their arithmetic to roguery and their literature to lust? Shepherding the twos and threes in the zeal for ing the twos and threes in the zeal for sect, have they parted with the power

of shepherding the thousands? Cantit be the case that the condition of things be the case that the condition of things on which attention has been concen-trated in Glasgow is a condition not applicable to Glasgow alone, and yet the churches raise not their testimony, and look on without power, because their energy is dissipated through dis-union? It is these questions, and ques-tions such as these, which the people of Scatland will ask of the churches, and Scotland will ask of the church asking, will require an answer."

The Protestant churches of Scotland will not give satisfactory answers to these questions. Only in the "One Fold and under the One Shepherd" can a solution be found of the problem pre-

To show unhappiness is to court unpopularity. Our little world is full of folk who want to be diverted. If one's grief is so real and great that it is impossible to show a bright face to the crowd, it is b-tter to have it out in solitude and silence, and to seek the cure of some close application to work of hand or brain before we seek the society of our fellow-creatures. Blessed are they, after all, who must work, ed are they, after all, who must work, whether they will or not, for they have little time for self pity or morbid complaining. Sorrows are made bearable by the fulfilment of the task of the day. We have seen many an illness, not organic, of course, overcome by the worker's need to take thought for those about her, and to be astir, betimes to earn the household bread.—Katherine E. Conway.





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#### "THE SAME-FOREVER"

The refusal of the Vatican to annul the marriage of Count Boni de Castellane to Anna Gould, now civilly divorced from him and remarried to the Prince de Taltyrand, serves to revive again the realization of the utter imperturbability of the Holy See to power turbability of the Holy See to power, influence and wealth in her administration of the teachings of our blessed

Lord.
What a magnificent record is hers of infallible standing to the decrees of Christ? How often has she been besought on the one hand and threatened on the other to induce her to abate in on the other to induce her to about in some slight degree the rigorous inviola-bility of the marriage tie, the indissolu-bility of the marriage bond and to ease the pathway of lust for the rich or those

in high places?

The old story of Henry VIII. comes at once to mind, the story of his demand upon the Holy Father for the annulment of his first marriage, and his only lawful one, in order that he might in the Church espouse Aun Boleyn. And for the firmness and bravery of the Holy See at that time. She saw the British Isles, save and except Ireland, fall away from her and the wicked fall away from her and the wicked Henry establish a new sect of which he set himself up as the head. It was for that one refusal to lower the dignity of the sacrament of matrimony for a powerful king that the Church saw the establishment of the Church of England. It has taken centuries to accomplish the result, but that sect, founded upon no worthier cause than the lust of a royal libertine, has begun to drift sens toly into senile decay and the return to the bosom of the Catholic Church by the English people is the most marked world, save and except only that

in this country.

The annals of Rome are full of similar efforts which have been made, efforts which were all foredoomed to failure.

The latest effort of little Count Boni was not at all as dignified by pressure brought to bear as have been other cases but it is of sufficient prominence in the news of the world to again reinforce the lesson.

due to the effect that the Church bans divorce. It is due to the cause. Go where you will, select whatever sporadic instances you may, observe the life of a Catholic couple and, with rare exceptions, the workings of the especial graces imparted by the sacrament of graces imparted by the sacrament of matrimony will make themselves appar-

a constant approach to the sacraments and a regular utilization of the graces of the sacramentals, is a union that can-

of the sacramentals, is a union that can be can be put as under.

The Church in her position on the truths enunciated by our blessed Lord during His stay upon earth has never varied one jot or tittle from the position. of the days of the martyrs, a position of the simplest sort, having but one con-struction, admitting of one course alone, having but one interpretation. That position has been unswerving devotion

to Hls spoken word. A thousand years from now, exactly as five hundred years ago, she will stand for the sanctity and the indissolubility of the marriage bond, a bond which will endure and whose especial sacrament will be as full of grace for its recipients tnen as now, when even the last shreds and remnants of this twentieth century heresy of free love, under whatever guise, have gone to the disgraceful abode in oblivion which is its inherent and in-

### A PLEA FOR UNITY

vitable eternal destination.-Cleveland

The evil of divided Christianity produced by the great revolt of the sixteenth century daily increases. It was not long after the rebellion against the Catholic Church, when they who had presumably gone back to what they called primitive Christianity began to settle for themselves by their private interpretation of the Scriptures what real Christianity was. Authority in matters of faith was cast aside, and in its atead was set up the individual its stead was set up the individual

As a necessary consequence came division. There is nothing to compel one individual to sacrifice his opinion to another who has but the same author-

one individual to sacrifice his opinion to another who has but the same authority and the same means of arriving at a conclusion. Hence is it hard to see how under such a non-authoritative system there could be anything but the most diverging opinions and ultimately the most contradictory dogmas.

The facts of Protestantism bear out what was sure to be a foregone conclusion even before the system of private judgment began to operate. It would be endless to enumerate the divided and subdivided sects with their peculiarly qualifying tenets. Protestantism has been protested against by every group of men that set up their own restricted church, or, rather, its fundamental principle was logically carried out in a way hardly foreseen by the original reformers. And so far has the disintegrating process gone that its the disintegrating process gone that it is very difficult to see how the differences can be disregarded and union once

more be established.

Far be it from us who have ever held steadfast to the Church divinely established to do other than earnestly desire and pray that the day may come when the strange vagaries of those individuals who caused Protestantism to split into so many divisions will be judged rightly and a union of all the sects become

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the misery of disunion, the more it works for reunion, so much the nearer will it come to reentrance into the old Church

which it left one evil day.

Now is there talk of the reunion of all forms of Christianity. At a general convention of the Protestant Episcopal Church a movement was started to bring "the belief that the beginnings of unity are to be found in the clear statement and full consideration of these things in which we differ, as well as of those things in which we are one.

What action the Catholic authorities will take in the matter, if any, it is not for us to say now. There can be of course, no compromise of Catholic truth. The Catholic Church always maintains that she speaks with the authority of her divine Founder. Hence will she listen to no suggestion that it is possible

for her to change her teaching.

But steadfast as the Church is, she rejoices in the efforts of her separated rejoices in the efforts of her separated children to attain to Christ's ideal of one fold and one Shepherd. And hence the lesson.

There is no divorce problem confronting Catholice and it is not altogether to the effect that the Church baus livorce. It is due to the cause of the control of

On January 10th, at Charlottetown, P. E. I., the local Council of the Knights There is not only no divorce, but there is no desire for divorce among practical Catholics.

The Catholic marriage, minus all the alloy of attempted civil contracting and filled to overflowing with the benediction of Our Blessed Lord, imparted through the sacrament which His priest administers, is one that endures, one that is not irksome, one that, in the exercise of the practical Catholicism in a constant approach to the sacraments. of Columbus exemplified the three degrees of the order on a class of thirtythree candidates from different parts of the province. The first and second degrees were put on by the officers of Charlottetown Council in a very creditable manner, Dr. W. J. McMillan, Grand Knight, J. E. Gillis. Deputy Grand Knight, Rev. Dr. J. C. Millan, Chancellor, and Prof. J. A. Murphy, Warden, composing the team.

The third degree was exemplified by District Deputy, John M. Hughes with A. McArthur and J. Gratten of New Glasgow, N. S., and John F. Reardon, of Charlottetown. The third, like the first and second, was very impressing and all were delighted at the excellent work of the degree officers.

the degree officers.

### Favors Received

A subscriber wishes to acknowledge with thanks the receipt of a favor through the intercession of Therese of Jesus, a Carmelite religious commonly known as the Little Flower of Jesus.

A reader wishes to thank the Sacred

Heart, the Blessed Virgin, St. Joseph aud St. Anthony, for success in examin-ations after prayers and a promise to

A subscriber wishes to return thanks because of having received favors after prayers to the Sacred Heart, the Blessed Virgin and St. Joseph and promising a Mass for the Holy Souls.

A reader of the CATHOLIC RECORD wishes to return thanks to the Sacred Heart, to the Blessed Virgin and St. h for a favor ers and a promise to publish.

PRAYERS ASKED FOR .- A subscriber makes particular request for the prayers of the faithful to the Sacred Heart of Jesus that he may be granted the grace

of reconciliation.

GIBBONS.—In La Salette, Ont., on Sunday, Jan. 7th, 1912, Mrs. John Gib-bons, in her sixty eighth year. May her soul rest in peace!

RESOLUTION OF CONDOLENCE-At th RESOLUTION OF CONDOLENCE—At the last fregular meeting of Branch 371. C. M. B. A., this city, a resolution of condolence was unanimously passed to the wife and family of the late Bro. Jno. J. Austin, a highly esteemed member.

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New Novel by Henry Sienkiewicz,

—Benziger Brothers, Publishers, 36

Barclay St., New York, have in press a
new work by Henry Sienkiewicz, entitled, "Through the Desert, A komance of the Time of the Mahdi." The
author of "Quo Vadis" here shows
himself in a new vein, but although his
latest book is a decided departure from
his earlier method, the same strength
and power, and the same inimitable and
graphic style recall the splendor of his
Roman masterpiece and the brilliant
and fascinating pages of "Pan Michael"
and "With Fire and Sword." The price
of the book is \$1.50 postage paid.
Orders will be filled by the CATHOLIC
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St. Peter's Parish Hall Festival.

London The following is a list of the prize winners at the recent festival held in aid of St. Peter's Parish Hall, London.

Ticket Winner
3456—David Roche, Watford, Ont.
8344—David Rothe, Watford, Ont.
8344—David Fitzgibbons, Sault Ste. Marie.
17405—A. Wynn, Fort Arthur, Ont.
4286—Silas Johnston, Ottawa, Ont.
9354—Jos. McGarvey, Petrolia, Ont.
1706—Miss Sarah McKinnon, Brussels.
10839—Albert Kelly, Brockville, Ont.
4791—Col. Jas. Mason, Toronto.
1991—Mrs. T. W. Hickey, London.
6833—Mrs. John Archer, Quebec.
19399—J. Regan, Strathroy.
10. Mason of Toronto, kindly returned his prize

Church a movement was started to bring about a conference of all Christian Churches, Catholic and Protestant, in gave their assistance to make the undertaking a successful one.

> All may not gain the world's recogni-All may not gain the world's recogni-tion of greatness. Brilliant actions shine out only in rare and sudden flashes, now startling us with their power, now calling forth our warmest admiration by their nobility, now awakening our wonder at their depth of intellectual strength and beauty. But true greatness is the rightful heritage of all. Deny to anyone the power of attaining it and you deny to him the possession of his real self—his soul.

### "THE IMPOSSIBLE VAGARIES OF

Prince Rupert, B. C., Jan. 2, 1912.

Mr. R. Lamour, Stratford, Ont.

Dear Sir,—I saw in the CATHOLIC RECORD some time ago that you wrote a book against Socialism. The RECORD spoke very favourably of your book so I wrote to them to find your address and the price, which I enclose for a copy.

I think a rotice in the CANHOLIC RECORD. I think a notice in the CATHOLIC RECORD would be a help to you to sell your book. DAN MCNEIL.

DAN MONEL.

544 9th ave, Prince Rupert
The book referred to in the above
letter is the "Impossible Vagaries of
Socialism; Its Fallacies and Illusions,"
which can be procured by addressing
the author and publisher, R. Larmour,
Stratford, Ontario. Price 50 cents.

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It is easy to impute wrong motives to others, because so many guesses are wrong.

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